



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

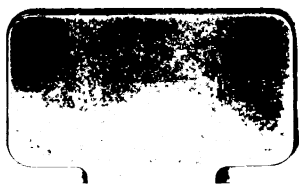
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





Per. 9/1 a. 98  
6













# THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

*Spread of Primitive Christianity.*

---

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people ; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgments is come ; and worship him who made heaven, and earth, and sea, and the fountains of water" (John.)



VOLUME VI. THIRD SERIES.

LONDON:  
ARTHUR HALL AND CO.

---

1853.



## P R E F A C E.

It is a remark of frequent occurrence, and one which we repeat from conviction of its truth, that true religion inspires men with courage as well as fortitude. The Apostles contended earnestly for the faith amidst scenes of discouragement and suffering — they were heroic in the promulgation of the gospel, and patient under the most discouraging circumstances—they endured hardships and persecutions manifold, but they were undaunted at the opposition arrayed against them. They dared every encounter which the honor of their Master, and the interests of mankind, required at their hands. It may be safely presumed then, that all who would prove themselves the true followers of these mighty ministers of righteousness, will studiously imitate them in their heroism, as well as in their perseverance; devoting themselves, body, soul, and spirit, to the glorious enterprise which the first Christians prosecuted with so much self-denial and enthusiasm, the advocacy of the truth and the conversion of sinners.

We live in an age of free inquiry, of extraordinary development and wonderful improvement. The right of private judgment is claimed as a birthright by the learned and the unlearned. The sounds of strife and discord among the adherents of conflicting creeds, still awaken unpleasant sensations in the mind of the Christian disciple, and remind him that the age retains its sectarian character. Nevertheless, to our apprehension, it is a time of progress, and the number of those who are not ashamed to learn and improve, is being constantly augmented.

In our investigations as to what is truth, it is essential, if we would derive instruction therefrom, that we avoid stumbling upon untaught questions. Dogmatism respecting positions assumed on inferential reasoning, and attempts to penetrate into things over which the veil of mystery is spread by an all-wise hand, are strictly prohibited by the voice of inspiration. "Secret things belong to the Lord our God;" but those revealed belong to us and to our children for ever, that we may do all His commandments. The theory and



practice of the Christian system were neither developed nor comprehended at once, even by the Apostles or their numerous converts on the day of Pentecost. But it was unfolded, and placed on record at the appointed time, when the Apostles had completed their labors, and departed to be with Christ, which is far better. A long night of darkness and error has enshrouded the moral world; but, blessed be God, the days of light, and truth, and liberty are dawning upon us.

The reformation with which the *Harbinger* is identified, seeks to promote unshackled thought on the basis of God's Word. But even as liberty abused may terminate in licentiousness, or may be used as a cloak of maliciousness, it becomes every disciple to be on his guard. The sects around us are, for the most part, rent asunder. Old systems are tottering to the very foundations. Bold and independent men are stepping out of the ranks, and advancing to higher positions of truth. What the approaching crisis may develope, who can tell?

That those from among the sects who are now pleading for reformation, should immediately take up their standing on the apostolic platform of Christian privilege, worship, and church order, is too much to be expected. Nothing short of this, however, will pacify the conscience, or allay that perturbation of mind which the truth has created.

The Christian is commanded to have every thought in subjection to Christ, and not to think more highly of himself than he ought; but to think freely, yet soberly, and with becoming modesty, upon things testified in the Bible. The teaching of Christ and his apostles is always directed, in the first instance to the renovation of the inner man. "Make the tree good," was a figure which they constantly put out before men, "and the fruit will be good also." This is a lesson we should learn with all diligence and humility.

Having commenced the labors of 1853, we hope, by help of the Lord, to conduct it faithfully to the close. We trust that our readers, by their exertions to augment the list of subscribers, will give effect to our endeavors to promote the cause of Christianity in the world.

J. W.

JANUARY, 1853.

# THE British Millennial Harbinger.

## THE CHRISTIAN FAITH.

BY DR. RICHARDSON.\*

RELIGIOUS faith being simply the confidence we have in the divine testimony, as our acquaintance with that testimony increases, and we discover new truths or new facts, so our faith will be progressively enlarged or extended; being always in exact proportion to our knowledge of the testimony or revelation of God. The question now is, Must an individual wait until he is fully acquainted with all the particulars revealed in the Bible, before he can properly be regarded as having the amount of faith necessary to salvation and church membership? Or are there particular points only, in regard to which he must be instructed? And if this be true, what are these important matters which he must know and believe in order to salvation?

A thorough knowledge of the Bible is not regarded, by any of the sects, as an essential, prerequisite to the profession of faith which they require. And it is fortunate for them that it is so, else the party would expire with the last of its present members. All agree that there are certain fundamental points which must be believed, and which, taken together, constitute what is termed orthodoxy.† To extract these from the Bible, has been the great business of councils and assemblies—which smelting, as it were, in their party furnaces, the ore of Holy Writ, have obtained, as they imagined, from it the pure and precious metal. This they have, then, mixed with the requisite portion of alloy to give it *hardness*; and having stamped it with their own theological image and superscription, have issued it as the only standard coin in the realm. Each party, however, disagreeing as to the characters which should distinguish this precious metal, have, unfortunately, obtained a different product, and we have, consequently, as many different standards as there are parties, and it would puzzle the most skilful assayer in the theological mint to determine their relative values.

Nevertheless, after all, we certainly concur with the rest of the religious world, in making a distinction between what is properly and especially “the faith,” or the Christian faith, and a general belief and reception of the divine testimony, contained in the canonical books of the Old and New Testaments. But we differ from all the parties here in one important particular, to which I wish to call your special attention. It is this: that while they suppose this Christian faith to be *doctrinal*, we regard it as *personal*. In other words, they suppose doctrines, or religious tenets, to be the subject matter of this faith; we, on the contrary,

\* The Essay which we introduce to our readers, from the pen of one of the Faculty of Bethany College, is worthy of careful perusal.

† “Orthodoxy,” as Warburton wittily observes, “is *my* doxy, and heterodoxy is *another man's* doxy.”

conceive it to terminate on a person—the Lord Jesus Christ himself. While they, accordingly, require an elaborate confession from each convert—a confession of a purely doctrinal and intellectual character, studiously elaborated into an extended formula; we demand only a simple confession of Christ—an heartfelt acknowledgment that he is the Messiah, the Son of God.

The Christian faith, then, in our view, consists not in any theory or system of doctrine, but in a sincere belief in the person and mission of our Lord Jesus Christ. It is personal in its subject, as well as in its object; in regard to him who believes, as well as in regard to that which is believed. It consists of simple facts, directly connected with the personal history and character of Jesus Christ, as the Messiah and the promised Lamb of God; who takes away the sins of the world. It is personal in its object, leading to personal regard and love for Christ, and a personal interest in his salvation. It consists not in definitions, neither does it embrace the litigated questions of sectarianism. It contains not one, much less five cardinal points of speculative theology; nor does it inflict upon the believer, for his sins, *forty articles save one*. The gospel of salvation, indeed, were ill-fitted to be preached to every creature, illiterate or learned, if it consisted, as some imagine, of those ponderous bodies of divinity, and intricate systems of theology, which have oppressed the energies and entangled the movements of the Protestant world.

It might not, indeed, be difficult, had we space to devote to the subject, to account for that seemingly strange infatuation of the Protestant community, which, like that of the alchemists in search of the philosopher's stone which should convert base metals into gold, led them, for ages, in a long and weary search of that visionary something called orthodoxy, which, by the slightest contact with the soul, could transmute ignorance, bigotry, and spiritual pride, into the most shining Christian virtues. We will only remark, that the great doctrine of the Lutheran reformation, "Justification by faith," having been established upon the ruins of Romish works of superstition, minds, imbued with a love of theory and metaphysical investigation, engaged in remote speculations touching the nature, the quality, and the extent of this justifying faith; and formed elaborate systems of doctrine, which they supposed to be comprised within its limits, and to which they thought it necessary that every other mind should conform. They seemed to attribute to a particular set of tenets an independent and exclusive saving efficacy, as though they were possessed of some *talismanic* influence, or as though the belief of them was so *meritorious* as to secure a title to salvation. Their talents, learning, and important services, in other respects, in the cause of Reformation, gave them an influence by which the whole mind of the Reformation was turned into this channel. Purity of doctrine became the rage; and, as each party leader differed from others in his tenets, but agreed with them all in pride of opinion and zeal for orthodoxy, doctrinal disquisitions, and controversies were every where predominant, and the whole religious community became entangled and bewildered in theological distinctions and metaphysical speculations, and seemed to lose sight entirely of the real simplicity of the Christian doctrine, and of the true nature of Christianity itself.

The truth is, that this whole controversy about purity of faith and doctrine, seems to have originated in a misapplication of the Lutheran doctrine of justification by faith. It is perfectly well known, that Luther did not depend for his salvation upon any particular set of tenets which he held, but upon the merits of Christ alone. "Look to the wounds of Christ," said to him his spiritual counsellor, the Vicar General of his order, "and you will there see shining

clearly the purposes of God towards man ; we cannot understand God out of Christ." "Some, perhaps, will say," cried Luther himself long afterwards, when, on his way to the diet at Worms, he preached at Erfurth, "You talk to us much about faith ; teach us, then, how to obtain it. Well, agreed ; I will show you how our Lord Jesus Christ said, *Peace be unto you, behold my hands*. That is to say, Look, oh man, it is I, I alone, who have taken away thy sins and redeemed thee, and now thou hast peace, saith the Lord." And it was this humble reliance upon the work of Christ that characterized both the life and death of this great reformer.

It has been, indeed, the great error of Protestants, and the great cause of all their schisms, that they have sought to supercede this direct personal reliance upon Christ, by a mere intellectual assent to a set or system of tenets. True, they do by no means proscribe this personal trust or faith in Christ, but the natural working of the whole machinery of a party, as far as it is peculiar and denominational, tends to lead the mind away from this simple faith to a false confidence in mere human opinions and intellectual abstractions, and in outward forms. Thanks, however, to the power of the gospel itself, this tendency of the systems of the day has been checked in individual cases ; and, though many are lulled into a false security, trusting to the orthodoxy of their belief, and mistaking zeal for human opinions as a meritorious earnestness for saving truth ; and substituting an extravagant admiration of the leading men and favorite preachers of their denomination for the love of Christ, there are some who have gazed, in silence and in secret, upon that face "marred"—that form insulted—those bleeding wounds of that Just and Holy One who "offered himself a sacrifice without spot to God," and have yielded to him alone their confidence and love. Such individuals are found in all parties, and they recognize each other as being fellow-heirs of the grace of life, and as having a common interest in the great Redeemer. It is, indeed, this simple faith in Christ, accompanied by its appropriate fruits which constitutes that "common Christianity" which is admitted to exist in all parties, independent of party peculiarities ; an admission, by the way, which at once assigns to these peculiarities their true character, as mere excrescences upon Christianity ; as having no power to save, and as the very means of perpetuating division. Happy would it be for the world, if all could be induced to rest content with that "common Christianity," which it is the very object of the present reformation to present to the religious community as the only means of securing unity and peace.

I am aware that it will be difficult for those who have been accustomed to regard the Christian faith as an assent to a particular set of tenets, to recognize this simple belief in Christ as sufficient to admit an individual to the blessings of Christianity. If, however, they will fully consider the scriptural import of this faith in Christ, they will perceive, that under an extreme simplicity which adapts itself to all minds, it necessarily involves and includes, all the conditions of salvation. It is to be noted that to believe in Christ is not simply to believe what Christ says ; that is, to receive as true whatever may be regarded as the teaching or doctrine of Christ. This is the very inadequate and erroneous view which we have been combatting, which mistakes an intellectual assent to the deductions of reason from Scripture premises, or even to the express dictates of inspiration, for a personal and direct reliance upon Christ himself. Again : to believe in Christ, is not merely to believe that there lived a person bearing that name. Yet there are multitudes who seem to have no higher idea of the Christian faith than this, and no better knowledge of the term Christ than to suppose



it a mere personal appellation. But the word Christ is not a name, it is an official designation. The name JESUS, given by express command of God, is itself significant, and the addition of the word CHRIST, with the definite article which is often expressed, and may be always supplied, furnishes the titular and qualifying expression which denotes the peculiar character of the person. He is not *Jesus Christ*, as an individual thus named and surnamed, but he is JESUS THE CHRIST. These are propositions totally different. The former might be to us of no peculiar moment, but the latter expands itself over the past, the present, and the future, and involves in it the eternal destinies of the human race. Yet, though to believe the person to whom this title is applied to be what the title really imports, is to believe something concerning or about this person, of a most important and far-reaching nature, even this would fall short of constituting the Christian faith, if this conviction be supposed unconnected with that trust and direct reliance upon this person which would be justly due to him, in the office and character thus assigned to him.

Whether or not it be possible for any one fully to understand the import and bearings of the sublime proposition that *Jesus of Nazareth is the Christ*, and truly to believe it, and yet, at the same time, to entertain the proposition as a mere intellectual conviction, without giving up the heart to him in humility, penitence, and love; to trust and confide in him as the only Saviour, and the anointed King of Kings, is a question which I deem it unnecessary to consider. For certain it is, that if it be possible for any one thus to separate, in point of fact, words from thoughts, thoughts from things, or things from the emotions they are fitted to excite, and to believe this proposition as a mere doctrine, tenet, or mental abstraction, such a one does not possess the Christian faith. To believe in Christ, is to receive him in all the glory of his character, personal and official; to trust in him in all the relations which he sustains to us, as our Prophet, our Priest, and our King; to behold in him our only hope and refuge; and renouncing ourselves, our own self-confidence, our righteousness, and every vain device, to lean on him only as our stay, and to look to him only as the "Lord our Righteousness," as our salvation and our life. It is not merely to believe what is said of him as the Son of God—as the Son of Man—as living, dying, rising, reigning, returning; but, believing this, to trust in him as *our* Saviour, to walk with him as *our* teacher, *our* friend; to realize his gracious presence with us, and to discern his footsteps in the path we tread. It is to be brought into direct relation and fellowship with him—to think of him as of a person whom we know, and to whom we are known—to speak to him as to one who hears, and to listen to him as to one who speaks. Such, in our view, is the Christian faith; not a trust in definitions, in doctrines, in church order, in apostolic succession or official grace, in opinions or dogmas, true or false; but a sincere belief of the testimony concerning the facts in the personal history of the Lord Messiah, accompanied by a cordial reception of him in his true character as thus revealed to us, and an entire personal reliance upon him for our salvation.

That this simple trust in Jesus, and nothing else, is really and truly "the faith," will be clearly seen by any one who will examine the Scriptures upon the subject. He will find there—

1st. That the history of Jesus of Nazareth is related to us—his birth, his miracles, his teachings, his sufferings, his glorification—and that our attention is called to the fulfilment of the ancient prophecies, in the incidents recorded of him, for the express purpose of producing this faith. I need only here refer to the close of the testimony of John, where he expressly declares this to have been

the object : " And many other signs truly did Jesus in the presence of his disciples, which are not written in this book ; but these are written that ye might believe that Jesus is the Christ, the Son of God."

2nd. That Jesus himself declares, that " God so loved the world that he gave his only begotten Son, that *whosoever believeth in him should not perish, but have eternal life.*" And he announces, also, on the other hand, that it is the rejection of this faith which occasions condemnation. "*He that believeth not, is condemned already, because he has not believed on the name of the only begotten Son of God.*" And many other passages might be quoted of the same purport.

3rd. That he commissioned the apostles " to go out into all the world and preach the gospel to every creature," declaring that he that believed and was baptized should be " saved," and that he that believed not should be " condemned." Now, " the gospel" is simply the glad tidings concerning Christ ; that " he died for our sins, according to the Scriptures, was buried and rose again, according to the Scriptures" (1 Cor. xvi. 4.) It consists of the simple story of the cross — of those wonderful facts of Christ's history which reveal him as the promised Lamb of God, who should take away the sins of the world. To believe these facts is to receive Jesus as the Christ, the Son of God, and the Saviour of men.

4th. That the apostles, in fulfilling this commission to preach the gospel, gave to those whom they addressed a concise statement of those facts in Christ's history, and presented the evidence on which they rested ; thus endeavoring to produce in the minds of their hearers this belief in Jesus as the Messiah, and requiring no larger faith than this, and no more extended knowledge than this involves, for introduction into the kingdom of Christ. Take, for example, Peter's discourse, Acts ii.—" Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you, as ye yourselves also know ; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ; whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it. \* \* Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. \* \* - Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The effect of this discourse was, as we are told, that three thousand persons were pierced to the heart and converted to Christ. Or take, in the following chapter, Peter's address to a different audience : " The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and Just, and desired a murderer to be granted unto you : and killed the Prince of Life, whom God hath raised up from the dead, whereof we are witnesses." The result of this was, we are told, that about five thousand men " believed." " Howbeit, many of them which heard the word believed ; and the number of the men was about five thousand." Or take the first discourse to the Gentiles : " The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (He is Lord of all.) This word, I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all who were oppressed of the devil, for God was with him. And we are witnesses of all things which he did, both in the land of

the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained to be the judge of the quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Or, again, take Paul's preaching at Antioch (Acts xiii. 17-41.)

6th. That this faith in Christ is that which is expressly enjoined in order to salvation. See the address of Paul and Silas to the Philippian jailer (Acts xvi. 31)—"Believe on the Lord Jesus Christ, and thou shalt be saved." Or Philip's declaration to the eunuch (Acts viii. 37)—"If thou believest, with all thy heart, thou mayest;" and the satisfactory reply, "I believe that Jesus Christ is the Son of God." Again: John says, "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

7th. That it is this faith which not only introduces the believer into the Christian institution, but enables him to maintain his profession and sustain himself against the temptations of life. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Again: "Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

But I need not multiply quotations, to show that a sincere belief in Jesus as the Christ, the Son of God, is emphatically and truly the Christian faith, and the only faith which can lawfully be demanded in order to admission to Christian privileges and church fellowship. This is the CHRISTIAN'S CREED, and the only creed to which any one may be justly called to subscribe. And this being so, all other creeds and confessions are at once nullified and repudiated, as without Divine authority, as mere inventions of men, leading the mind away from Christ and a direct and personal reliance upon him, to mere intellectual conceptions, abstract propositions, and human opinions; or, if not wholly to these, at least to subordinate truth, collateral questions, remote conclusions, which belong not immediately to what is properly the Christian faith, but to the subsequent chapter of Christian knowledge. Hence, even upon the hypothesis that the religious formularies of doctrine now in vogue contain nothing but truth, we deny the right of any one to complicate the simplicity of the Christian faith in this manner, and to demand, in advance, a degree of knowledge and experience in the child which, in the very nature of things, can be expected only in one who has attained to the stature of a man in Christ Jesus.

It will appear, then, from the above, that while we regard the Bible as the great and only repository of knowledge in religion, and as the volume which is to occupy the mind and heart of the Christian student, we consider that particular portion of it which is immediately concerned with Christ's personal history and ministry, as that which is to be presented to the unconverted world as embracing the subject matter of the Christian faith—the simple gospel of Christ. This may be either read in the book itself, or presented by the living preacher. "Faith comes by hearing, and hearing by the Word of God." It is a plain and simple narrative, the truth of which was confirmed by signs and miracles—"those demonstrations of the Spirit" which attended its introduction, and which were then faithfully recorded, in order to accomplish the same purpose in all future ages. It is this ~~gospel~~ which is the "power of God for salvation, to every one who believes it." It is not a power of God—one of the methods which God employs to save—but it is emphatically *the* power of God for salvation—the only revealed way in which God can, in consistency with his own attributes, justify and save the sinner. It is the cordial belief of this love of God, thus manifested in the life, death, resurrection, and glorification of Christ, which reconciles man to God, which overwhelms the soul in penitence and contrition for its past offences, and through the influences of the Holy Spirit, produces an entire renovation of heart and reformation of character. In brief, it is Christ himself who is thus made to us *wisdom and righteousness, sanctification and redemption.*

(To be continued.)

## THE LIFE OF FAITH.

THE life of faith being works, all faithful men are of necessity working men. Abraham is called the father of the faithful, because to him, pre-eminently faithful, the promise was made of the blessings flowing to the world through the Lord Jesus Christ; and to him the Apostle James refers, in illustration of the perfection of faith by works.

Abraham, according to the common or Hebrew computation of time, was born two years after the death of his ancestor, Noah. But little is said of him till he arrived at the age of seventy-five years, when he appears on the theatre of action, as a most interesting and important character. At this time of life, he is first presented by the sacred historian as the subject of a command somewhat trying. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Connected with this injunction were promises of a highly important character, well calculated to inspire Abraham, for such was then his name, with courage and devotion. These promises respected his posterity and himself. "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." Why this man was selected as the subject of Providence, is not stated by the historian, but we can be at no loss to conjecture. Men had become wicked—already had they aspired to build a tower which might reach to heaven, but God frustrated their designs by confounding their tongues. Amidst so much and so great wickedness, Abraham must have been pre-eminently upright, and possessed of just such a character as fitted him to receive the promise, and become the head of a family too numerous to be counted; yea, numerous as the stars of heaven.

He obeyed the divine command, and went into the land of Canaan, "unto the place of Sichem, unto the plain of Moreh," when "the Lord appeared unto him" and made a second promise, saying, "Unto thy seed will I give this land." Then Abraham erected an altar, upon which, no doubt, he offered sacrifices to God. From this place he "removed to a mountain on the east of

Bethel," between it and Hai, and here, again, he erected an altar "unto the Lord, and called upon the name of the Lord." So it appears Abram was a devoted worshipper of God, for wherever he pitched his tent there he raised an altar unto the Lord. He confided in the Lord, and hence, when commanded to leave his father's house, his kindred, and country, he hesitated not to obey the divine order; he knew not whither he should go.

After the separation of Abram from his relative Lot, again the Lord appeared unto him, and renewed the promise of a numerous progeny. "Then he moved his tent and came and dwelt in the plain of Mamre, in Hebron, and built there an altar unto the Lord."

Passing by some interesting occurrences in the life of Father Abram, he again stands before us the object of especial care, and the recipient of renewed assurances of future fruitfulness. "Fear not, Abram, I am thy shield, and thy exceeding great reward." But for the first time the faithful man seems to doubt, seeing he is without a child, and calls for some token of assurance whereby he might know the certainty of that whereof he had received the promise. It was under such circumstances that God made him an unambiguous and clear promise of an heir and a numerous family, saying to him, "Look now toward heaven and tell the stars, if thou be able to number them, for so shall thy seed be." The good man believes. "He believed in the Lord, and he counted it to him for righteousness." He was then ordered to make an offering, which he did, in all particulars, as directed; and in the evening, as the sun was going down, Abram fell asleep. In this sleep was revealed to him the sojourn of his seed in bondage, in a strange land, their redemption and final entrance into the land of promise (Canaan.) Again the promise is renewed.

So far Abram is found to be a most faithful, confiding, devoted servant of God. Wherever he pitches his tent, there he builds an altar, and calls upon the name of the Lord. He was indeed the "confident" of God, so faithful and devoted was he. But, as yet, he has no child, and to all human appearance, no prospect of any. At ninety-nine years of age, however, the Lord ap-



pears to him, makes his covenant with him, renews the promise of fruitfulness, and changes his name to *Abraham*. To Sarai, also, the promise of a son is made, and her name changed to *Sarah*. "Abraham fell upon his face and said in his heart, shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" Yes, indeed. "Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him." These are remarkable circumstances, and ought to be well pondered.

In due time the child was born, whose name was Isaac. He was a child of promise, and no doubt a promising child. His father circumcised him at eight days old—his mother suckled him—the child grew and was weaned; and "Abraham made a great feast the same day that Isaac was weaned." For this son of promise, of miraculous birth, upon whom rested the fond hopes of generations then unborn, it is not unreasonable to suppose Abraham entertained the fondest affection of which the tender heart of the faithful parent was susceptible. He was the son of his old age—the pride and glory—the prop and stay of his declining years. Day after day, as the boy grew, the fond parents looked upon him with the most exquisite delight, and indulged with the most pleasing emotions, the happiness that his maturity would confer upon themselves—the highest degree of earthly happiness; and that through him, would flow to the world, blessings far beyond anything they were then able to understand or properly appreciate.

Hitherto, under all the eventful circumstances of his life, Abraham had remained faithful; and now, when his son has become fully twenty years of age, the Lord determined to put the faithful patriarch to a most trying test, that should he maintain his character, he might indeed be the "*Father of the faithful*" through all succeeding generations. Now, at an advanced age, he must be tried—sorely tried. His faith must be *perfected*, and perfected, too, by a test severer than any that ever went before, or that should ever come after. "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land Moriah, and offer

him there upon one of the mountains which I will tell thee of." To this severe command Abraham hesitated not to move in obedience. He stayed not to remonstrate against its severity, or plead its unlawfulness, but "rose up early in the morning, and saddled his ass, and took two of his young men with him, Isaac his son, and clove the wood for the burnt offering, and rose up and went unto the place of which God had told him." The good old man, with anxious heart, hastened on till the third day, when he "lifted up his eyes and saw the place afar off." Oh! what must have been his feelings, when his eyes first looked upon the place where his son—his lovely, dutiful Isaac, must be offered, and that, too, by his own fond parental hand? He keenly felt all the journey, but at this instant his feelings must have been heightened to a degree most intense. "Abide here," said he to the young men, "while I and the lad go yonder and worship, and come again to you." The wood for the altar is placed upon the victim, while the father—the executioner—carries in his own hands the fire and the knife. The intensity of the father's feelings is now, if possible, increased, when the innocent, unsuspecting son asks, "Father, here are the fire and the wood, but where is the victim?" What must have been the old father's feelings? No human being can fully realize. For an instant he is almost overcome; he turns his face from the lad, to hide the falling tear; then gathering up his resolution, replies, "My son, God will provide himself with a burnt offering." They hasten on, and soon the spot is approached—an altar is erected—Isaac is bound and placed upon it. Now the fatal moment is come. Fond, parental affection yearns over the lovely lad—a victim bound upon the altar; on the other hand, faith—unwavering faith, nerves for the trying moment, to strike the fatal blow. The uplifted hand, grasping the sharp knife, bespeaks the *faithful* determination to strike. Just at this instant, the good man nerves himself to the highest point to strike successfully. "Behold! Abraham!" calls out an angel, "lay not thine hand upon the lad, for now I know that thou fearest God, since thou hast not withheld thy son, thine only son from him." "I know thou fearest God," said the angel. "Tis enough; thy faith is per-

fectcd." "Seest thou how faith wrought by works, and by works was faith made perfect?" The life of faith is

works, for as the body without the spirit is dead, so faith without works is dead. J. G. T.

## SIMON PETER.

SIMON PETER, an eminent apostle of Jesus Christ, was a native of Bethsaida. His occupation was that of fishing. Our Saviour saw that this obscure fisherman would exercise great courage and fortitude to preach the gospel—to be a fisher of men. He was one of the first whom our Lord called to be his follower. He gave him the name of Cephas, or Peter, which means a stone—made him his apostle, and commissioned him to go and break down heathen superstition and Jewish bigotry—to proclaim the good news of salvation to all people. It appears from reading the Acts of apostles, that Peter was a very bold character, and showed great earnestness, zeal, love, and strong faith in the Saviour—that he was indeed the Christ, the Son of the living God, the Saviour of the world. He attended him very often in his journeyings about. Our Saviour seemed to have a strong affection for Peter, and conferred on him many marks of favor. See how he loved the Saviour, and what courage he showed when he walked on the liquid element to go to him. We think there are not many to be found among his followers who love him as Peter did—who are willing to make many sacrifices, and to practise much self-denial on his account, for the sake of his holy cause which they advocate. That Peter walked on the water with Jesus must have strengthened his faith in him—that he was indeed the Christ, who has power over all the work of his hands, to calm the stormy billows by a word, and make them submissive to his will. See the fervency of his love on another occasion: when they came to take the Saviour away, he thought he must resist them. He could not bear to see him injured and badly treated. In the impulse of his feelings he cut off the ear of Malchus, a servant of the High Priest. It is right for the followers of Christ to show their disapproval of sin, even the very appearance of it. They should have the boldness of Peter, to discountenance all such conduct as will tend to bring a reproach on themselves and others, to injure the cause of

Christ, but it should be done with all gentleness and affection. We should show a gentle spirit on all occasions, in imitation of our divine model—the meek and lowly Jesus.

Peter was one of the three whom our Saviour honored to witness his transfiguration on Mount Tabor, where he had a foretaste of the glories of heaven. He saw his sufferings in the Garden of Gethsemane. He was with him when he raised to life the daughter of Jairus; and after being so highly favored by the Saviour, attending him through his ministry on earth—a witness to his miracles—listening to his heavenly instructions, and confessing him so boldly, that he should have suffered the weakness of his nature to overcome him so much as to deny three times that he knew him! It was certainly a great infirmity in Peter; at a time, too, when his suffering Lord needed his sympathy. He should have kept close to him, instead of following him afar off. When our Saviour told him he would deny him, full of self-confidence, he would not believe he would ever be guilty of such conduct, though all the rest should. How little do we know our strength? After the third denial, Peter remembered the Saviour's words, and went out and wept bitterly. In deep anguish of soul he repented, and was restored. His faith in Jesus never faltered again. After his resurrection, he appeared first to his penitent apostle to encourage him, and gave him an opportunity to declare his love for him three times as often as he denied him, then told him to feed his sheep. Always after that, Peter continued to be a very zealous and skilful fisher of men—suffering a great deal for his Divine Master, whom he had so wickedly denied. Many allowances can be made for Peter, that cannot be made for us. When he saw they were determined to put the Saviour to death, not seeming to understand his words, that he would rise again to set up a spiritual kingdom, and that he would live and reign for ever—all his hopes left him—he sank in despair—he was unmanned. Satan

then had an opportunity to gain an advantage over him—to make him afraid, and ashamed to acknowledge that he had been one of his followers.

Peter's denial should be a warning to all of us to take heed to watch and to pray, lest we also be tempted to deny him. Our Saviour was often injured by his friends then—so it is now. How frequently do we see those who profess to love him, dishonor him by a sinful compliance to the practices and fashions of the world, and in every thing which is calculated to draw away their affections from that Saviour who has done so much for us—who submitted to such dreadful sufferings on the cross, that we might be saved. Let us en-

deavor, Christian sisters, to live nearer to him, to be more holy in every day conduct and conversation. Let us read and meditate upon the words of our Saviour and his apostles, so that we may grow in knowledge, and prepare ourselves here for happiness in that eternal world, to which we are hastening with great rapidity. This eminent apostle of our Lord wrote two epistles, full of important and practical instructions; and after he had toiled and worn himself out in his service, he suffered death on the cross at Rome, with his head downwards, thinking himself unworthy to suffer in the same way as his Saviour did.

A. SISTER.

### THOUGHTS ON THE COMING OF THE LORD.

I HAVE some thoughts and reflections to offer to your readers, on the coming of the Lord. I will not say, here, the *second* coming, as we have several comings of the Lord referred to and spoken of in the Bible, on various occasions, and for different purposes; but that coming which is to immediately precede the millennium, and to introduce it; that coming and universal triumph of the gospel which the early Christians seemed to be so anxiously expecting, and earnestly and ardently looking forward to, as the final triumph and consummation of the Christian religion; and in the joys and glories of which it seems they were, in some manner, to participate. That it was a matter of great importance to the disciples of Christ, as affecting their faith, hope, and consolation, we learn from the manner in which it is spoken of by the Apostles in the Epistles. That they (the first Christians) then viewed it as very near—as close at hand—we there also learn. And we see and know, too, that infidels have seized upon this apparent failure of prophecy, as an objection to the inspiration of the Apostles and of the Bible, and as a pretext for their opposition to that divine volume and rejection of the Christian system. But Paul settles that in one of his Epistles to the Thessalonians—"Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by our *gathering together* unto him, that ye be not soon shaken in mind, or be trou-

bled, neither by spirit, nor by word, nor by letter, as from us, as that the day of the Lord is *at hand*. Let no man deceive you by any means, for that day shall not come, except there come a *falling away first*," &c. And Peter—"Beloved, be not ignorant of this one thing, that *one day* is with the Lord as a *thousand years*, and a thousand years as one day;" and "the Lord is *not slack* concerning his *promise*, as some *men count slackness*." And that the prediction of the coming of the Lord was intended to affect the faith and hope of the Christians, we learn from John, in his first Epistle: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that *when he shall appear* we shall be *like him*, for we shall see him as he is. And every man that hath this *hope* in him, *purifieth himself*, even as he is pure." It may be, also, that the manner in which predictions are linked together in epitome—as in Matt. xxiv.—may have caused the early Christians to regard the coming of the Lord as near at hand.

In the thoughts and reflections I am now about to offer, I shall very probably, to some extent, cross your own views, or what have been your views, on this subject, and probably those of many others, perhaps of the large mass of the brethren. My object is, not to elicit controversy or discussion on this subject, but merely to offer some thoughts on it to them, for their con-

sideration and reflection. In consequence of the views entertained upon it, on both sides, I am disposed to think that it has been much misunderstood, and correct apprehensions of it thus prevented. On the one hand, it has been regarded as an entirely literal reign; and on the other, as purely spiritual. Perhaps somewhere between the two, may be the correct view, if it can lie between them. That our Saviour will be here on earth, during the millennium, living and moving as a man among men, we have no idea of. And that, on the other hand, his reign will be purely a spiritual one, we are just as far from being disposed to believe. What, then, it may be asked, will it be? To this I reply, that I regard it as difficult, if not impossible, to ascertain what it will be, from the Bible. Like other predictions of things future, many of which have been fulfilled, it is not necessary that we should know exactly — should be able to ascertain clearly and definitely, what the coming of the Lord will be, to reign during the millennium. Predictions of this character, for some wise purpose — perhaps because it is impossible or unnecessary for us to fully see into and apprehend them — are left somewhat indistinct and shrouded in mystery; but distinct enough, sufficiently revealed, for us to form a sufficient conception of them, for the purpose for which they are predicted. Like the distant mountain, the bold outline of which we can easily and clearly trace, but cannot fully see all its features, so as to determine and describe every thing about it, until we nearly approach or pass it — so we can indistinctly see things through a prediction, and trace their general outlines so as to form a sufficient apprehension of them, but never clearly comprehend them in their details and features, until the prediction is fulfilled and past. Then we can look back and compare the fulfilment with the prediction, and trace the perfect analogy between them. That such was the (obscure) nature of the Jewish prophecies concerning the first coming of the Lord, we learn from Peter: "Of which salvation the prophets have *inquired and searched diligently*, who prophesied of the grace that should come unto you; *searching* what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the suffer-

ings of Christ, and the glory that should follow. Unto whom it was revealed, that *not unto themselves*, but *unto us*, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven; which things the *angels* desired to *look into*." And, in addition to this, the metaphorical and symbolical language with which the prophecies are generally clothed, and particularly, such predictions as those of the coming of the Lord, make them still more difficult of being clearly understood beforehand. But to come directly to our subject.

There is to be a *coming* of the Lord Jesus Christ to reign on earth during the millennium, and a *union* of him with the church, which have not yet taken place. This we think very clearly predicted in the 19th chapter of Revelations — which, as it more clearly approaches the time, is, perhaps, the clearest and most circumstantial prediction we have of His coming. Let us look at that prophecy a little. In the 18th chapter we have the prediction of the extraordinary messenger, "come down from heaven," or in the church, who was to exercise a great influence, and to enlighten the earth with his glory or knowledge; and who, Dr. Clark says, is probably to be some great reformer of modern times, that shall be instrumental in restoring the true and pure religion of Christ to the world. This messenger proclaims the downfall of spiritual Babylon — the Roman Catholic church; or rather, is the great instrument, in the hands of God, of its overthrow. Pure Christianity rapidly spreads, and the numerous church ("a great voice of much people in heaven") is heard exulting in her overthrow, and in the spiritual reign of the Lord. "And I heard, *as it were*, the voice of a *great multitude*, and as the voice of *many waters*, (people) and as the voice of *mighty thunderings*, saying, Alleluia, for the Lord God omnipotent *reigneth*." The time now approaches for the coming of the Lord, and the church is prepared to receive him, and with him to enter upon the millennial reign. "Let us be glad and rejoice, and give honor to him, for the MARRIAGE of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is

the righteousness of the saints." Here, then, is a *union* of Christ with the church at the millennium, which has *not yet taken place* under the Christian dispensation; and of course, of a nature and character, *different* from the union of believers with Him in becoming disciples, or any other union of the church with Him now; but, as we have remarked, which we cannot distinctly apprehend, and will not, perhaps, until it shall have taken place. We can only see the outlines. This union takes place at what is called the marriage supper of the Lamb. "Blessed are they which are called to the *marriage supper* of the Lamb." The preparation for this purpose, which is to take place under the present dispensation, and be perfected at its close, is also referred to by Paul, in his Epistle to the Ephesians, and where this same illustration of a *marriage* is introduced: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and *cleanse* it with the washing of water by the Word, that he might *present it to himself* (at the millennium) a *GLORIOUS church*, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." And then he speaks of such a union as a mystery: "This is a great mystery, but I speak concerning Christ and the church." And Peter, also, in reference to such preparation, though probably in reference to heaven itself: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." But to return.

John then proceeds to describe this coming of the Lord: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns." This may, perhaps, be called his *second* coming, in contradistinction to his *first*, when, at the beginning of the Christian dispensation, he entered upon his spiritual reign, or reign of the Holy Spirit; and when the gospel first went forth in its primitive purity. "And I saw, and behold a *white horse*; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer." John does not say here he "saw heaven opened," but

merely that he "saw." There was but one crown at first; one martyr—the Lord himself; and one victory; now there are many crowns, many martyrs. And in connection with this he says, in the next chapter, that he "saw the souls of them that were beheaded for the witness of Jesus and for the word of God." The Lord now goes forth as the Avenger, to destroy with his judgments the impenitent and disobedient wicked, who remain on the earth, who have had the offer of his salvation on the terms of the gospel, and persisted in refusing it, and who have gone over to the ranks of the apostacy. "And he was clothed in a vesture dipped in blood. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations—and he shall rule them with a rod of iron—and he treadeth the winepress of the *fierceness* and *wrath* of Almighty God." Then follows a physical destruction, of which that of Jerusalem was but a type, and which can find no parallel but in the inevitable fury of the deluge! The *beast* and the *false prophet*—the Roman Catholic and Jesuitical powers—array themselves in combination with the wicked against him. Sectarianism is swallowed up by Romanism, or arrayed on its side: "And I saw the *beast*, and the *kings of the earth*, and their armies, gathered together to make war against him that sat on the horse, and against his army." But they were all taken and destroyed: "And the *beast* was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the *beast*, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Paul, in one of his Epistles, alludes to this final destruction of the Man of Sin, "whom the Lord shall *consume* with the *spirit* of his MOUTH, and shall *destroy* with the *brightness* of his COMING." The balance of the wicked are all destroyed: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Then follows, in the next chapter, (the 20th) the binding of Satan and the millennial reign. There is a union of

the Lord Jesus Christ now with the church, such as had never been before; and a reign of him, the martyrs and saints with him. But as we remarked, he will not be as a man among men—as one of our earthly kings upon a throne. It will not be a literal and *personal* reign over men in this sense at least. His *appearance*, whatever that may be, will be of a different character, altogether different from what he was on earth, or perhaps any conception we can form of it. When Paul saw him, it was in a light above the brightness of the noon-day sun. And John saw him “clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow—and his eyes were as a *flame of fire*—and his feet like unto fine brass, as if they *burned in a furnace*—and his voice as many waters—and *out of his mouth went a sharp two-edged sword*—and his countenance was as the *sun shineth in his strength*.” He was in his glorified state.

After our Saviour ascended to heaven, he sent the Holy Spirit to be with the church in his absence—to be her guest, to superintend her affairs, and to “reprove the world of sin, of righteousness, and of judgment.” Now, having accomplished the purposes for which he went to heaven, he will leave the mediatorial throne and return to earth, as we have seen and shown, and with the Holy Spirit, will remain with the church during the millennium, down to the “end of all things.” So, now, Jehovah will be completely developed and manifested in his tri-unity and relations; and God, the Word, and Holy Spirit, will be with the church as Father, Son, and Holy Spirit, through this blissful and glorious period. Another dispensation will now be introduced, or a modification of the Christian. Man will be restored back to his primitive state of sinlessness and union with God, as before he fell. There will be no sin, guilt, misery, pain, &c. or perhaps death, during all this period. “They shall not hurt nor destroy in all my holy mountain,” saith the Lord, “for the earth shall be *full of the knowledge of the Lord*, as the waters cover the sea.” “*All shall know me*, from the least to the greatest.” As baptism is in order to the remission of sins, and as there will be no sin during this pe-

riod, there will be no need of baptism then. Hence there must be a new dispensation, or a modification of the Christian, and baptism will be discontinued. And as the Lord's supper is designed to represent his sacrifice for sin, there will now be no need of that either, as there will be no sin. Hence said Paul to the Corinthians: “As often as ye eat this bread and drink this cup, ye do show forth the Lord's death *till he come* ;” and we have seen when that coming will take place. But what this dispensation or change will be—its nature, character, &c.—it is impossible for us to tell, as it is to tell what this coming of the Lord will be, or what this union of the Lord with the church will be, in its nature, character, &c. It is sufficient for us to know that these things will be, and that all will be for the best—for the highest happiness and greatest glory of man on earth. No wonder the first Christians so anxiously waited, earnestly desired, and ardently expected, the coming of the Lord Jesus Christ, and this glorious consummation of the Christian economy? How glorious and happy will be the lot of those who shall be living here on earth then, and shall be witnesses of these things, and participate in the blessings of this glorious reign of the Lord Jesus Christ. “He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” J. R. HOWARD.

[The preceding article was originally addressed to Brother Campbell, and is selected from his periodical for November last. We have read it with much pleasure, not because we perceive evidence for the truth of every assertion therein made, but because of its freedom from that un-Christian spirit of dogmatism which pervades the writings of a certain class, on this subject more especially. The future developments of the kingdom of Christ, in their particular phases, are not within the grasp of human minds, and were incomprehensible even to the apostles themselves. We may all learn one important lesson from Brother Howard's address—to cultivate and mature our spirits and characters, in view of the solemn realities of the Lord's coming, that we be not put to shame at his appearing.]—J. W.

## NOTES OF LECTURES

BY A. CAMPBELL.

## No. XXVI.—THE FIRST ORATION DELIVERED IN THE CHRISTIAN KINGDOM.

WE have shown on a former occasion the person by whom it was delivered, and that he was guided by the Spirit in so doing. It is of great importance to us to notice the arrangement followed, and the course of argument pursued in this discourse. Peter then brings forward testimony, and afterwards exhorts, the point of his whole discourse being, "Save yourselves." We have recorded in this chapter, but a mere skeleton of what he said on the occasion, as the 40th verse plainly declares. He begins by explaining the phenomena at which the crowd were wondering: for this purpose he quotes Joel, and some other passages of Scripture, showing that it was a thing foretold long before which would happen. The 22nd verse begins the oration proper — that which precedes is mere explanation. The book gives us the argument on both sides of the question; and where none is given, we presume none was offered. Peter challenges the nation. He says, "Men of Israel, hear these words," &c. Jesus was approved by God among you—how, Peter? By signs, miracles, and wonders which had meaning. The point in the challenge is, "Ye yourselves know" what I now state is the truth. They made no reply. This, then, was an extorted concession from the people that what he said was true.

He next explains the mystery, why Jesus delivered others from death, but fell himself into the hands of his enemies. How does he do this? He says that he was delivered by the determinate counsel and foreknowledge of God, and that this was done in accordance with their ancient oracle. The word *determinate*, as used here, means to set forth—that is, he was delivered in pursuance of a previously declared purpose. The word *know* has four meanings: first, causative, to make known, and this is the signification it has here; second, declarative, to declare a thing; third, to perceive and understand; fourth, a metaphorical meaning, viz. to approve, all of which may be verified from numerous passages of Scripture. The wicked hands spoken of here are the Roman soldiers who put the Mes-

siah to death. This, to a Jew, was an argument *ad hominem*, since they had employed to kill their Messiah, the very men they despised. To crucify does not always mean to kill, but it does in this place. The next point he makes is, that God has raised him up. The pain here spoken of is the power of the grave, and not physical pain. The quotation from David, in the 25th verse, is a misconstruction of the passage, and should read, "I placed the Lord always before my face," instead of "I foresaw the Lord always before my face." The 27th verse shows us that he was to rise in a short time, for his body was not to be in the grave long enough to decompose. Notice, that David is brought in here as a witness, and that all the apostles have done, thus far, is to bring up testimony.

In the 29th verse Peter says—Do not be angry, men and brethren, if I apply this testimony of David's a little different from that which is usual among the Jews. Let me freely speak to you. This prophecy has reference to Christ, David's son, and not to himself; for David is dead and buried, and his body did see corruption, and we can now point out his sepulchre. In the 32nd verse he announces to them the astonishing fact, that God had raised up Jesus from the dead, and that they were witnesses of his resurrection, God having directed their attention to this spot, &c. Peter has now proved two things—namely, that Christ was dead, and had risen. The next point is, where is he? The 33rd verse tells us that he is exalted to the right hand of God, is seated upon the throne of the universe, has received from the Father the promised Spirit, and has poured this out—what is it? *That which you now see and hear.* Humanity now reigns on the right hand of God, and in the heavens. Over what and whom? Heaven and earth. The word *exousia*, not *dunamis*, expresses the power he exercises. *Ghost* in old Saxon, signifies *guest*. Hence the Spirit became a guest in the church. Humanity ascends to heaven to reign, and the Spirit comes down to earth to dwell. Beautiful antithesis! In the

36th verse he comes to the grand conclusion of his argument—"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Peter's discourse is logically ended here. He has touched upon every point, namely—his death, burial,

resurrection, ascension, glorification, investiture of empire, and pouring out of the Spirit. The consequences which ensued when they heard these things, we are told in the 37th verse, namely, that the multitude cried out simultaneously, "Men and brethren, what shall we do?"

## FAMILY CULTURE.

### CONVERSATIONS AT THE CARLTON HOUSE.—No. L.

**OLYMPAS.**—Although the whole ninth chapter of the Epistle to the Romans was commented on in our last conversation, while only the first thirteen verses were read, we will resume it again, and will now hear Susan read the remainder of the chapter.

**SUSAN.**—

"What shall we, then, say? Is there no injustice with God? By no means. For he says to Moses, 'I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.' So, then, it is not of him who wills, nor of him who runs; but of God who shows mercy. Besides, the Scripture says to Pharaoh, 'Even for this same purpose I have roused you up, that I might show, in you, my power, and that my name might be published through all the earth.' Well, then, he has mercy on whom he will; and whom he will, he hardens.

"But, you will say to me, Why does he still find fault, for who hath resisted his will? Nay, but O man, who are you, who reply against God? Shall the thing formed, say to him who formed it, Why have you made me thus? Has not the potter a just power over the clay, to make of the same lump one vessel to honor, and another to dishonor? Yet God, willing to show his wrath, and make known his power, did bear, with much long-suffering, the vessels of wrath, fitted for destruction. And that he might make known the riches of his glory, on the vessels of mercy, which he had before prepared for glory; even us, whom he has called; not of the Jews only, but also of the Gentiles. Even as he says, by Hosea, 'They shall be called my people, who were not of my people; and she beloved, who was not beloved. And it shall come to pass, in the place where it was said to them, You are not my people; there they shall be called sons of the living God.'

"Besides, Isaiah cries, concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, only a remnant shall be saved. For he is about to complete and hasten his work in righteousness; for a short work will the Lord make upon this land.' And, as Isaiah has said before, 'Unless the Lord of

hosts had left us a seed, we should have become as Sodom, and been made like unto Gomorrah.'" What shall we say, then, that the Gentiles, who did not seek after justification, have attained justification, even a justification which is by faith? But Israel, who followed a law of justification, have not attained to a law of justification. Why? Because *they sought it not by faith*; but, as it were, by works of law; for they stumbled at the stone of stumbling. As it is written, 'Behold I place in Zion a stone of stumbling, and a rock of offence; and whosoever believes on it shall not be ashamed.'

**AQUILA.**—I was exceedingly interested in the last reading, and with all that was said upon this subject. It has always appeared to me, ever since I read the history of creation, as recorded by Moses, that God wrought in creation as a mechanic works by his rule. The only difference is, that the architect works by a metallic plumb and a metallic rule; but God works by the rule of his own will. That was his diagram.

**CLEMENT.**—A diagram is, indeed, not a rule, for it is made or sketched according to a rule; and the question is, What was the rule of the diagram or pattern?

**AQUILA.**—True, the diagram is drawn by a rule, and the universe is true to the diagram, and both are but two forms of an antecedent rule. Now, what was that, is the great question. Suppose we ask Susan?

**SUSAN.**—I do not know what to call that rule; for Paul says, "he worketh all things according to the counsel of his own will." What is the difference between counsel and will, father?

**CLEMENT.**—My daughter, *counsel* indicates opinion, advice, suggestion. With the great Hooker, we say, "That in the working of the great first cause, counsel is used, reason followed, and a



way observed." But all must ultimately agree, that the Divine volition, or will, was the rule by which God executed all things.

AQUILA.—That view confirms what I have frequently heard you say—"Wisdom directs, and power but executes what the will enacts."

CLEMENT.—And that view explains a saying of your own, which you uttered when hearing James read the first chapter of Genesis. There were six times *good* in the first chapter of Genesis, and once *very good*. Six *goods* for the six days' works, and *very good* once for the Sabbath.

AQUILA.—This was in one of my good moods, when I said to an infidel that God made every thing good, and the Sabbath (which he was then assailing) was the seventh good—"very good." This is, indeed, the number of perfection, for no other reason than that after the week of creation, on surveying the whole, God pronounced all the operations of the week *very good*.

CLEMENT.—And wherein, Brother Aquila, was the work of every day good, and all very good? In other words, on what account was the creation called *good*?

AQUILA.—I have usually said that the volition or the will of God was exactly and perfectly consummated; and, therefore, it was simply equivalent to his saying, that every *fiat*, every item of the whole, and the aggregate amount of all the items of each and every, *fiat*, was precisely as he wished them to be. The wisdom that directed, the power that executed, and the result achieved, were a perfect, a complete embodiment of his one grand volition. Hence, while the words, "*I am that I am*," body forth the absolute Jehovah, the imperative, "*Let there be light, and light was*," indicates the awful and adorable majesty of the one great absolute personality, indicated by "*I WILL*." This, too, is all that we know of any individual personality; apart from its accidents and developments. It is merely an individual *I will*. Hence the simplicity and sublimity of the enunciation "*I will, be thou clean*," by which the Messiah healed the leper.

The apostles refer the remedial system, and all its details, to the same source. Even the sacrifice of the Lord Jesus, instigated by Satan and executed by a Pagan mob, is, so far as its import

and effects are contemplated, resolved into the purpose of God. So did the apostles contemplate it when they said, "Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel before determined," or marked out, "to be done." And that this counsel, or purpose, is immutable, Paul has clearly propounded to the Jews, by saying that God, to show the immutability of his counsel, confirmed it by an oath—"that by two immutable things (his counsel and his oath) in which it was impossible for God to lie, we might have strong consolation who have fled away for refuge, to lay hold upon the hope set before us."

Evident it is to my mind, that we cannot reason from cause to effect, or from effect to cause, on any theme that lies beyond the confines of time and space. And God being above, beyond, and extra, all these predicaments that bound the confines of both human reason and human imagination, in thinking of him, we must lay our hand upon our lips, and both in the dust, and humbly learn to wonder, to admire, and to adore. We must praise and worship him that inhabits eternity, and await its developments. Still, as adapted to the mind and affections of man, the whole universe is but one revelation of God. Redemption and salvation are but an episode of mercy and condescension, in harmony with man's fall and ruin. But the Divine character, as exhibited in nature, in providence, and in redemption, must and does perfectly harmonize with itself, without one real contradiction. And since it all existed in purpose and design before it existed in fact, man's salvation, incontrovertibly, was a part of it, and is in perfect keeping with all its manifestations.

OLYMPAS.—It is easy for us to become bewildered in any attempt to scan the ways of God to man. A child may believe what Gabriel cannot comprehend. Let us, then, endeavor to follow Paul, the greatest of apostles, and the most profound interpreter of the gospel that God has vouchsafed to man. And if the gospel, in all its bearings on the universe of God, be not comprehensible, let us endeavor to follow Paul in his infallible leadings, content to understand these, and to conform to them in all our thoughts, volitions, and actions. We may, indeed, apprehend,

though we may not comprehend, the following statements and facts:—

Of the descendants of Shem, God chose Abraham as the depository of his oracles and promises. He was a man of pre-eminent faith and piety. He was, therefore, a choice spirit, and a chosen vessel or depository of spiritual, as well as of temporal blessings to mankind. Of his two sons, Isaac and Ishmael, God chose Isaac. Of Isaac's two sons, he chose Jacob rather than Esau. Of the twelve sons of Jacob, he chose Levi and Judah for himself, and these before they were born. He loved or preferred, for good reasons known to himself, Isaac to Esau, and hated or *slighted* (according to the Jewish acceptance) Esau, so far as making him a covenantee touching gospel privileges for the benefit of the whole human race. In all this there was, says Paul, no unrighteousness, or unmercifulness on the part of God. The Divine Father is a sovereign, and it must be conceded, that he does whatever pleaseth him in the armies of heaven and of earth.

Wherever there are two, there is a choice, for any special purpose. And he that knows the future as the past, or as the present, and has power to follow his own judgment of proper instrumentalities, having great ends to accomplish for his own glory and his people's good, will of necessity—the necessity of his own nature and perfections—choose that instrument for public good, which will be most safe and effectual. This is the course we ourselves both approve and practice, according to our own fallible judgments. We would blame an earthly sovereign if he did not do so. And that God is a sovereign, in the highest conceivable sense, none of us can or will disallow. In declaring the glory of his character, *as a sovereign*, he said to Moses, "I will have mercy on whom I will have mercy, and I will show compassion on whom I will show compassion." Hence, in the case before him—the case of Esau and Jacob as to the blessing—it was not of Jacob willing to bless Esau, nor of Esau running to obtain the blessing, but of God's own wisdom and will; for his wisdom and his will are, in such a case, identical. He cannot will contrary to his wisdom, nor exercise wisdom but according to his will. The attributes are not, indeed, identical, but they always coöperate. Whatever goodness prompts, his wis-

dom directs, and his power—that is, his will—executes. But who dare say, that in all this there is unrighteousness with God?

The case of Pharaoh is next introduced as an illustration. God's goodness hardened Pharaoh's heart, as we often see the most indulged and favored sons become the most disobedient and ungrateful children. His goodness to Egypt and its king only excited the pride and arrogance of its sovereign, and therefore, God chose to make his character known to the whole world, as opposed to idolatry and pride, by scourging Pharaoh, and breaking the iron sceptre of his misrule on his own head. Therefore, it appears that "God hath mercy on whom he will have mercy, and whom he will he hardeneth." But his will is always directed by his moral excellencies, his goodness, and his wisdom. His will, indeed, is but his moral excellencies operating.

*He raised up* Pharaoh to the throne, and gave him a great name, for the purpose of making him a theatre on which to display his own glory. He might have crushed him in a moment, as a moth is crushed by the foot of man; but God designed, out of his conspicuous obstinacy and pride, to glorify his own character and name throughout all nations, and through all the ages of the world.

Paul foresaw that many would object to the divine character as thus developed. He, therefore, puts an objection in the mouth of a man on the opposite side—"Thou wilt then say (to me, Paul,) Why doth he yet find fault, for who hath resisted his will?" Paul does not say that the objection does not lie against his doctrine. He meets it in its full force. He says, "Who art thou, O man, that thou repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same mass to make one vessel for an honorable, and another for a dishonorable use?" This being conceded, why object to God's doing the same? Should God will to show his wrath and to manifest his power, enduring, with much long suffering, vessels of wrath fitted ("long ripe") for destruction; and to make known his glorious riches and grace on the vessels of mercy, which he had prepared for glory—the now called Jews and Gen-

tiles—who formerly were disobedient and gainsaying, why object?

And that he so purposed to do under a reign, not of law, but of grace, is evident; for Hosea prophesied, by inspiration, that he would reprobate the unbelieving Jews, and call the Gentiles to be his own people, and his beloved, whom he had for so many ages permitted to worship idols. A remnant only of ancient Israel were really his people, in a spiritual sense, and therefore, although in number as the sand of the sea, yet only a remnant of them should be saved as his everlasting people. Isaiah also foretold this, that had not mercy interposed, all the literal Israel would have been as Sodom and Gomorrah.

"Shall we, then, say," adds the Apostle, "that the Gentiles attained righteousness without seeking it, and that while Israel sought it, they found it not?" Yes; but with this characteristic difference—the Gentiles sought it on the principle of grace and faith, while the Jews sought it on the principle of law, or personal and national worth, and by works of merit, and not by faith and grace. They stumbled at that stumbling-stone, substituting flesh and works for spirit and faith.

How admirably corresponds this view of the subject with the present condition of the Jews and the Gentiles! All the present Jews are the progeny of those who personally reprobated, and, on their own assumed right of judgment, repudiated, the claims and pretensions of Jesus of Nazareth. All of the nation that received Jesus were absorbed, and lost their nationality in the Christian church. So of the Gentiles that received the Messiah. In the present Christian church there is neither Jew nor Greek. The present elect people of God are all found in the Christian church. Those out of it, are not the elect of God, in the evangelical sense. But the reprobation of unbelieving Jews and Gentiles now living, is not an everlasting reprobation. They may, in the sense of the Apostle, become the elect of God through Christ, should they believe and obey the gospel. If they do not, then they become for ever reprobate, in the evangelical and Paulite view of this subject. Indeed it must be so, according to the quotation from Hosea, which Paul uses in this argument. This quotation

settles the controversy amongst modern Calvinists and Arminians, neither of which, *as such*, are scripturally evangelical. Let us hear again Paul's quotation from Hosea, "I," saith God, "will call them my people which were not of my people, and I will call her beloved who was not beloved."

Supply the words of the champions of modern orthodoxy. Insert the word *everlasting*, and make Hosea say, "I will call them my *everlasting* people which were not my *everlasting* people, and her my *everlasting* beloved which was not my *everlasting* beloved." Need we another volume—nay, need we another verse, to show that the pending controversy of certain Calvinists, in this one particular, is not the precise issue of Paul and Hosea; for they agree, Hosea and Paul agree, that those not the people of God at one time, may become the people of God at another time. This is so plain a case, that to argue it farther would be to insult the good sense of our children and neighbors.

The pending controversies of these schools are both unphilosophic and unwise. Both are often right, and both are often wrong in their issues, their arguments, and their proofs. I am sorry to allude to them. I do it with a proper respect for them, and a proper respect for Paul and Hosea, and all the Prophets and Apostles of the Holy Scriptures. It is a consolatory reflection, that none who desire to be the people of God, who are not yet his people, are for ever debarred from that privilege and honor. They may yet become, and be called the people of God; and it is also a very strong argument against sectarian and fleshly security, that those who are the people of God at one time, in Paul's sense, may be rejected, as were his ancient people, because of their unbelief. "So we see they could not enter in because of unbelief. Be not, then, high minded, but fear, lest a promise being left us of entering into his rest, any of you should even seem to come short of it." I am sorry that the conflict, as to the proper meaning of this chapter, is a subject beyond the capacity of our family at present, but we must notice the current topics which may hereafter impede their course and growth in Christian learning and Christian excellence.

A. C.

## THE NEW THEOLOOY: INFIDELITY REFINED AND SUBLIMATED.

IN all ages of the world, since the development and completion of the Christian system, infidelity has been changing its phases and its modes of attack upon the Christian religion. At one time it has attacked the *doctrine* of the New Testament, and at another time the *miracles*, and then attempted to undermine its divine authority by mustering up its apparent contradictions and arraying its supposed corruptions. Like a skilful enemy, when repulsed at one point it has retreated to another, and refuses to surrender, and fails to be dislodged.

And in changing its modes of attack it has been also changing its phases. Infidelity is not now what it was at first, or even a hundred, or fifty, or twenty-five years ago. At first it assumed the form of the bold, fierce, and fiery *persecutor*—then that of the dark and debasing *corrupter*—then that of the demon of *discord* and *division*—and now she comes to us as “AN ANGEL OF LIGHT,” in all the splendor and decoration that she can put on and be arrayed in! She *now* comes to us with the most bland and mild airs, in the most soothing, sweet, and musical tones, and with the most captivating address, winning smiles, and insinuating eloquence, gentle as the zephyr and bright as the morning. Infidelity is now more dangerous than she ever has been! She has now assumed the office of the *priest*—the “priest of nature,” as she styles herself—puts on her *sacerdotal robes*, walks into the pulpit, takes the Bible for her text-book, and delivers her weekly sermons to throngs and admiring multitudes, and the “wealth and fashion” of the day, particularly in our cities. It is well calculated to be popular, and by its great plausibility, its captivating speculations, and its refined and insinuating character, to acquire a great and extensive influence over the minds of that portion of the community

whom we style the educated and intelligent; for it is too attenuated, too gossamer-like, to be comprehended by the “ignorant mass.” In its estimation, no doubt, “these people who know not the law”—who cannot comprehend and receive its fine-spun philosophy—“are cursed.” But it is upon these—of sound mind, honest hearts, and good common hard sense, (by the way, the best of all sense)—that the cause of truth will have to rely for its support, and its vindication from a false philosophy—“science, falsely so called.” It is upon these people, who study their Bibles more than any thing else—more than human philosophy—and carry out its practice in their lives. Discarding all idea of a personal devil and a real hell, and referring all punishment for sin to this life, (or a *chance* for pardon and release from punishment for sin *after* death, in the state of the “imprisoned dead,”) it is peculiarly gratifying and attractive to all those who love to indulge in the vanities, follies, pleasures, and extravagances of “the world, the flesh, and the devil;” and must, from its very nature, be calculated to destroy the sanctions, and subvert the divine authority of the gospel, and overturn the whole Christian system! Such, we say, must be its effects and its legitimate consequences.

The first attempt made by Satan to destroy the Christian religion was by *persecution*, but so far was this from effecting his purpose, that “the blood of the martyrs became the seed of the church.” His next attempt was by *corruption*, and hence arose the long, dark night of the Roman Catholic apostasy. But Martin Luther sounded the alarm, and made the call for reformation, and the church began to emerge from the shades and corruptions of Romanism. His next device was to act on the maxim, “*divide and conquer*,” and hence the professing disciples of

the Lord Jesus Christ became split up into various denominations, and Christendom the theatre of warring sects and contending parties. But the reformation of Luther being partial, and having failed to restore the primitive Christianity, another reformation, and of the right character, arises, which covers the whole ground, spreads rapidly, promises to extend its influence finally over the whole world, and ultimately introduce the millennium and destroy the dominion of Satan. And hence, having failed in all his previous attempts, Satan now changes his mode of attack to the last device to which he can resort—that of *assuming* himself the very character he wishes to destroy—that, thus disguised and unsuspected, he may the more easily do it under this covert. This is generally the last device of the wary and ingenious, and it was the policy Satan pursued in the temptation of our Saviour—in quoting the Word of God itself, in order to encompass his ends. Hence Satan has now become a *theologian*—a *preacher*—and through the press and the pulpit, is attempting to subvert Christianity.

As a watchman on the walls of Zion, we feel called upon to sound the alarm, and to call upon the faithful—the truly sound in the faith—to gird on their armor and prepare for the conflict—to lay hold of the “sword of the Spirit, which is the Word of God,” and stand ready to wield it.

Such is the character of the infidelity with which we will now have to contend. We regard it as the *most specious* of all the forms of infidelity which have ever yet appeared, and therefore, the *most dangerous*. And it is arraying, in its exposition and defence, some of the most talented minds of the age. It has

its advocates, its expositors, and apostles, both with the pen and tongue, who are zealously engaged in its propagation. Of these writers and their works we design speaking hereafter, as well as taking some notice of some of its most prominent preachers.

It is not only into the *sectarian* world that this form of infidelity is insinuating itself, but even into the church of Christ—the “church of the Living God”—which should always be “the *pillar and support* of the TRUTH.” Hence, it more particularly demands our attention. Its preachers are deemed to be far in advance of the age in theological learning—to have left far behind them the plodding advocates of primitive Christianity—to have had their eyes anointed with some new kind of eye salve—to have some superior illumination—to be at least “thirty years” in advance of these old, grey headed, and long tried advocates of the original gospel. But alas! while they are congratulating themselves on their new discoveries and advancement—that in spiritual knowledge they are “rich, and increased with goods, and have need of nothing”—they are really “wretched, and miserable, and poor, and blind, and naked.”

Let those who, in their own estimation and that of others, are making such progress and advancement, be careful that they do not outstrip the apostles. It is better to be somewhat behind, than in advance of the apostles. Let them be careful that they don’t get ahead of them. It is much better and safer to stick to the “old paths” made by them, than to strike off into new and devious ones that may lead astray. But we have said enough in this number—more anon.

A WATCHMAN IN ZION.

### CHRISTIAN BAPTISM ACCORDING TO PETER.

I WOULD ask permission to offer a few remarks on the subjects of baptism and remission of sins. The views ad-

vanced by this magazine on these doctrines, seem to be a great barrier between the two parties who maintain im-

mersion to be the only baptism. This is to be regretted, as the cause of original Christianity, it must be admitted, requires the unity of those who know and practice its institutions in their primitive simplicity. I would request, therefore, careful attention to the few observations and arguments that follow, as they appear to my mind to prove, at least, that we are warranted in associating *intimately* baptism with remission of sins.

That baptism is connected in some way with remission of sins, is indisputable, because the first call of the universal gospel by Peter, contained the command to myriads of Jews, to repent and be baptized *for* the remission of sins, this word *for* being variously interpreted to mean "in order to obtain," "to show forth," "concerning," "with respect to." Now whichever of these meanings may be right, it does not disprove the foregoing proposition. And this is of itself enough to attach vast importance to baptism, and make it binding on all; and I would say, that any one who refused obedience to it after reading these words of Peter, even if he could not explain the particular nature of that immersion, is unworthy of fellowship. If it were possible to disassociate the mind for a few moments with the important spiritual truth contained in the passage, there would be little difficulty in arriving at the critical and grammatical truth. The mind might then seek, in an orderly manner, for a spiritual harmony, the which, if it can be obtained, will secure it on a foundation which cannot be moved.

First, then, remission of sins is looked on in the New Covenant as a state *into* which the man is translated, and *in* which the Christian stands. (I am now speaking critically.) To say that a man has remission of sins, is equal to saying, he stands with acceptance in the sight of God; or, he is in the kingdom of God's dear Son. They all refer to one thing.

Second, the preposition for expressing that translation, or change of condition, is *eis*. I will not say it is the only one capable of being used for the purpose — I will say there is not one better adapted. It is the preposition commonly, if not invariably used, for expressing the moving *into* any thing or state. If any one can furnish a word

better adapted, they will prove at least the possibility that "into" is not meant in this passage.

Third. Immersion is a mode intimately associated with "into" transitively. We find, then, perfect critical and grammatical harmony in the phrase, Be immersed into a state of the remission of sins, or where the remission of sins is enjoyed. Our translators have truthfully rendered Paul's words to the Romans, "Know you not, as many as have been baptized, have been baptized *into* his (Christ's) death." Neither "for" nor "concerning," nor "to show forth," would do here. And what does it mean but a baptism *into* participation in the benefits of Christ's death? In other words, *into* the state of the remission of sins.

As, however, remission of sins does not require a change of locality, nor motion in the ordinary sense of the word, but is a condition which can be enjoyed anywhere, the transitive character of *into* may be *suppressed without loss of meaning, and the effect at that transition substituted*. We will then have perfectly grammatical sense in saying, Be immersed for to obtain, or enjoy remission of sins.

Mr. Hamilton says, "I know little of the Greek, perhaps — but what little I know enables me to deny positively, that you can even translate the particle 'for to receive' remission." The preceding arguments prove that it can, as far as critical and grammatical proof is concerned, which is all the proof a knowledge of Greek is able to give.

Let us now look a moment at his proposed translation. What does he mean by a demonstrative meaning? An example in point would be most acceptable. But admit the possibility. What does it demonstrate, show, or prove? Remission received! Would he read the passage thus — Repent and be baptized concerning your having received the remission of sins? For to use the word "concerning" without supplying the idea it refers to, is to leave the sentence so vague, that I defy any one to determine its meaning. It might be concerning the having received, the (then) receiving, or the remission about to be received. It might refer with equal propriety to past, present, or future. This applies also to the translation "to show forth," only such a translation goes further. It might then be

proved that baptism "shows forth" or "demonstrates" simply the abstract truth of remission of sins, which I cannot allow as that was the province of the Apostles to do, and by no means requires immersion.

We find some passages in which *concerning* is the translation given of this preposition. I contend that in them *into* is contained as a meaning, although it may not sound well to English ears. Let us look at some. Romans xvi. 19, Paul would have them wise *unto* good and simple *concerning* evil. If *unto* is *eis*, where is the real objection to have *concerning* *unto* also? Surely none but for euphony. It is not *about* which is the synonyme of *concerning*, but *into* good and *into* evil. Ephesians v. 32, Paul told them a great mystery, speaking *concerning* Christ and the church. Acts ii. 25, David speaketh *concerning* him (Christ.) 1 Thessalonians v. 48, In every thing give thanks, for this is the will of God *concerning* you.

These seem all the passages in which *eis* is translated *concerning*, and there is something extraordinary in them all. It was verily the will of God *into* the Thessalonians that Paul spoke, and would be better rendered so, or *unto*, than as it is. Peter wished to be most emphatic when he used *eis* to the Jews, instead of the usual *peri*. It also contains the idea of *into* or *unto*, as being an address of David to the Lord, in his prophetic character as the type of the Messiah. Look again at the emphasis in Ephesians. Paul told a great secret, but he spoke *into* Christ and *into* the church. Verily my veneration increases for this little particle! This was the great subject *into* which his teaching merged, and doubtless the Ephesians understood the matter in this light.

We say *about* or *concerning* a subject, when we are speaking *into* it. We say a man is *immersed* in his subject, when he has entered *into* it with the spirit and devotion which David did. There is something circumlocutory in the term *about*, or *concerning* a subject, which is altogether inadmissible where the term *eis* is used, as the preceding quotations show. The translation *concerning* does not, then, apply here. And, indeed, where the translation is found, it is only in accommodation to the idiom of our language, and not contradictory of the idea *into*. For my own self, I would prefer the rendering of *into*, as illustra-

tive of the *motion* of the penitent, and his *translation out of* the kingdom of darkness *into* that of light and truth.

Some may say, I am hypercritical; I reply, however, no. Many are *waiting to receive* remission, when they ought to be *going to it*. The way, the road to it, is faith in, and obedience to the commands of Christ; and anything that will tend to show more plainly the provision God has made for man's salvation, and the things that are necessary on man's part to enjoy it, is valuable.

I would desire now to offer a few remarks on the deduction Mr. Hamilton draws from the position we assume, which is, that the body would then be the recipient of what was only presented to the mind. His words are—"We would prove an absurdity, for the body which is baptized never can receive that which is presented to the mind." This is the spiritual and doctrinal question which is at issue. I deny, of course, that any such conclusion can be deduced. The foregoing remarks show that motion is required on the part of the subject, and that being the result of the acquiescence of the mind, the mind receives the benefit. Suppose I were informed, that by crossing a certain stream at a certain point, I should arrive at an estate in which I would enjoy all the benefits, and revel in all the pleasures of literature, science, and art, all this would be presented to my mind, but it would be necessary to do physical actions in order to arrive at the benefit. It would then be by the exertions of the body that the mind gained its object, while all would be under the direction of the mind.

To make salvation depend on the simple credence of the mind, is, in my opinion, to infer that the sufferings of Christ were not required; for, on the same ground, he might have accomplished the means by an act of his mind.

It is strange that a doctrine so obnoxious to Christianity and reason, as what is called "baptismal regeneration," should be imputed to us. That doctrine teaches, that in being baptized a change of state is begun and ended, and that it may be accomplished independently of the acquiescence of the subject, as in the case of infants. As far as I know the teaching of the Reformation, it is this—and here I affirm

my own convictions — the gospel contains facts to be believed, commands to be obeyed, and promises to hope in. The man who carries out each of these has the remission of his sins. The facts, commands, and promises, are all of God's providing — therefore, all spiritual. Christian baptism is a spiritual institution, because it requires the consecration of the heart to the service of God. There is no merit associated with the obeying it, because obedience to it is caused by a recognition of Jesus as the Saviour and King. (The proofs showing this are of God's providing, not man's, else there would be merit in believing it.) And this induces the determination to adopt whatever course the King may require, to enable the man to become his joyful subject. As the King, then, is the lawgiver, no merit can be attached to obeying a law of another's making, especially when all the benefits of that law accrue to the person obeying. If Peter, then, by command of the King, calls on men to believe or trust in this King — repenting, or changing their mind towards him—and to be immersed by, or upon the authority of the King, into, or in order to, enjoy the remission of sins, how is it possible that such a deduction can be drawn as that, by the mere act of the body, salvation is obtained? Our body is to be consecrated to the service of God. Paul prays for the Thessalonians, that God may preserve them wholly, spirit, soul, and body, blameless till the coming of our Lord; and the Romans he beseeches to present their *bodies* a living sacrifice, holy and accept-

able unto God. Why, then, should it not take part in the translation of the sinner into the kingdom of grace? The body in this state is the demonstration of the mind. We cannot have cognizance of the condition of the mind, without the condition of the body. Christianity would have wanted an essential institution had baptism been omitted (as far as my vision sees.) Christian immersion is a positive, and in many respects, an arbitrary institution of the Author of the system. He, then, is responsible for the consequences of obeying it. All power in heaven and earth is given to him, and if He says, "Whosoever believeth in him, and is baptized, shall be saved," or have the remission of their sins, are we not safer in obeying him, than in doubting or rejecting, because it does not agree with our notions of cause and effect? It is, however, when viewed properly; both philosophical and according to revelation, to require the submission and obedience of the spirit, soul, and body, before spiritual benefits can be enjoyed. Upon this promise is reared the fabric of Christianity in this world. Every fact essential to be believed, every institution to be obeyed and enjoyed, every promise contained, tends to the salvation and purification of the man, only when his spirit, soul, and body, consort in harmonious action. Let us, then, purify our souls in obeying the truth, cast off our external modes of reasoning, and come to Jesus, in full conviction that he knows all our wants, and will supply them.

MATTHEW KER.

## SACRED COLLOQUY.—No. XI.

### CIRCUMCISION—INFANT BAPTISM & DEDICATION—ABRAHAMIC COVENANT.

*Charles Sanford.*—The following facts concerning circumcision may, I think, be conceived, Mr. R. as having been fully ascertained in our former conversation: 1st, The two ordinances were distinct; 2nd, The one was of Abraham, the other of Moses; 3rd, Only males were circumcised, but both males and females were dedicated; 4th, Circumcision was administered on the eighth day, but persons and things were dedicated on the eighth day and upwards; 5th, Dedicated persons and

things, which were redeemable, were estimated according to law, but circumcision did not subject the children to valuation and redemption; 6th, Circumcision was instituted in Canaan—dedication in the wilderness after the abduction from Egypt.

*Mr. R.*—All these things are as you have stated, Mr. Charles, but why recur to them? We were engaged in the examination of my syllogism.

*C.*—Your syllogism is a sophism; I beg your pardon, but I acknowledge



we were examining it at parting. Since that time, however, a small pamphlet, of forty-five pages, on infant sprinkling, by a Layman, issued in New York, circulated with great industry by your folks, and sold for a trifle, has fallen into my hands. As the performance is conceived by many to be a rare thing of the kind, bear with me, I pray you, while I read a few extracts illustrative of the fact, that your people, *clergymen* and *laymen*, are universally guilty of the gross misnomer of styling circumcision *dedication*.

"We have shown," says the layman, p. 6, "Gen. xvii. 9-14, that God solemnly enjoined upon believers the duty of *infant dedication*, under the penalty of a curse." Again: "Christ never repealed the law of *infant dedication*, he only changed the form or mode of it." Again: "If ever God repeals this law" (of *infant dedication*) "he will let us know it, in as *plain* and palpable terms as the enactment."

"It is true," he says, "men take great liberty with God's commandments, and with his blessed Word. One denomination has undertaken to repeal the *second* commandment in the moral law, and to substitute something of their own. Another denomination has repealed the *fourth* commandment, and declared that men are under no moral obligations to obey it. Another denomination has undertaken to repeal the *whole* moral law, but they have no kind of authority for it. Thus, (too,) our opponents on this point (the Baptists) have to repeal God's law of *infant dedication*, which he instituted and enjoined under the *penalty of a curse*, and they have no right to do so."

You see, Mr. R. in what an attitude your folks are pleased to place us, Baptists, before the public. "We are your opponents," you say, "repealers of God's law of *infant dedication*!" Obnoxious ourselves to the *penalty of a curse*, and struggling to entail the same curse on our children and others! Ah, me, Mr. R. the scheme of things which hopes assistance from such an abortion as the pamphlet of this same New York Layman, may well be itself deemed abortion; the church which voluntarily resigns itself to the direction of a guide so dismally blind as he, may well expect to be found one day in the ditch; and if in the fall, the dreadful confusion should issue in her total dismember-

ment, all reasonable men will conclude, that her entire ruin is only the necessary result of falling from a height to which her merits by no means entitled her ever to have been elevated. I know that our parties affect friendship for each other, but it is the friendship of Joab, when with one hand he caught Amasa by the beard to kiss him, and with the other thrust the dagger into his bowels, saying, "Is it well with thee, my lord?"

Mr. R.—Mr. Sanford, I shall have to remind you of the matter at issue—the adjustment of our syllogism. We ascertained in our last, that *time* and *person* were essentials in the ordinance of circumcision, and that my major would include the whole truth if enunciated as follows: "Circumcision was administered to male Jewish children on the eighth day." Does this statement meet your approbation?

C.—It does not, for this very special reason too, its terms are not commensurate with the law of circumcision, the ordinance about which we enquire; not sons alone, but servants also were to be enstamped with the covenant seal—"He that is born in thy house, or bought with thy money, must needs be circumcised." I should, however, conceive the following enunciation to include every thing: "Circumcision was administered, a *seal of the covenant*, to Jewish males, sons and slaves, on the eighth day."

Mr. R.—This is correct, and if *time*, *person*, and *purpose*, are by you deemed a *sine qua non*, I submit my major in the form you have given it. Are you satisfied with my second proposition—"Baptism is come in room of circumcision?"

C.—I am not; and I am persuaded that you yourself cannot possibly approve it. But supposing it to be correct, then substitute the word baptism for the word circumcision, in your major; that is, put the one ordinance in room of the other, and the proposition will read thus—"Baptism is to be administered a seal of the covenant, to Jewish males, sons, and slaves, on the eighth day!" and this without the shadow of a doubt, is making the one thing come in *room* of the other, in the strictest sense of the word. But this, I venture to affirm, it is not your intention to sustain; and if not, pray what do you mean by baptism coming in the room of cir-

cumcision? Is there to be any respect paid to the law of circumcision, in regard to *time, person, and design*?

*Mr. R.*—Mr. Charles, It is by comparing Scripture with Scripture, that we learn the meaning of any one passage, and the true design of God's ordinances. Whatever can be thus lawfully inferred, is as much a part of divine revelation as if stated in so many words in fifty passages of Scripture; and on every subject but baptism, Baptists themselves reason and infer as we do, else would they never admit a female to communion in their churches, nor observe the first day of the week as a holy Sabbath.

By the proposition in question, viz.: that "Baptism has come in room of circumcision," we contend that, as Jews accustomed to the membership of infants in the church of God, under the Old Testament dispensation, the apostles must have considered themselves bound to admit the infants of believers into the gospel church by baptism, just as of old they were admitted by circumcision—because no direction to the contrary was given by the Lord.

*C.*—If the Lord, Mr. R. told his apostles what they were to do, it was unnecessary for him to tell them what they were not to do. But if the apostles were to be guided in Christian affairs, by what they were accustomed to in the Jewish church, then baptism itself never would have been administered by them at all. Again: If the examples of all the female disciples in all the churches from Jerusalem to Rome, is not proof positive of female communion, then we have none; and as for what you say of the Sabbath, we Baptists are willing to use a pure language, and with the apostles; call things by their own names: they style the *seventh* day the Sabbath, and so do we. The *first* day of the week we call, as they do, the "first day of the week," and "the Lord's-day," and are willing to sing—

"The Jewish Sabbaths are no more,  
The earthly rest is gone."

You say, "Whatever can be lawfully inferred, is as much a part of divine revelation as if stated in so many words in fifty passages of Scripture!" *Lawfully inferred!* Pray, who is to decide when a thing is lawfully inferred? What is lawful inference among Catho-

lics, is most certainly unlawful among Protestants. Catholics infer the Papal succession, but Episcopalians deny this. These last, again, infer three orders, as they are called, of bishops, priests, and deacons; this inference you wholly reject, and assert an equality of rank among the bishops of the church. Again: many infer the dedication and consecration of houses and children, and these we feel ourselves called upon totally to reject, as inferences which involve the purity and principles of Christianity, which it is our duty by every lawful means to defend. I wish, Mr. R. we could believe the Scriptures to mean what they say, and that we could do what they absolutely command; heaven, I vouch, would never inculcate us for failing to draw inferences.

But to return:—A syllogism is an argument, consisting of three propositions, so constructed and disposed, as that the last shall necessarily be inferrible from the two which precede it, called premises, as if A is equal to a hundred, and B is equal to a hundred, then A and B are equal to one another. If the matter in issue be one of importance, the necessity for adjusting the several parts of the argument is proportionally increased. Now, this case involves a divine institution, and per consequence, the divine authority; our responsibility is, therefore, immense: for woe betide the man that sitteth in the house of God, seeking to change times and laws, and showing himself that he is God.

*Mr. R.*—What exceptions, pray, do you take to the last of my premises, that baptism is come in the room of circumcision?

*C.*—I object to it, as not warranting the conclusion; and I object to the conclusion, as not being found in the premises. You conclude, "Therefore baptism is to be administered to infants;" not a word about the time when it is to be administered!—not a word here about infants!—and yet it has come in the room of circumcision. I protest, then, that unless you would make up the *subject* and *predicate* of your concluding proposition of matter not found in the two which precede it—and then your syllogism is not worth a pin—unless I would accept of a singular commission for true reason, and be satisfied with a *sophisma equivoca-*

*tionis*, instead of a legitimate consequence—I must object to your conclusion as irrelevant. Do you not wish to prove in the conclusion, that the male and female infants of Christians are to be baptized? or, do you presume to exceed the *data* of the confession and catechism, and administer it not only to the children of such as are members of the visible church, but to their slaves and to the children of their slaves also? For, as matters are at present, (and if you would make up your conclusion from the premises, and so derive from the arrangement the advantages it naturally affords,) then the whole syllogism must read as follows: “Circumcision was administered, a seal of the covenant, to Jewish males, sons and slaves, on the eighth day; but baptism is come in room of circumcision; therefore, baptism is to be administered, a seal to Jewish males, sons and slaves, on the eighth day.”

Mr. R.—There is a small volume in circulation entitled, “*Infant Baptism a Scriptural Ordinance, and Baptism by Sprinkling Lawful*,” by William T. Hamilton, A.M. Pastor of the First Presbyterian Church, Newark, New Jersey. This volume was issued in the early part of 1831, and contains some excellent things on the subject which the author professes to write upon. With that gentleman I am willing to say: “The advocates of infant baptism cheerfully admit, that the Scripture furnishes no express command, nor any plain and undeniable example of the baptism of infants; but while making this admission, we contend that the examples of household baptism—though it is not expressly said of any one of these households that it contained young infants—are yet directly favorable to the doctrine of infant baptism; the probability being stronger that they did contain children, than that they did not; while the case of the jailer’s household, furnishes no light ground for the baptism of some on the confession of the faith of others, not their own. At the same time we contend, that an express command for the baptism of infants was necessary, *since they had for ages been received into the Jewish church by circumcision.*”

C.—If, Sir, as Mr. H. and you contend, infants were received into the Jewish church by circumcision, then not a single female could have been in

that church; which was not the fact, for females as well as males eat at the Passover, and were in the church without circumcision; a matter which of itself sufficiently evinces that children were not received into the Jewish church by circumcision.

But seeing circumcision is not of Moses, but originally of Abraham, two questions arise: First, Why did Moses give the Jews what they already had, viz.: circumcision? and second, For what purpose did he give it them?

I shall answer the last first. If any be ignorant of the truth of the case, let him listen to the Apostle, who delivers himself on the origin of the Jewish church, as follows—“Moreover, brethren, I would not have you ignorant, how that all our fathers passed through the Red Sea, and were baptized unto Moses in the cloud and in the sea.” The moment, then, the people were baptized into Moses, in the cloud and in the sea, and stood on the shores of deliverance, that moment, they, their children and servants, males and females for ever, were his disciples, and constituted his church; or, what is the same, the Jewish church. They are called “*The church in the wilderness*” by Stephen. Moses, then, did not give his disciples circumcision to introduce them into his church; for that would seem nonsense, seeing they had become his church by baptism; but he gave his church circumcision to introduce her into the covenant of circumcision, whatever that might be.

Again: why did he give them circumcision, seeing they already practised the rite? They practised it only as the descendants of Abraham, but now they had become a people redeemed by Moses, and were his disciples or church. If, now, they practised circumcision without his authority, they virtually denied their discipleship; and if, as his disciples, they practised it not, then the law would have been against the promises, and the covenant concerning the Messiah made of none effect. He gave them circumcision, then, that, as his church, they might be introduced into the covenant of circumcision; and with this view of the subject agree the words used at circumcision: the father said, “Blessed be the Lord our God, who hath sanctified us by his precepts, and hath commanded us to enter the child into the covenant of

Abraham our father." Now, if Moses's baptism did not come in the room of circumcision, John's baptism did not come in the room of circumcision, and if John's did not, neither did Christ's. I know of no other, therefore, that could come in its room but *infant baptism*; and as this, it is acknowledged by you, is not supported by any express commandment, nor is sustained by any example in scripture, these may suffice to condemn it in the judgment of all pious men.

But I would recur to your syllogism, and ask a statement of your conclusion. What would you prove? What would you mean ultimately by infants? Sons, or sons and daughters; slaves, or the sons and daughters of slaves; or all of them together?

Mr. R.—I know not, Mr. Charles, that I can state what I intend to prove in better form than it has been said by Mr. Hamilton. "The right of infants to admission to the church by baptism," he says, "rests, then, on the truth of these few propositions:—

"1st. Before the advent of our Lord, God had a true church on earth, and for many ages that church had existed under the Abrahamic covenant.

"2nd. The Abrahamic covenant is still in force, and consequently, the Christian church is but a continuation of the Jewish.

"3rd. Infant membership in the church once established of God, never revoked, still remains.

"4th. Under the gospel dispensation, baptism is substituted in the room of circumcision, as the seal of God's covenant.

"From all which, once established, it will follow that infant baptism is a scriptural practice, to avail ourselves of for our children—at once a duty and a privilege; and with this conclusion, the language and the conduct of Christ and his apostles, and the testimony of church history, will be found, on examination, exactly to accord; while all the objections that can be urged will be seen to be void of force."

C.—Stop, Mr. R. I pray you; I had no intention, when we began, of entering on a discussion of all that has been and can be said, on the subject of sprinkling infants. I meant only to try the merits of its pretensions so far as scriptural precept and example are concerned; and seeing its advocates

agree, as Mr. Hamilton and you "cheerfully admit, that the Scriptures furnish no express commandment, nor any plain and undeniable example of the baptism of infants," I mean to content myself with this admission.

You have seen, I perceive, the vagueness and uncertainty of your syllogism, and that its premises lead legitimately to a conclusion, which Presbyterians themselves would not support, and which they never practice upon; and as for Mr. Hamilton's four propositions, I meddle them not. I have seen his entire performance, which is only a reiteration of what others of his brethren have said.

If this is the course you intend to pursue, in order to prove that baptism is to be administered before faith, I shall beg of Mr. Stansbury to be allowed to resign the conduct and management of this matter into his hands.

Mr. Stansbury.—I have seen the pieces by the "Layman" and by "Mr. Hamilton," referred to in your conversation; they at least evince the eagerness of Presbyterians to propagate and support infant sprinkling, and to put down all opposers. Mr. Hamilton (p. 100) notices the performance of his lay brother in the following handsome terms: "Since this work went to the press," says he, "a pamphlet entitled 'The Scriptural Directory to Baptism,' by a Layman, published at New York, 1830, has been put into my hands, and perused with great pleasure." I feel with Brother Charles on this matter. Without deeming it necessary to enter upon the examination of propositions which have long ago been confuted, suffice it that the advocates of infant sprinkling cheerfully admit, that neither precept nor example for their practice is found in Scripture. The great order of things, therefore, which constitute the glorious gospel—viz.: faith, repentance, baptism, remission, the Holy Spirit, and the resurrection—cannot be infringed scripturally by this unlawful custom of sprinkling infants.

#### EPILOGUE.

Mr. Stansbury.—Brother Charles, it appears to me impossible that Mr. R. can feel any way but disappointed by your sudden abandonment of the inquiry: he certainly expected to be allowed the opportunity of establishing his point, by the proposed means.

*Charles.*—I am perfectly aware, Brother S. that the gentleman wished finally to establish, that the "infants of such as are members of the visible Christian church are to be baptized," even as the members of the Jewish church was circumcised; but this would be only one point in which the Christian ordinance would have come in room of the other—What is to be done with females and slaves? Are all agreement and analogy between the two ordinances in those points to be surrendered? or, would the gentleman argue that there is no agreement at all between them in those points? I am not persuaded that he would either affirm or deny here.

*Mr. S.*—I would have yielded to him on his own explanation, and only begged for consistency. Presbyterians say, the "Christian economy has come in room of the legal economy; and, particularly, that the first day of the week has come in room of the Sabbath—the Lord's-supper in room of the Passover—and baptism in room of circumcision." Now, for the sake of a case, grant all this true; let our friends go only one step further, in the process of substituting one thing in room of another—let them advance *only one step*, and they are gone, on their own mode of reasoning; let them say that *faith* has come in room of *flesh*, and the argument is complete, and their conclusion is overthrown. Moreover, I believe this to be the true state of the case. I believe that as children were circumcised on account of *fleshly* connection with Abraham, so we are baptized on account of *believing* connection with Christ, Abraham's seed. "By whom ye also have been circumcised—buried with him in baptism, wherein also ye have been united with him through *faith*," &c.

*C.*—The passage from Colossians iii. which you have just cited, has given birth to great contentions, but I did not, I must confess, understand that it could be disposed of in the manner you have done. Do you really think that baptism has come in the room of circumcision?

*Mr. S.*—It is most certain, Sir, that this ordinance is intended as that in which our trespasses are forgiven (ver. 13) by God through faith; and this being true—this cutting off of the body of the sins of the flesh—shows pardon

cometh not by hands, but by the authority of God, who has ordained it through Jesus Christ. The Jewish prepuce was detached by hands, but the sins of those who believe and are baptized are taken off by the will of God—"having forgiven you all trespasses." Sins cannot be taken hold of by hands and so circumcised.

*C.*—This is rather an extraordinary interpretation of the Scripture in question. It certainly makes the cutting off of the prepuce symbolic.

*Mr. S.*—It does. The detaching of the flesh of Jewish males by hands, *symbolized* the detaching of the *sins* of the flesh of converts to Christ Jesus. But besides this symbolic import, circumcision had a literal signification. It was to Abraham a seal of the righteousness which he had, being yet uncircumcised. His faith was accounted to him for righteousness by God, in whom he believed, when he said, "So shall thy seed be;" but it was sealed to him when he was circumcised: and there is certainly a difference between making a bargain and sealing a bargain. A covenant agreed upon is a covenant made in word, a covenant sealed is a covenant made in fact, or in deed. Now, this is precisely the way in Christianity. Faith, the apostle says, shall be imputed to us also, if we believe in him who raised up our Lord Jesus Christ from the dead, who was delivered for our offences, and raised for our justification. The moment, therefore, a man believes with his heart unto righteousness, that moment is he accounted righteous, so far as the things can be settled by mere words; and the moment he is baptized for remission, that moment is he righteous *de facto*, or in deed—that is, so far as these things can be settled by words and deeds. Perhaps this double method of settling things by God, may lead to the *éclaircissement* of some matters which have heretofore been in dispute.

The fact of the matter is this: Abraham was a believer. and the covenant or great charter of righteousness by faith was, consequently, made with a believer. The children of the flesh were taken up for special reasons, until the times of reformation, when they were *excised*, as the Apostle says—or, to use a figure of the Apostles—they were "broken off" the good olive tree, which had its root in faith, or believing Abra-

ham: or, rather, whose root was Abraham, and the Gentiles engrafted in their stead; so that in the Christian institute, things stand pretty much as they did before, and at the circum-

cision of the man of faith—Abraham. It was faith and circumcision originally with him, the father of the faithful: and it is now faith and baptism with us, the faithful. W. S.

## EXHORTATION FOUNDED ON 1 CORINTHIANS IX. 24-7.

HERE is a comparison between the Isthmian, or Corinthian race, and the Christian race. The one is employed to picture the other. We shall not find, however, that the resemblance is exact and uniform in every particular. It does not in this, and many other instances, in which the parabolical, pictorial, or symbolical style is employed in the Bible.

The want of resemblance is observable in the following particulars:—

1. That all who professed to contend did so. Read verse 24, "You who live at Corinth, know that at your triennial games, all who have entered their names (professed the character of racers, wrestlers, &c.) to be on the race-course, were prompt and faithful to their profession." Alas for such as run the Christian race, who lay not aside every weight, &c. and reach not the goal!

2. One only received the prize. Many contended for one prize. The Isthmian awarders could not bestow more than one crown upon more than one, whereas He who will reward the faithful Christian, has as many crowns to bestow as there are aspirants. In the Father's house there are many mansions, and as many crowns as mansions. Let us persevere in our Christian race, and no man shall take our crown. "Be thou faithful unto death, and I will give thee the crown of life."

3. The crown was corruptible. It was a wreath of pine. Corruptible, indeed! What more quickly so? What so valueless? Resemblance? Nay, it is rather a complete contrast. The Christian indeed looks not at the things which are seen and temporal, but at those which are unseen and eternal.

4. With most there was the greatest uncertainty, or rather improbability of attaining it. This arose from the fact, that there was but one prize. In the Corinthian games, the man with only one talent might well put it up in a napkin, and refrain from any effort, when he saw in the list those that had two and even five; but not so in the

Christian race. Here the efforts of the weakest or slowest are not lost, so that if we arrive not at the goal so quickly as some—whether ours has been more or less obstructed than others—we shall in no wise lose our reward. Let us, therefore, be steadfast, unmoved, abounding in the work of the Lord at all times, knowing that our labor is not in vain in the Lord.

5. The aspirants were temperate in all things. And shall we not find a resemblance here? Whether you are temperate in all things, I leave each one to answer, to himself and to God; as, also, to what extent is the resemblance or contrast. Paul claimed a resemblance. Can we? Certain it is that he here sets forth these heathen boxers, wrestlers, &c. as an example to the Christian. Let us not despise it, but be willing to take a lesson from a race-course. We have their example, and that of Paul, of temperance in all things! Do you mourn over the intemperance around you?—in the church, and not only in the world? You can do little to remove it, unless you can say with Paul, "I keep my body under, and bring it into subjection." We must oppose intemperance in ourselves first—not only in drinking. In this is an infinite amount of evil, and every Christian does well who avoids the appearance of this evil; but there are many whose god is their belly, who are not reputed inebriates. There are some who are temperate as to their teeth, &c. but not as to their tongue.

The body suffers after intemperance in eating, &c.; still more does the mind suffer after giving forth intemperate words. Paul kept his body under—i. e. his bodily appetites. Let us keep under the intemperate propensities both of mind and body. Is not the crown of glory worth the efforts and sacrifices required? Sacrifices we should not call them, since all that is required is reasonable and profitable to us. The subjugation of the animal passions is al-

ways followed with personal advantage. Shall we be behind these heathen aspirants, in their anxiety for so temporary a prize — in their energy, enthusiasm, and self-denial? The crown of glory — and, indeed, all that is valuable and excellent — requires the continued suppression, yea, the utter annihilation of the selfish principle. Self will plead, and sometimes plead hard; but what saith the Captain of our salvation? "If any man will be my disciple, let him deny himself," &c.

Resist this Satan — this self, and falsely-accusing principle — and it will flee from you. Fix your eye on yonder incorruptible crown, and all the Satans in the universe shall not rob you of it. Conquer yourself, and you shall at last come off more than conqueror. Keep under the body. Elevate your affections to things above, and when Christ our life shall appear, then you shall also appear with him in glory!

W. D. H.

### "THE NEW REFORMATION."

(From "*Quo Warranto*." )

THE elements of mighty changes are working with daily increasing energy, in the centre of every religious community. A spirit is stirring men's souls, and it will not rest till the destined reformation be effected—it is the spirit of a new age, which refuses to be confined within the cramping limits of old forms and organizations. This spirit is at work in the Romish church, and among the Lutherans; in the English establishment, and amongst the Wesleyans; the Congregationalists, the Unitarians, and even the Jews are agitated by its power—

"E'en now we hear with inward strife,  
A motion toiling in the gloom—  
The spirit of the years to come,  
Yearning to mix himself with life."

Dr. Hirscher, the Catholic dean of Freiburg, in his recent work, entitled "*The Sympathies of the Continent, or Proposals for a Catholic Reformation*," has done homage to "the genius of the epoch." He declares that "the early church was free and constitutional in its form—the laity were as much members and senators thereof as the priesthood or the bishop. Each had his functions, but *all worked together, because all worked*." He exclaims, "*This is an age of freedom, you cannot make the laity obey you as children any longer, for they are grown into men. You cannot exclude them any longer from your deliberations, for they are become strong enough to deliberate without you—stop the supplies, and go elsewhere for teaching. You cannot arrogate to yourselves any longer a personal superiority over them, for they*

are now as good as you, and as well-informed, perhaps on some points better informed." "Pure monarchy has become an impossibility in the State, and that is equally true of the Church. The purely monarchical direction of a diocese, for instance, runs in a direction so opposite to the characteristics of the age, that its perpetuation side by side with the constitutional and popular vitality of the State, appears possible in no other way than *by the apostacy of the entire intelligence of the community*, or by the prevalence of a religious indifference the most complete." What say our Protestant clergy and ministers to these sentiments, uttered from the very heart of Romanism? Let them ponder what the Romish dean asserts: "We priests should learn as well as gain *by the return to the apostolic form of the church*; we should then become not mere parsons, a class parted from the laity, ignorant, as we are now, of their wishes, their temptations, their modes of thinking and judging. We shall be taught, by contact with them, no longer to see everything through pedantic ecclesiastical spectacles." But the other churches of Germany are moved by corresponding ideas. Chevalier Bunsen, the Prussian Ambassador, represents a large class. In his last work he exclaims, "When the feeling of misery which is coming, and a real faith in the saving truth which is in Christ, shall have thoroughly penetrated the nations, then will the Spirit of God assuredly come upon them with might, either for the reformation or annihilation of the existing churches"—"all," he says, "will depend upon the position

they take in face of the demands of the gospel and the wants of the times." He declares that "in all congregational and ecclesiastical institutions, *Christian freedom, within limits conformable to Scripture, constitutes the first requisite for a vital reformation.*" "Never, never, never, will I continue in a church that is denied the power to govern itself," cries the Bishop of Exeter; and thousands join in that cry. Thus is the spirit at work, apparently in conflicting ways in our own establishment, and even bigoted priests are blindly helping on the cause of liberty. The Wesleyan Reformers demand freedom, and refuse to submit to the despotic assumptions of an overbearing conference of clericals. And Congregationalism will yet be shaken to its foundations, if those who have influence in the churches are not wise in time. Official prerogatives

and usurpations have hindered the development of God's gifts; but the human soul will be bandaged no longer. The cry everywhere is—"Loose it, and let it go." But those who profess to be teachers of the people, need themselves to be taught what are the signs of the present times. We tell them, and if they refuse to hear us now they will soon be less unwilling to hear, that multitudes of thinking and earnest men are set upon the restoration of the old ways, and yearn unceasingly for the freedom, the simplicity, the enthusiastic energy, and the spiritual brotherhood, of the first disciples of Christ. It is not a movement of this man or of that man, of this sect or that, nor is it confined to any locality. The elements of mighty changes are everywhere working, and every church in Christendom should prepare for the crisis.

## THE POWER OF FAITH AT WORK.

(From *Hippolytus and his Age*, by CHEVALIER BUNSEN.)

WHAT clear-headed and honest inquirer, to whom Christianity is a life, and its renovation the condition on which all hopes for the future of the European world are based, has not felt, in our trying and almost apocalyptic times, the want of entering into communion of life with the spirit of primitive Christianity? Who is there so infatuated by the canonized forms of his own church, as not to wish to behold, in all its reality, her supposed model? Or what reflecting Bible Christian is there, whose belief in the letter is so firm, that he can venture to remain indifferent to hearing how those apostolical men understood that letter, and how they endeavored to realize that method of salvation in doctrine and in worship, in faith and in life?

You take your stand upon the church—here is its commencement. You take your stand upon the Bible—here is its apostolic realization. What is required of you is not to substitute scholarship and research for simple Christian faith, much less to set up the idol of philosophy in the shrine of religion. You have no longer to deal with the abstract philosophy and barren research of the eighteenth century. You live in the nineteenth—one of historical philosophy and of reconstruction. The work

to which we are called is unweariedly and humbly to sweep the porch—to clear the floor—not to riot as destructives in the darkened chambers, but to bestir ourselves to restore and to allow the light of heaven to penetrate within them. It is the rubbish of false learning and conventional scholasticism which separates us from the sanctuary, and it is high time to sweep it away, as the signs of the latter days have appeared, in which infidel superstition intends to usurp the altar, and wilful falsehood the throne of truth. The question arises—What is to be done; shall we build ourselves a new house out of some blocks of the apostolic age, upon the ruins of the one in which we were born and live? Or shall we, in the despair of unbelief and in the weakness of materialism, (which is real ungodliness,) refuse all research and all investigation into our church-life and common constitution, in whatsoever shape? And above all, shall we refuse to lay a finger on the plague spots because it might make the evil worse? Is not this saying, in other words, that Christianity is not true? Or, since ecclesiastical foundations are everywhere gone or giving way, shall we try to strengthen them by outward forms; or, if need be, support them by force, because the forms



of religion are so closely connected with state arrangements and outward customs, and even perhaps with influence and power, with interest and wealth? *Or shall we rake up all the art*

*of sophistry and false learning, straining at gnats and swallowing camels, in order to persuade people that all is right, although the form satisfies the conscience no longer, and leaves the mind empty.*

## CORRESPONDENCE.

### FAITH AND BAPTISM — REMISSION OF SINS.

*To the Editor of the Millennial Harbinger.*

I FEEL bound to offer a few remarks in reference to Mr. Hamilton's objections to baptism being an institution for the remission of all past sins. In his last communication, he seems willing to rest the controversy on the Greek preposition translated *for*, in our common translation. If it were so, the article subjoined certainly would have settled the subject: but, certain it is, something stands in his mind which produces opposition to the principle. It is to this point I beg to call attention, for it must be very clear, that if all sins were remitted when Jesus died, there could not be an institution for remission afterwards—as, of course, all were already remitted. But that this cannot be the case is manifest—1st, because there is no attribute more delightfully dwelt upon in the Psalms and all the Prophets, than that soul reviving theme, mercy; it is the very basis upon which they rest their exhortations of return to God, that he is merciful and ready to forgive. The Jews fully embraced this great and first principle, that none can forgive sins but God.

2nd. No subject is more fully dwelt upon by Jesus, as recorded in the four evangelists, than that of the forgiving mercy of God. We need only quote one—"If ye from the heart forgive not one another, neither will my Heavenly Father forgive you your trespasses." And the apostles all confirm the same, "In whom we have redemption through his blood, even the forgiveness of sins."

3rd. The offerings made under the law clearly point out this great principle. The High Priest entered into the holy place with the blood of the victim, the divine emblem appeared, and God then manifested his clemency, and forgave the sins of his people.

4th. The offering of the blessed Jesus, was an offering of a sweet smelling savour, not to make satisfaction, so that God should cease to exercise his divine prerogative, having no sin to forgive; but Jesus is set forth as the Propitiatory, or Mercy Seat, in which, or through whom, God may be just in forgiving sins that are past, and the justifier of him that believeth.

5th. The commission given to the apostles,

and the preaching of the gospel by the apostles, both go upon this principle—"He that believeth and is baptized shall be saved." Whoever will carefully read Acts ii. will find that Peter clearly implies, that to save themselves was to have remission of sin; and Paul declared, that through this man was preached to them the forgiveness of sin.

6th. Pardon, or remission of sins, is nowhere ascribed to the death or blood of Christ, irrespective of faith and baptism. We are redeemed by his blood, and we are reconciled to God by his death, irrespective of ourselves; hence it is of grace. But in order to *our participation* in the advantages, faith and obedience must obtain. The blood of Christ cleanses from the dross of sin; or, in other words, its influence induces in us the laying aside of every thing contrary to God, and a hearty surrender of body, soul, and spirit to him, in imitation of Jesus, who gave himself for us.

Now if these things are so, as I opine, no man can enjoy remission of sin but in God's constituted way: and while we see clearly, as Paul sets forth in the Hebrews—that under the law, without shedding of blood, there was no remission—so, under the gospel, is remission only through Jesus the great High Priest of our profession, who is entered into heaven, with his own blood, to appear in the presence of God for us. Peter had the keys delivered to him, and the Saviour breathed on the apostles and said, "Whose sins you remit, they are remitted; whose sins you retain, they are retained"—yet the only *act* ever performed by them, in reference to remission of sins, was in opening the door, or pointing out the way in which the blessing could be obtained according to the terms of the new covenant. "I," says God, "will forgive their sins, and their iniquities will I remember no more."

We have thus only glanced at many great and important views, all uniting in the one testimony, that it is the sovereign prerogative of God to forgive sin, viewed in respect of the character of God as a God of mercy, and confirmed by the Saviour in his doctrines and teaching, and through his apostles, that under the law, not the offering, but the High Priest with the blood of the victim obtained remission: so Jesus, having once offered himself, the way is opened, and all who come to God through him obtain remission. Sacrifice, in

its nature, could not satisfy for sin, but indicate a state of mind in respect of sin, well pleasing to God, and fitting to man. Hence forgiveness can only obtain from, and in connection with, the influence of truth upon the mind. A due consideration of these things will prove, not only that baptism is an ordinance for the remission of sin, but that it is indispensable that there should be such an ordinance, as no man could have known otherwise how such a blessing could be obtained. Seeing, "the just by faith shall live," and that God should condescend to meet our state in an ordinance, is, indeed, worthy of God, and suited to the nature and condition of man. It may be seen, also, that as we are slow to understand and comprehend the mind of God, there may be privileges involved in an ordinance, which at first we do not apprehend; yet they are made sure to us in the order of divine mercy. Of this we are assured by the instructions contained in Romans vi. and vii. to a church who had long been baptized for remission of sins, but are there informed that besides this, they became in baptism dead with Christ, and buried with him; thus acknowledging the justice of God in the sentence, "Dying thou shalt die," and that the wages of sin are death. Our Brother Harris being baptized into Christ, needs not to be rebaptized. Hence we are justified in calling all baptized individuals to unite in church fellowship, although not formerly baptized for remission of sins; and thus we call upon our Brother Hamilton to reconsider, and to unite with us in contending for the faith once delivered to the saints.

J. B.

#### BAPTISM — NAAMAN — CONCERNING.

*To the Editor of the Millennial Harbinger.*

MY COMRADE IN THE TRUTH,—Thanks—you have a sense of justice—you inserted my letter, and you made remarks thereupon.

The questions at issue between you and myself are—1, On the cure of Naaman; 2, On the meaning of "for."

When I contend that no man can receive forgiveness in a bath of water, you reply that Naaman received the cure of his leprosy in the river Jordan.

Yes, he did; but that was a *miracle*. Without a miracle, you cannot get the waters of Jordan to cure a disease. Tell me, then, Do you mean that the reception of forgiveness in water is a miracle?

Next I urged that the meaning of the word *for* is *concerning*—that baptism in water is "concerning" the remission of sin. You answer, there is only my own authority for that rendering.

Stay!

1. I have seven or eight Greek grammars and lexicons in my library at this moment. They all say, that one of the meanings of *eis* in that language is "concerning," or "with respect to."

2. If you turn to the grammars and lexicons in your own study, you will find the same thing.

3. It is translated by this meaning in all our New Testaments. Take, for example, this very 2nd chapter of Acts, upon which the dispute arises. Verse 25 you have the words—"David speaketh concerning him." The word *concerning* is *eis*. The same you have in the phrase, "for the remission of sin."

4. Take all those passages in the New Testament which read, "Believe on Jesus"—that is to say, "Believe concerning Jesus." Take them all, I say, and examine them all, and you will find that the particle is *eis* in the Greek.

5. Well, then, the authority I have for this reading, is not my own: it is the authority of grammars, lexicons, texts of the Scriptures, and the counsel of the Holy Spirit.

One word more about Naaman, as it may save much writing. I urged in my letter that the reception of forgiveness was an act of the mind, and not of the body—that the body cannot receive truth, only the mind—that the reception of a truth by an act of the body is an absurdity. What did Naaman receive in the water? He received the cure of a bodily disease. The disease was on his body when he went into the water—it was gone from his body when he came out. It was corporeal altogether. But when you go into the water to be baptized, you are just the same as when you came out. You prayed before, and you prayed after. You were sincere before, and you were sincere after. The mind received the message of God before, as it received it after. There was no change in your body, and no change in your mind. There was no miracle. And I need not add, there was no change in God—for he remains unchangeable, the same before the immersion as after. What, then, happened? Why this—that you showed forth—you demonstrated by a picture, you figured by an emblem, that your sins had been washed away, and that there is a death and a resurrection.

Finally, my heartfelt prayer to heaven is, that you and I, and all of us, may be brought to such views, that we can understand one another; for these are not days in which the sons of God can afford to be broken up and distracted.

Thine sincerely,

JOHN HAMILTON.

Aylesbury, Nov. 1st, 1852.

#### REMARKS BY THE EDITOR.

In the communication which we inserted in our November number, it was altogether denied that any person could receive forgiveness of sins by, or through, a bath of water. It was held

to be an impossibility and an absurdity—a contradiction and an irrationality. With respect to this—to say the least, bold assumption on your part—we instanced the feeling displayed by Naaman, who scorned the idea of being healed by dipping himself seven times in the waters of Jordan, but who learnt, by experience, that the simple remedy was effectual. Now the appointments of God tend to bring down the lofty looks of man, and prostrate him in humiliation and contrition. "The blood of Jesus Christ, his Son, cleanseth from all sin." This blessing is not, as you and others suppose, appropriated merely by mental abstraction, but by living, obedient faith. The first Christians purified their souls by obeying the truth; and by this obedience they were espoused to Christ, that they might be presented, chaste and holy, when he shall appear the second time unto complete salvation.

You say that the case of Naaman was a miracle. Granted; yet the power of healing was not in the water, as you seem to intimate, but in the command or word of God, believed and obeyed. And when appointed by God, it is potent to the cure of body or mind, the conscience or the affections. Thus God, by almighty power deposited in his word, will finally heal the diseases, in body, soul, and spirit, of all obedient to his truth, and "magnify his word above all his name."

Brother Hamilton asks—"Do you mean that the reception of forgiveness in water is a miracle?" Certainly not, in our acceptation of the term miracle. Forgiveness of sin has regard to the conscience, and is a mental or spiritual blessing; but, like all other blessings, it is received through physical channels. We never heard of a mental miracle, nor can we conceive of any such phantom of the brain. Miracles we understand to be connected with what is physical, and were never performed except in attestation of some truth or fact previously unknown among men.

It is urged that the preposition *for* (Acts ii. 38) should be translated "concerning the remission of sin." We have examined, as far as circumstances will permit, what is written respecting such a translation of *eis*; but we are still of opinion that there is no recognized authority for such rendering. What is said of Acts ii. 25 is correct—"David, speaking concerning (*eis*) the resurrection of Christ." There are two or three other passages of the

same import—2 Cor. viii. 14, Eph. v. 32. But *eis* is never so translated—and, as we learn, never ought to be—when the writer is speaking of intent, purpose, or possession. The preposition *for*, in all such instances, is the correct translation. We might select many passages in illustration of this opinion; but the excellent and convincing remarks of Brother Ker, which commence on our 24th page, render such proofs unnecessary.

It may be true that in every passage in the New Testament which reads, "Believe on Jesus," the particle *eis* is translated *on*. But it would not be correct to render these passages, "Believe concerning Jesus." Why Jews, Infidels, and Socinians believe many things concerning Jesus, yet do not believe *on* him as the Son of God, manifest in flesh, to take away sin by the sacrifice of himself.

Let us supply instances for the reader to judge, whether by reading *concerning* in place of *on*, the meaning of the passages, as suggested by the writer, is correctly arrived at. "He that believeth *on* him is not condemned; but he that believeth not, is condemned already, because he hath not believed *in* (*eis*) the name of the only begotten Son of God." "He that believeth *on* the Son, hath everlasting life." "And many of the Samaritans believed *on* him, for the saying of the woman, who testified, he told me all that ever I did: and many more believed *on* him because of his own words." "Verily, verily, I say unto you, he that believeth *on* me hath everlasting life." "As Jesus spake these words, many believed *on* him." (John x. 41-2, ix. 45.) "The Jews, when they had seen the things which he did, believed *on* him" (John ix. 48.) "If we let this man alone, all men will believe *on* him" (xii. 11.) "Because that by reason of the resurrection of Lazarus, many of the Jews went away and believed *on* Jesus" (37.) "But though he had done so many miracles before them, yet they believed not *[on]* him" (44.) Now if the reader has omitted the word *on*, and substituted for it *concerning*, then he will have, in the estimation of our correspondent—and he alone, as far our knowledge extends—a correct rendering of the text!

If Brother Hamilton will speak for himself only, in future, he will act wisely. He says, "When you go into the water to be baptized, you are just the same as when you come out: you prayed before, and you prayed after:

you were sincere before, and you were sincere after. The mind received the message of God before, as it received it after," &c. Perhaps the writer is portraying his own experience; and, of course, to give experience that might be otherwise, would be, to his mind, an absurdity. Nevertheless, his inferences and assertions are neither correct nor true in all cases. We might instance the assertion of being *saved* before and after baptism. Do the Scriptures teach any such doctrine? Where is it to be found in apostolic testimony? Certainly not in the narratives respecting the Pentecostian sinners, the Samaritans, the Ethiopian eunuch, Saul of Tarsus, the Philippian jailer, and the converts recorded in the New Testament; for Peter said to the sin-convicted Jews, "Save yourselves from the impending vengeance." The inspired record informs us in what manner they obeyed the apostle's injunction. It is one thing to have a system of salvation mercifully provided—it is another thing to have a personal knowledge and enjoyment of the inestimable provision.

J. W.

#### WHAT SAITH THE SCRIPTURE?

*To the Editor of the Millennial Harbinger.*

In the letter of Mr. Hamilton, in your November number, there are some things which demand my special notice; and therefore, I hope to be favored with a little space for that purpose.

We are surrounded with persons who are either too indolent or too incapable to form a judgment of their own on the design of baptism, or even as to the action and the subjects—persons who are as content with the interpretations of their spiritual guides, as if they were Papists or idolators. And by not a few who are quite satisfied that they have not been baptized, yet, nevertheless, treat this divine institution with neglect and contempt! Some of these are, in many respects, "noble and generous souls," and therefore, Mr. H. is unwilling to believe that W. D. H. will succeed in "barring, closing, and bolting against such the gateway to eternal life." Reader, instead of inquiring of J. H. or W. D. H. or any other man living, How will God treat those who live and die in culpable ignorance, or wilful disobedience to a plain command? have you not a more important inquiry to answer, viz. What saith the Scripture? The destiny of such will not be affected by the opinion of you or I, nor by that of J. H. We may as well speak of those of our neighbors who can read, happen-

ing to have no Bible, as of some "who have happened never to see that their sins were to be forgiven in immersion."

The Book contains the promise of pardon to such as believe, reform, and are immersed; and therefore, I am bound to warn the unimmersed, as well as the infidel and the impenitent. But I shall only refer further to what is personal. Mr. Hamilton speaks of certain *confessions* made by me in *private*. These confessions were unreserved professions, to make which I did not take my friend aside, but which, as he knows full well, I should have made as freely and unreservedly had there been one hundred persons present, as one only. Mr. Hamilton was immersed within fifty yards of my residence, in the presence of many of my neighbors, not one of whom, I may venture to say, have any idea that he was immersed either for, or concerning, the remission of his sins. For years before his immersion he professed to have peace with God, and now, while he denies that immersion has ought to do with pardon, he denies also that faith has. In the first chapter of the Gospel, according to John Hamilton, the unimmersed are pardoned; as, also, are the Atheist, the licentious, and the ungodly, of every class! Mr. Hamilton, therefore, can value my faith—or ought else in times past—as little as my immersion. The question at issue is, Whether God has absolutely and unconditionally pardoned the human family; or whether it is to be received on certain conditions?

If Mr. Hamilton could be convinced that there are conditions on which the gift of pardon is to be received, I do not think he would be desirous of excluding immersion only. And as I am thoroughly satisfied on this head, and believe my friend to have imbibed a most dangerous dogma, I shall heartily rejoice to hear him say of it—as he has said of forgiveness in connection with baptism—"It cannot be—it is a contradiction—it is an irrationality." I put on Christ—being buried with him in immersion—thirty-three years ago, in imitation of my great Exemplar, and in obedience to his command; sensible at the time, and ever since, of the imperfection of my knowledge of the blessing to be enjoyed by virtue of my union with the Redeemer and his church—as, I doubt not, were the Pentecostians and others. We read of some who had forgotten that they had been purged from their old sins, yet they were not called upon to be reimmersed. No: nor Simon, although after his immersion he is said to have been in the gall of bitterness, &c. Believers are first to be disciplined by being immersed, and then taught all other things whatsoever Jesus commanded. I fully understand that I entered the church as a learner, and many are the truths and practices that I have learned, or better understood, in the school of Christ, where we are required to *go on unto perfection*; but I see no more reason

for renouncing my baptism as worthless, than my faith in Christ as my Redeemer from the guilt and power of sin, and who is the author of eternal salvation to all who obey him. When my friend has been reimmersed *concerning* the remission of *his* sins, I will reconsider whether I should be reimmersed *for* the remission of *my* sins. W. D. H.

P. S.—Is it correct to say, that John prepared the people for the Lord by immersion and prayer? (p. 562.) That the church is to be entered by faith, repentance, and prayer? That the apostles were commanded to teach,\* and *then* to baptize, (p. 561.) Is not the commission, Go and make disciples among all nations, baptizing them, (and *then*) teaching them to observe all things, &c.? Is there any other proof that Jesus spent a whole night in prayer than the erroneous translation of Luke vi. 12, in the Common Version? (pp. 560 and 563.) That this is erroneously translated, see Dr. G. Campbell, A. Campbell, T. Scott, Boothroyd, &c. On p. 475 you say of prayer, and baptism, &c. "The former may be acceptably offered where the latter are unknown." I admit that in reference to such it may be so. And now you ask, Is not this conceding the whole question? (p. 561.) I answer, Certainly not; for reasons stated on p. 514. On p. 562 you say, We cannot find any such allusion as that to which we are referred. I repeat, that the passage is contained in vol. vii. p. 182, (July 1843,) under the head of "Positive and moral obedience, No. III."

#### NOTE BY THE EDITOR.

It appears to us strictly correct to say, that John the Baptist prepared a people for the Lord, by immersion and prayer. John was sent to the Jews for this purpose, and he accomplished his mission by exhortation, by baptism for the remission of sins, and by teaching his disciples to pray, as we learn from the Evangelists. Jesus, we read, was praying in a certain place, when one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." This, then, was part of the preparation required, or John would not have done it.

With regard to the next question, it appears to us, that the church of Jesus Christ ought to be entered by every individual, under the influence of knowledge, faith, hope, love, repentance, prayer, confession, and baptism. Each feeling may exist only in an incipient state, but the more vivid the conception, and the more deep the impression on the mind of the candi-

\* All who have A. Campbell's Appendix to the Christian Scriptures, are referred to his remarks on Matt. iv. 17.

date at the time of immersion, the greater will be the joy and confidence realized. It seems to us, also, that no one is recognized by the Scriptures, as being in the church of Christ on earth, without faith, repentance, and baptism.

We understand Brother Campbell, in the note referred to in his Appendix to the Family Testament, to point out the difference between preaching and teaching. Paul was a most powerful proclaimer of the gospel, and he uniformly preached, as we infer, before baptizing any one. To these disciples he then became an infallible teacher of the truth. He was also a persuasive exhorter to all delinquents in the church.

These three are very distinct, yet necessary gifts, in the church of Christ, but are rarely found in the possession of the same individual. Paul lacked no gift essential to the prosecution of his mission. He reasoned with the Caesarean governor concerning righteousness, temperance, and judgment to come, and Felix trembled. There is no evidence that Paul mentioned baptism in his address to Felix. Felix probably already understood it, but, like many others, was unprepared to give himself to the Lord and his people.

Brother Harris is correct in his reference to the *Christian Messenger*, vol. vii. page 182. This page (182) occurs twice in the volume referred to, which caused the mistake.

#### THE SACRIFICE OF THE WICKED.

*To the Editor of the Millennial Harbinger.*

ALTHOUGH some of your correspondents allude to the expression, "Now we know that God heareth not sinners," (John ix. 31.) they do not appear to me to view it in the sense in which it was uttered by a man, who certainly does not seem to have been in any measure under the influence of the Spirit of God; but, nevertheless, taking into consideration the circumstances which drew forth the expression, spoke quite in accordance with the tenor of the language used by the inspired writers in the Old Testament Scriptures. If we read the previous verses, we shall find the Saviour had just performed a miracle, in giving sight to one born blind; some individuals were desirous of ascribing the miracle to other power rather than that of God; the person who had received his sight said, "We know that God heareth not sinners," intimating he did not give them power, or permit them to perform miracles of that nature. Solomon says, (Prov. xv. 8,

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." 29th verse, "The Lord is far from the wicked, but he heareth the prayer of the righteous." 28-29th, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." See also Isa. i. 10 and following verses, Jer. vi. 20, Amos v. 21 and following verses, Micah vi. 6-8, &c. These and many similar expressions were the sentiments entertained under the Jewish dispensation. Now it will be well to look at the two instances of prayer introduced in the last *Harbinger* from the New Testament—those of Saul of Tarsus and Cornelius. In the case of the first he asks, "Lord, what wilt thou have me to do;" he receives an answer, "Arise, go into the city, and it shall be told thee what thou must do;" it was there said unto him, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord," &c. Cornelius is told, "Thy prayer is heard"—he is directed to send for Peter, who should tell him what he "ought to do." What was the result? Those present on that occasion were baptized also. Both these individuals appear to me to have been asking for direction how to proceed. The three thousand did so on the day of Pentecost; a person was present who was authorised to give an answer. If any of us ask a similar question, if we have not a person present to make a reply, we have the words uttered on that occasion. He did not say, as many of our modern teachers would, pray unto God for forgiveness, but "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." And I must say, after a careful perusal for some years of the New Testament, I cannot see the slightest authority for individuals to ask forgiveness of sins previous to baptism. All that can in any measure be inferred is, some may perhaps ask for *instruction*; but such persons must embrace every opportunity of acquiring knowledge, particularly from the writings of the apostles and evangelists; and when knowledge is obtained, *obedience* must be yielded, or their conduct will at least be very inconsistent, and I cannot conceive acceptable in the sight of God.

Your's in the same hope,  
W. S. SCOTT.

#### REMARKS BY THE EDITOR.

Brother Scott is one amongst the few now in the world who will not be an apologist for sin and disobedience in any form, whether in the church, the family, or the world. He is closely associated with others who participate in these feelings. Such men are the salt of the earth, and the light of the world. They ought, therefore, to be the more readily heard in their communications for the good of others.

The remarks of the writer refer to that class of religionists who profess to know God, but who in their works deny him; and we cannot but cordially approve them. "The sacrifice of the wicked," saith Solomon, "is an abomination." How much more when he bringeth it with a wicked mind! (Prov. xxi. 27.) And the Saviour said, "Woe unto you, Scribes and Pharisees! hypocrites! because ye devour the families of widows, and for pretence make long prayers; therefore you shall receive the greater punishment" (Mat. xxiii. 14.)

That the Pharisees, or the man who was born blind, and had received his sight, as referred to in John ix. were competent judges as to the character of sinners whom God would hear, we do not believe. Nevertheless the expression, "We know that God heareth not sinners," is perfectly true, when correctly applied. But who, in every case, can make the proper application? No human being. Jesus knew what feature of character would be developed in the life of Judas Iscariot; but the apostles themselves had not the power of discerning future character. Judas was one of the twelve; he could perform miracles, and do in all things as the other disciples. Moreover, he was honoured with the office of being treasurer of that select community. Perhaps this was the commencement of his ruin. There were Ananias and Sapphira, Simon the Sorcerer, and many others of a similar character, baptized sinners, and doubtless very religious. Did God hear their prayers with acceptance? Were not their sacrifices offered with a wicked mind? We feel assured they were, and that all such, whether in the church or not, are an abomination in the sight of God. The inspired writers, in their descriptions of wicked men, generally select those who were professedly religious. Let every reader, then, make a personal and rigid application of the truth to his own character, and it will be well with him in time and eternity. "To this man will I look," saith Jehovah, "even to him that is poor and of a contrite spirit, and trembleth at my word."—"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—"With the merciful, thou wilt show thyself merciful; with an upright man, thou wilt show thyself upright; with the pure, thou wilt show thyself pure; and with the froward, thou wilt show thyself froward."

Now in what does prayer consist? Can it

comprehend more than what we should know, do, and be? Solomon prayed that he might be made wise—Saul prayed, "Lord, what wilt thou have me to do?" The prayer of each was fully answered. How long Cornelius was a man of prayer before hearing of Christian baptism, it is impossible, of course, for us to know. The probability is, that he sustained that character for some years previously; for Peter reminded him that he knew the report concerning the baptism of John and the life of Jesus, neither of whom, we conclude, would have baptized him, had he requested from them the administration of that ordinance. They were sent only to the lost sheep of the house of Israel. But the prayers of Cornelius were nevertheless heard, and his alma-deeds ascended as a memorial before God; and it is still true, that "in every nation, he that feareth God, and worketh righteousness," as did the devout centurion to whom the Apostle was directed, "is accepted of Him."

J. W.

## THE SPIRITS OF THE PRESENT AGE.

*To the Editor of the Millennial Harbinger.*

AN old subscriber forwards a post office order for the coming year, with respectful and grateful acknowledgments for the personal instruction he has received from the volume just brought to an end; and with hearty wishes that the readers of the *Harbinger* may be many, and its success great, in "the spread of Primitive Christianity," for the year of our Lord, 1853.

Mr. Campbell's address at the Washington College, Pennsylvania, throws much light on the efforts of certain *spirits* of the age—"the spirits of devils," going forth to deceive with lying wonders all who believe not the truth, but have pleasure in unrighteousness.

"Hear the first law, the judgment of the skies!  
He that hates truth shall be the dupe of lies."

The "unlearned questions" proposed by some readers of the *Harbinger*, have to be avoided, "knowing that they do gender strifes." Rashness, vanity, and rage for controversy and novelty, have hurried many writers and their readers into those baneful errors which characterize the age. A brother might object to an unscriptural word—"the immortality of the soul"—but does it follow that the term *sleep* or *death* is ever applied to "the spirit of a man," in those testimonies that "make wise the simple?" Dr. Wardlaw,

in his lectures on Ecclesiastes iii. 21, says, "My own opinion is, that the immaterial thinking substance in man and brute is, in its essential properties, the same; that all created existence, spiritual and corporeal, being alike dependent for its continuance on the power which imparted it, arises entirely from the will of the Creator, ('who only hath immortality,' supremely and independently,) and not from any difference between spirit and matter—as if the former were in its own nature indestructible; that the soul, or thinking principle, of man is destined to immortality, while that of the brute terminates its distinct and conscious existence when the spark of animal life has been extinguished. To draw with precision the boundaries between the operation of instinct and the exercise of reason, has many a time been attempted, but never with any success; and often on this subject have men deluded themselves by words and names, ascribing to instinct in brutes, actions which evidently possess all the distinctive attributes of rationality, and which, without hesitation, they impute to reason in man. Now, as all created existence, of every possible description, must be dependent—entirely and unceasingly dependent—on the life-giving God, I can perceive no heresy in the belief, that the same kind of spiritual essence should in brute be destined to the cessation, and in man to the continuance, of existence; any more than in the belief, (which we know to have the direct countenance of revelation, and which is immediately connected with the other,) that the corporeal part of the man and of the brute, though alike doomed to the dust, is in the former destined to restoration, and in the latter to permanent corruption."

"The conference of Evangelical Nonconformists at Norwich" have taken "higher ground" upon some points; but we should be glad to see them take the *highest* ground on all points, and to "begin at the beginning." When the Oxford tracts came out, a lady put one of them into my hands, requesting an opinion upon it. I read it over and over again in the light of God's Word, and returned it with these remarks: "Never reason with such writers as these, nor with any others, till you have agreed together on this one question—'What must I do to be saved?' Then all the institutions of the kingdom of heaven, delivered in the New Testament, and wherein the first disciples continued steadfastly, will be clearly seen to have the stamp of truth upon them, and serve to bring it to remembrance, and so to promote the edification resulting from it. But take care not to meet on any 'middle ground'; these half-way measures have been tried before—the root is as rottenness, and the seed shall go up as dust."

AN OLD SUBSCRIBER.

December 2, 1852.

EXTRACT OF A LETTER FROM  
AMERICA.

CINCINNATI, November 10, 1852.

MY DEAR BROTHER,—Your *British Millennial Harbinger* comes to the office of the *Christian Age*, and I occasionally enjoy the privilege of seeing it. I trust that the work enjoys a large circulation, as it most certainly deserves. No better work can be done to promote the great cause of the Reformation, than the one you have adopted in sending throughout the British kingdom your valuable periodical. Silently, but effectually, you will scatter the seed of the kingdom over the field of the world. I doubt if any among us, as yet, fully appreciate the value of those principles which distinguish the great movement of the 19th century. Their influence is felt over the whole of the country in which they have been propagated, introducing a purer speech, a more sacred nomenclature, and gradually undermining the old and established usages of a *seedy* Protestantism. More properly speaking, it is a *revolution* instead of a *reformation* in which we are engaged. As the labors of those devoted to the work are designed to restore to

the kingdom the old constitution which had been proscribed by an apostate and rebellious church, and in its stead the false and unaccredited formularies of uninspired men have been adopted, and received as the basis of the Divine institution, we have unfurled the ancient banner of the cross, and have made a call upon all the loyal subjects of the Prince of the kings of the earth, to enlist under it. We have taken our stand upon the great oracle of the Father, the organic truth of the church, "That Jesus, the Messiah, is the Son of God," and are determined to defend it against all who have departed from it, or have been recreant to it. All great movements in state or kingdom, affecting the vitality of their existence, must *per se*, be revolutionary. And is not this the true state of the case, with the disciples—the soldiers of the cross? Long have I desired to open a correspondence with you, and to manifest my sympathy for you in the noble stand you have taken, on the other side of the ocean, in the *revolution*. May the Lord bless you, and make you a blessing to thousands who are involved in darkness, and in the region of the kingdom of death.

Your's in the hope of the gospel,

JAMES CHALLEN.

QUERY AND REPLY.

THE KEYS OF THE KINGDOM OF  
HEAVEN.

Brother Fair's question, inserted on the cover of last *Harbinger* to the effect, "When did, or when will Peter use the keys of the kingdom of heaven, which were committed to him?" is not originally connected with the pre-millennial advent, but rather grown out of certain heresies which have been taught, to the intent that the kingdom of heaven has not yet been set up, but will be at the time Messiah comes a second time into this world. I affirm that there is only one kingdom of heaven, but two manifestations of it; one, a stone, lying on the ground—a rock, upon which men build and are saved, but upon which some fall, and are broken; or Christianity as it is now exhibited in the Scriptures of truth. The Scriptures predict that this kingdom or stone shall be exalted, fall upon the kingdoms of this world, and grind them to powder, so that they become as the dust of the Summer threshing-floor, whilst itself shall become a great kingdom, and fill the whole earth. What makes this kingdom one?—It is composed of the same material, and in the same order. Jesus is king, the apostles his prime ministers, and the saints associated with, or in, the government of the world. What is meant by its

exaltation?—It is the resurrection of the dead, and the change of the living saints, both caught up to meet the Lord in the air, to celebrate the marriage of the Lamb; after which they will come again to this world, and reign over it for ever more (Rev. 19.) I therefore conclude, that Peter used the keys committed to him, when he delivered his addresses, first to the Jews on the day of Pentecost, and then to the Gentiles in the house of Cornelius. (See Acts, 2nd and 10th chapters.) I would ask our anti-millenarian brethren, why the kingdom of heaven should not be then glorified? G. MITCHELL.

REMARKS BY THE EDITOR.

The literal use of a key is well known to our readers. In the Scriptures, the allusion to this instrument frequently occurs, as an emblem of knowledge, government, and power. Jesus said to the lawyer, (transcriber of the law of God) "Woe unto you lawyers, for you have taken away the *key* of knowledge; ye enter not yourselves, and them that were entering ye forbid" (Luke xi. 52.) It was said of him who should be a father in Jerusalem, that Jehovah would lay upon him the *key* of the house of



David—that he should open and no man shut, and shut and no man open (Isa. xxii. 22.)—Thus saith He of royal descent from David—He that is holy, He that is true, He that hath the *key* of David, “I know thy works,” &c. (Rev. iii.) This royal descendant of David according to the flesh, is declared to be the Son of God with power by his resurrection from the dead. He committed to the custody of the Apostle Peter two *keys*, one to open the door to the Jews on the day of Pentecost, and the other to admit the Gentiles in the house of Cornelius. The door leading into the kingdom of heaven was opened to the obedient believer in each of these parties, and its spiritual glories and immunities realized by those who entered therein. This door has never since been closed against Jew or Gentile, and, as we infer from Scripture, never will be closed until Jesus himself shall come to open another door, and introduce all his faithful subjects into a state of glory, honor, immortality, eternal life. No man can enter into the presence of the Father but by the Son. How important, then, to be found in Christ, and to possess a character that will qualify us for his approbation and companionship for ever and ever!

It is asked, What is meant by the exaltation of the church, or kingdom of Messiah? and Brother Mitchell answers, “It is the resurrection of the dead, and the change of the living saints, both caught up in the clouds to meet the Lord in the air, to celebrate the marriage supper of the Lamb; after which they will come again to this world, and reign over it for ever more.” The former part of this answer is clearly revealed by the Apostles of Jesus, but the latter assertion, that “Jesus with his saints will come again to this world and reign over it for ever more,” is not, as we have been able to discover, confirmed by Scripture. Paul says, “For the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first; afterwards we the living who remain, shall at the same time with them be instantly taken up in clouds, to join the Lord in the air, and so shall we be for ever with the Lord: wherefore, comfort one another with these words.” To the same church Paul writes — “It is a righteous thing with God, to return affliction to them who afflict you, and to you the afflicted (because our testimony was believed by you) rest with us at the

revelation of the Lord Jesus Christ from heaven with his mighty angels, in flaming fire, inflicting a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ: who shall suffer a just punishment, an everlasting destruction from the presence of the Lord, and from the glory of his power, in that day when he shall come to be glorified in his saints, and to be admired by all the believers.” We have not a word here intimating that Paul expected Jesus and his saints to return to this earth, and reign upon it for ever and ever. The Apostle Peter, referring to the same event, writes—“The Lord does not delay his promise in the manner some account delaying, but exercises long-suffering towards us, not desiring that any should perish, but that all should come to the reformation. However, as a thief, the day of the Lord will come, in which the heavens shall pass away with a great noise, the elements burning shall be dissolved, and the earth and the works that are in it shall be utterly burned. Seeing, then, that all these things shall be dissolved, what sort of persons ought you to be, in all holy behaviour and godliness, expecting and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved, and the elements burning shall be melted? But we, according to his promise, expect new heavens and new earth, in which dwells righteousness.” Here, again, we have not the least intimation that the Apostle Peter anticipated that his Divine Master would, with his saints, return to this earth to reign for ever upon it.

The Apostle John writes — “And I saw a great white throne, and Him who sat on it, from whose face earth and heaven fled away, and there was found no place for them.” This passage, in our judgment, distinctly proves that Jesus will not return, with his saints and angels, to reign on this earth. Indeed, the earth is cursed for man’s sake, and all things will be created anew, by the fiat of Him who cannot lie.

Jesus himself said, “Let not your heart be troubled; believe on God, and believe on me. In my Father’s house are many mansions. Were it otherwise I would have told you; I go to prepare a place for you: and after I shall have gone and prepared a place for you, I will return, and take you with me, that where I am, there you may be also.” Now when Jesus referred to the many mansions of his Father’s

house, may we not infer that his allusion was to the whole universe? Could anything less comprehensive be designated his "Father's house?" Is it not He who created, sustains, and governs, all these mansions? But sin cannot exist in His presence; and when this evil and bitter root entered the paradise of man, the earth became doomed to utter destruction. Jesus, then, is gone to prepare a new mansion, in which the righteous shall dwell. "Behold," said he, "I create all things new." In the old creation, paradise was created first, and man placed therein afterwards. In the new creation men and women are first created anew in Christ Jesus unto good works, and to those who are thus the called, the chosen, and faithful, he will provide new heavens and new earth, in which His children shall dwell for ever.

In this new mansion, situated in the Heavenly Father's house, John could find no more

curse, nor tears, nor grief, nor pain, nor death. "And the city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord, whose countenance is as the sun when he shineth in his strength, enlightens it. There his servants shall serve him, and they shall see his face, and his name shall be borne on their foreheads. And there shall be no night, and they have no need of a lamp, nor of the light of the sun, because the Son of God shall enlighten them: and they shall reign for ever and ever. In anticipation of this new heavens and earth, this second development of the kingdom of heaven, let us sing with the poet—

"O glorious hour! O blest abode!  
We shall be near and like our God;  
And flesh and sin no more control  
The sacred pleasures of the soul."

J. W.

## ITEMS OF NEWS.

### SUNDERLAND.

Having, in the tender mercy of our Father in heaven, arrived at home, after an absence of six months, and found my family all well, I have now closed a second engagement with the churches among whom I have been laboring for some time. You heard from me at intervals respecting the success of the truth, and the prosperity attending some of the churches. Our gratitude is due to the God of all favor, who has not suffered us to labor in vain, nor spend our strength for naught. Although each church has not been equally favored, some have increased beyond anticipation; and could our visits be more frequent at each place, the results would be still more cheering. Inquiry is being excited, and many acknowledge that we have the truth for all we do, who will, we trust, before long, decide for the Lord. If all who have professed the name Christ will act consistent, and by steady, patient continuance in the work, show the power of Christianity above and beyond sectarianism, many ultimately will give in their adhesion to the truth, and say, "We will go with you, for we perceive that God is with you." True, it is, prejudice and opposition are to be met with in every place, more or less; yet I am happy to say, in some places they are subsiding. A work, a great work has yet to be accomplished, which demands the combined efforts of the brotherhood. The light of life must be held forth, in word and deed, in precept and example, if we

would dispel the darkness that broods over the minds of the people around us. We must be instant in season and out of season, ready to embrace every opportunity put within our power of presenting the truth in all its importance and requirements. The church possesses heaven's instrument for the enlightenment of man, but, in order to this, it must be known; and the work is committed to every disciple of Jesus. It is imperative on each to hold forth the Word of Life. We must each act our part, and act it well, that we lose not our reward, and that no man take our crown. I trust the churches among whom I have been laboring are beginning to awake to this important subject, and to lay themselves out for the divine honor, and the benefit of the people. May the Lord grant success to all their future efforts in the good cause. Since I last wrote you, the following items of news may be recorded.

### WELCHPOOL.

The Baptist chapel here has been purchased by a friend in Shrewsbury, of whom our brethren rent it. It was opened on November 14, when Brother Walker, of Llanfair, and a number of the brethren, gave us their presence and help; but the weather being very unfavorable, the attendance of strangers was not great. We feel assured that even in this place, although

much under "church patronage," good will be accomplished; some of the sects are already noticing and talking about the difference in the order of worship and manner of instruction; and while some are ready to denounce us for departing from the beaten tract, others approve and say, The *new* Baptists are more scriptural than the old ones.

#### SHREWSBURY.

The cause of Jesus still proceeds. On November 24 five, two males and three females, were immersed into Jesus, in order to the remission of past sins. The church has more than doubled its number during the past year, and the prospects are still good.

#### SAUGHAL AND MOLLINGTON.

One was baptized by Brother Stephens on November 28, and another is expected shortly. Not unto us, but to the Lord be all the glory.

#### TARPORLY.

Last Lord's day I paid a visit to this place, receiving an invitation from a Baptist church; I spent a very comfortable time with the friends there. They appear to be much above the general run of Baptists for their scriptural knowledge and devotedness. Some among them are well acquainted with our publications, and approve of them.

F. HILL.

#### BUCKINGHAM.

Four have been recently added to the church in this place—two by immersion, and two from the Baptists.

W. D. H.

#### WIGAN.

We are happy to learn from Brother Coop, that the churches in that district have chosen a brother from amongst themselves, to labor for a time as a district evangelist. We have no doubt that all the well-affected in the kingdom of Christ will pray for his success.

#### THE NEW VERSION AND JERUSALEM MISSION.

In a letter received from Brother Burnett, dated Cincinnati, November 18th, 1852, he makes the following inquiry:—

"Can I enlist your interest, and that of the brethren, in behalf of the present Bible movement, and our Foreign Mission? You are kept advised of our participation in the revision of the English Version of the New Testament. I have a part of the work, five Epistles, now before me. It is sent out for criticisms, and afterwards is to be returned to the translators.

In the course of a fortnight I will send you the report of our annuaries. Shall we have aid from England? The Jerusalem mission is now needy. Your's truly,

"D. S. BURNET,

"Corresponding Secretary, and President of Bible Society."

Having published Brother Burnett's letter, we cannot, on our own responsibility, return any definite answer. Should any persons, however, be disposed to contribute to either or both the objects mentioned, we shall be happy to receive their donations. We would suggest, if the request be favorably received, that early in the present year, a Lord's-day collection be appropriated by all the brethren, namely, one half of the fellowship to the Jerusalem mission funds, and the other half to the Bible Translation Society. Or, each church might decide what proportion of the fellowship should be devoted to the separate objects.

J. W.

#### OBITUARY.

##### DUMFRIES.

We have this month to record the decease of a valued sister of our church, Janet Carrick, wife of James Murray, Greenbrae, near Dumfries. She was one of the first members of our reformed body in this neighbourhood. Her example of obedience was soon followed by her husband, Brother Murray, and at short intervals by several members of her family. She died on the 13th instant, in the 62nd year of her age, after a long course of severe suffering. Our deceased sister had acted her part here so well, had maintained a correspondence with heaven so uninterruptedly, and fixed her hopes there so securely, that the approach of the king of terrors was to her an event of hope; and, save for the feelings incident to humanity, one rather to be wished for than otherwise. To her the change is a blessed one, and of unalloyed felicity. Through a long course of years she shed round her path a radiance which diffused happiness upon all who approached her, and which, though felt by all, could only be fully appreciated by those who knew that, too often while thus contributing to the happiness of others, her own body was wrung by anguish. A more zealous member of the church, or one who has done more towards widening the fold or strengthening its walls, whether to protect the flock or rear a barrier tipped with love against assaults from without, than our deceased sister, is perhaps not left within its pale. We may truly say, that in the neighbourhood she long adorned to the full extent of her ability, (the good con-

fession she had made) she was not only an obedient daughter, but an anxious mother in Israel. While she wooed others to emulate her in her heaven-ward course, she herself led the way. In every relation of life to which her influence extended, the effect not only of her precepts, but her virtuous example, was felt. Though none commended virtue or reprehended vice more than she, yet no human breast ever more overflowed with the milk of human kindness for the penitent votary of the latter. She had read much and thought more, and few, if any, ever studied their reading better, or when summing their daily thoughts, could look back with equal satisfaction to their source and bias. The writer well remembers that the Psalms of David and the Epistles of John were, if selection could be made, her

favorite studies. In connection with these Epistles she often alluded to a beautiful poem, "The Gospel Echo;" and though passionately fond of poetry, perhaps from the record of her well-stored memory, no line was more quoted by her than one in that poem, "Nothing else but love." Poetry and a love of the beauties of nature often inhabit the same breast, and in that of our late sister the latter was only subordinate to her reverence for religion. Many of her hours were, when she was able, passed among the flowers. Much reason as numbers have to remember her with feelings of the tenderest affection and regard, and the deepest gratitude, in a temporal sense, many will remember her efforts and services with a still more intense reverence, in a higher and a holier sense.

T. L.

## FAMILY CIRCLE.

A character moulded in firmness shows most to advantage in adversity, when it seems akin to those trees which beautify our forests by their heaven-ward and fair proportions, produced by their scorn to be biased in their mode of growth, even by the influences of the prevailing wind, but shooting their branches with equal boldness in every direction, show no weather-side to the storm, and may be broken though never bent. This, however, has no application to stubbornness, which, refusing either to break or bend, is not unfrequently torn up by the roots without prospect of ever sprouting again.

He who has observed how, throughout history—while man is continually misusing good and turning it into evil—the overruling sway of God's Providence out of evil is ever bringing forth good, will never be cast down, or led to despond, or to slacken his efforts, however untoward the immediate aspect of things may appear. For he will know that, whenever he is laboring in the cause of heaven, the powers of heaven are working with him; that, though the good he is aiming at may not be attainable in the very form he has in view, the ultimate result will assuredly be good; that, were man diligent in fulfilling his part, this result would be immediate; and that no one who is thus diligent shall lose his precious reward, of seeing that every good deed is a part of the life of the world.—*Guesses at Truth.*

They are the happiest men who act as mediating spirits, and endeavour by the alkaline smoothness of their disposition, to neutralise the acidity of angry controversy. To the complaints of all they lend an unprejudiced and attentive ear, and endeavour to excuse rather than defend either.

As deep calls unto deep, so does one bad passion awaken another. The fiend of avarice invokes that of pride, and pride must be supported by cruelty and oppression.

"The human mind is to be treated as a skein of unreeled silk, where you must cautiously secure one end before you can make any progress in disentangling it."

"I have read explanations of all that is clear and dark, and all that is neither dark nor clear, but hovers in the dusky twilight of the regions of Caledonian darkness."

That individual who attempts to make others believe in means which he himself despises, is a puffer; he who makes use of more means than he knows to be necessary, is a quack; and he who ascribes to those means a greater efficacy than his own experience warrants, is an impostor.—*Lavater.*

So nearly does the mental portion of our feelings resemble those of our physical nature, that the first severe blows that we receive, bring with them astonishing apathy, which renders us indifferent to those which follow. Thus have we all felt upon whom successive afflictions have descended with continued and reiterated violence.

Guilt, though seated in a temple of splendor and crowned with a wreath of roses, can never confer real happiness. The evil consequences of our crimes long survive their commission, and like the ghosts of the murdered, for ever haunt the steps of the malefactor. But the history of the world proves that the paths of virtue, though seldom those of worldly greatness, are those of pleasantness and peace.

## POETRY.

## THE NATIVITY.

A COUPLE sprung from Galilee,  
 Wandered on to Bethlehem,  
 Cæsar's summons to obey,  
 Humbly—who should notice them?  
 And the village inn was full,  
 Where the righteous Pharisee  
 Told his worth to listeners dull,  
 And talked of charity,  
 Long centuries ago.

Telling God how good he was,  
 How his alms made glad the poor,  
 Not like that grim Publican  
 Standing at the opened door:  
 Then the couple, travel-worn,  
 Stood before him in the inn,  
 Craving shelter till the morn,  
 Gazed, beseechingly, on him,  
 Long centuries ago.

Spake no more; but one out-breathed,  
 Many a sad and weary sigh;  
 Words could not yet yearnings tell,  
 For a sorrowing hour was nigh.  
*But the inn was full*—and they  
 Heard the doom: and staggering back,  
 Sought—and were not spurned away—  
 The oxen, at the rack,  
 Long centuries ago.

No—there was not room for her,  
 Daughter of old David's line!  
 And where beasts of burden fed,  
 There did she recline!  
 Some poor shepherds watching under  
 Night's dark cloak, beheld a light  
 In the region of the thunder,  
 And they sank to earth in fright,  
 Long centuries ago.

But an angel said—"Fear not:  
 Know Messiah now is born,  
 Go, and seek him"—and they got  
 Up, and sought him ere the morn.  
 And the village inn o'erflowing,  
 Wist not that the Christ had come;  
 Selfish hearts and heads unknowing,  
 For the Lord could have no room,  
 Long centuries ago.

Blessed shepherds, humble watchers,  
 Under heaven's star flashing bell,  
 Ye, the first, the earliest catchers  
 Of the glory as it fell—  
 Your descendants—for the poor  
 Are your children now, as then—  
 Cherish hearts that still have room  
 For the Born of Bethlehem,  
 Though centuries have past!

And the Pharisee's proud children  
 Are the rich in spirit—they  
 Room have never for the Saviour,  
 In their hearts of grossest clay;  
 Thus, the Lord of Bethlehem's inn,  
 Knew the Christ not when they met;  
 And his children knew him not,  
*And they do not know him yet!*  
 Though centuries have past!

R. F. F.

## FEARLESS AND FAITHFUL.

LABOR fearless, labor faithful,  
 Labor while the day shall last,  
 For the shadows of the evening  
 Soon thy sky will overcast.  
 Ere shall end thy day of labor,  
 Ere shall rest thy manhood's sun,  
 Strive with every power within thee,  
 That the appointed task be done.

Life is not the traceless shadow,  
 Nor the wave upon the beach,  
 Though our days are brief, yet lasting  
 Is the stamp we give to each.  
 Life is real—life is earnest,  
 Full of labor, full of thought:  
 Every hour, and every moment  
 Is with living vigor fraught.

Fearless wage life's earnest conflict,  
 Faithful be to thy high trust,  
 If thou'lt have a memory cherished,  
 And a path bright as the just.  
 Labor fearless, labor faithful,  
 Labor until set of sun,  
 And the welcome shall await thee,  
 Promised plaudit of "*Well done.*"

FEBRUARY, 1853.

## CHRISTIAN FAITH.

BY DR. RICHARDSON.

*(Concluded from page 10.)*

EVERY one will agree, that the true basis of Christian union is the Christian faith. All the parties assert this, but, unfortunately, each one adds to that faith—or, rather, substitutes for it—human opinions, and matters of doctrinal knowledge not immediately connected with salvation; and they refuse to receive each other, because they do not happen to agree in these opinions and doctrines, while, at the same time, they may hold in common what really constitutes the Christian faith. The Christian faith, as we have seen, is simply belief in Christ, as he is presented in the gospel, and it is concisely engrossed in the great proposition, that Jesus Christ is the Son of God. No one can comprehend the terms of this proposition, without having before his mind the whole Christian faith in its subject matter. The predicate, “the Son of God,” if understood, implies a knowledge of God and a belief in him. The subject, “Jesus Christ,” is an expression which can be comprehended only as it involves an acquaintance with the personal history of Jesus of Nazareth, and, consequently, of the great facts which constitute the gospel. The whole proposition thus presents to us—Jesus as the Son of God—the Christ, or anointed One, whom God has appointed to be our Teacher, our Redeemer, and our King—to whose precepts we are to listen—through whose precious blood and intercession we are to obtain forgiveness—by whose Word and Spirit we are to be sanctified—and by whose mighty power we are to be rescued from the captivity of the grave. As in nature the lofty spreading oak was originally contained in an acorn—or, rather, in a single cell of that acorn—upon which were impressed all the nature and laws of development which distinguish the mighty monarch of the woods—so it has pleased God to wrap up, as it were, in a single proposition, that vast remedial system which may overspread and shelter, in its full development, the whole assembled family of man. In it is presented the simple word, or gospel, which is most appropriately termed “the good seed of the kingdom,” and which, when it grows up and is fully matured, produces fruit unto eternal life. It is the same Infinite Wisdom which has dictated the arrangements, both of nature and religion. In both, means apparently the most simple, produce the grandest results. In both, the processes are slow and gradual. It is “first the blade, then the ear, then the full corn in the ear.” Nowhere is the ground upturned with sudden violence that the full-grown oak may be planted, or that it may receive into its bosom the spreading roots of grain ready for the sickle. “The kingdom of God,” says the great Teacher, “is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how.” It is the simple gospel which is sown in the heart, and not, as sectarians imagine, complete and elaborate systems of theology. It is with this proposition and its proofs that first God meets the sinner, and it is in its cordial reception that the latter finds the grace and mercy of God. Oh! that the sectarian world could thus contemplate this beautiful simplicity of the truth, as originally presented by Christ and his apostles, and adopting it as the true ground of Christian union, could be induced to forsake for it those confused and complicated systems which have no power either to save sinners or to unite saints.

The above observations are designed for those who may, at first view, suppose this basis of union to be too narrow, and to contain too little, while, in truth, it contains all, and is the very germ from which the whole Christian institution proceeds. But there are cavillers who may object, on the one hand, that it contains, or rather implies, too much; involving questions about which men will differ. They will say, that there are not only in the above proposition itself, but in the preliminary knowledge which it supposes, many matters about which men may and do disagree; and that this formula, then, however simple and concise it may appear, may, nevertheless, give rise to debate and division. To this I would reply, that we might as readily look for the giving of a law by which men could be justified, as expect to obtain any basis of union which men, in their pride of opinion and love of controversy, may not make a ground of disunion. It is true, that men have started a great many questions respecting the nature and attributes of God—about the character and sonship of Christ—the method, object, and extent of the atonement, &c. and that some of the warmest religious disputes are upon these very topics. But they are either untaught questions, with which we have nothing to do, (for we have no business with any questions which are not mooted in the Bible); or they are vain speculations upon matters utterly beyond the reach of the human intellect; or, lastly, they are sublime truths, which can be fully unfolded only in the chapters of Christian knowledge and experience, and in regard to which we have no right to demand, in advance, even that amount of knowledge which the Scriptures themselves furnish when fully explored. All these disputes, in short, are about doctrines, intellectual conceptions, abstract truths; but, as we have endeavored to show, the Christian faith has respect to facts, by which we do not mean truths delivered, but things really and actually performed and attested by witnesses. There are, indeed, some general truths, which we must suppose the mind to have received, before it could possibly apprehend the gospel facts. For instance, it must have admitted the being of God. But all such fundamental and elementary truth here required, is either self-evident, or of such a nature that it cannot be supposed absent from the mind. Hence the Bible nowhere attempts to prove the existence of God. It begins by declaring the fact, that "God created the heavens and the earth," but it takes for granted the elementary truth, that there is a God. Now, the great proposition on which the Christian institution rests, affirms, in like manner, a simple matter of fact, involving the same elementary truth, which requires no new proof, and can justly give rise to no controversy. It is either the fact that Jesus is the Son of God, or it is not. Upon this question rests the whole Christian fabric, and it is one which is not to be proved by reasoning from abstract principles, but by the testimony of God himself and the evidence of such other facts as are pertinent to the case. Such, accordingly, are the very proofs which are supplied in regard to this great basis of Christianity, which, like the sun in the heavens, is placed far above all those controversies which have so beclouded the religious parties as almost wholly to conceal its splendor and intercept its life-giving beams. It is in this great fact that the Lord Jesus Christ himself is presented to us in his true and proper character, that we may so receive him and trust in him. He is, indeed, the Sun of Righteousness, the radiating and attracting centre of the spiritual system, shedding light on the heavens and on the earth—upon the things of God, and the nature, duty, and destiny of man. In accepting the above proposition, then, we take Christ himself as the basis of Christian union, as he is also the chief corner stone and only foundation of the church. To demand, instead of this, as a profession

of faith and basis of union, an exact knowledge of remote points of Christian doctrine, is as unscriptural as it would be irrational to prohibit men from enjoying the light and warmth of the natural sun, until they had first attained a high proficiency in astronomy, and were able to determine the movements and magnitudes of the remote planets and inferior satellites of the solar system.

Neither do we, on the other hand, at all concede that this great fact may be confounded with any thing else in the Divine testimony, or that its splendor may be at all diminished by comparison with any one or all other facts presented to the mind. It stands alone in all its sublime grandeur, amidst the revelations of God. There is nothing, indeed, which may be justly compared with it. All other propositions in religion are subordinate to this, and can be rendered visible only by the light which it sheds upon them. Allow me here to offer a few additional considerations from the Scriptures, which will serve to give a just view of the position which this fact occupies in the Christian institution.

1. The proposition which asserts it is a **DIVINE ORACLE**, in a specific and peculiar sense. For *it was announced by the Father himself from heaven*. It is seldom, indeed, that God has directly addressed himself to men, and when He lays aside the ordinary methods of communication and presents himself, as it were, in person, to speak to mortals, we may be sure the communication is one of the most transcendent importance. Such was the case when, at the baptism of Jesus, in presence of the assembled multitude upon the banks of the Jordan, there came a voice from heaven, saying, "THIS IS MY BELOVED SON." Such was also the case at the transfiguration, when the same declaration was repeated to the chosen disciples in the presence of Moses the giver, and Elijah the restorer, of the law, with the significant addition, "HEAR YE HIM."

2. *This proposition is the rock upon which Christ himself declared he would build his church.* I refer here to Matt. xvi. 13-19, where we are told that Christ, after inquiring what were the conclusions of the people in regard to him, and receiving, in reply, a statement of their various opinions, put to his own disciples the question, "But whom say ye that I am?" To this Peter promptly replied, "Thou art the Christ, the Son of the living God."

This is a most remarkable passage, and is, of itself, quite sufficient to show the position which this declaration occupies. It was because Peter was the first to make this direct confession of Christ, that the Saviour honored him by committing to him the keys of the kingdom of heaven; that is, the privilege of opening the gates of this kingdom to the Jews and also to the Gentiles—an office which he fulfilled, as recorded in Acts, chap. ii. and x. This, of itself, indicates the high value attached to this declaration. But we are not left to judge of its importance merely from the honor awarded to him who was the first to make it. Christ himself expressly declares here, referring to Peter's confession of his Divine sonship, that *upon this rock he would build his church*, and that against it, thus founded, the gates of death should not prevail. Now, it must be evident to every mind, that the foundation of the church can be the only basis of Christian union. The church is but the general assembly of saints, and the basis on which it rests must, of necessity, be the ground of union and communion of its members. Whatever is a sufficient basis for the whole church, must, of course, be sufficient for each individual member of that church. Upon that basis they can be united together as a church of Christ, and upon no other basis. "Upon this rock," says Jesus, "I will build my church." "Other foundation can no man lay," says Paul, "than that which is laid, which is Christ Jesus the Lord," who was announced in his divine and proper character in the above declaration.



3. This is the "good confession" which Christ himself "witnessed" before his judges, and for which he was condemned to be crucified. During his ministry he had forbidden his disciples to tell any one that he was the Messiah, reserving to himself to make this confession at this awful moment, before the great tribunal of Israel. When all other evidence had failed his enemies, and he was adjured by the High Priest to say if he was the Christ, the Son of God, he replied in the Hebrew style of affirmation, "Thou hast said." "What further need," cried the High Priest, "have we of witnesses; behold we have heard his blasphemy." And they answered, "he is worthy of death." Can any thing more clearly display the true character of this great proposition, than the fact, that Jesus thus honored it by dying for it? He was himself thus laid as the foundation corner stone of the church of the living God.

4. But finally, it is abundantly evident from the Scriptures, that it was this very confession which was made by those who, during the ministry of the Apostles, were admitted to the institutions of the gospel and the fellowship of the church. I have already referred you to the discourses of the Apostles, which have all the same object—to produce the belief, and, of course, the acknowledgment of this great fact. I need only refer again to the detailed case of the Ethiopian eunuch, who, after JESUS was preached to him by Philip, demanded baptism. Philip said, "If thou believest with all thy heart, thou mayest." And he answered, "I believe that Jesus Christ is the Son of God." We see, then, that as Christ declared he would build his church upon this rock, and was himself laid as its foundation stone, so the Apostles and Evangelists proceeded to build upon this tried foundation, as living stones, those individuals who, through this simple faith in Christ, were made alive to God.

From what I have already said, you will doubtless fully comprehend our views of what constitutes the true basis of Christian union. A truth-loving mind is not disposed to cavil, and knows how to select the most favorable point of view from which to judge correctly of the questions at issue.

Sectarians, however, are a race of cavillers. Partyism narrows the mind and perverts its powers, so that it is rendered incapable of appreciating, or even perceiving the beauty or excellence of truth. Self-satisfied and confident in its own infallibility, it has no love of progress, and desires no change, so that it necessarily opposes itself to any overture that can be made to heal the scandalous divisions that exist, and restore the original unity of the church. It will, doubtless, start many groundless objections to the above basis of union, which are unworthy of notice. There are some, however, sometimes presented which, as they involve misrepresentations of our views, I will here briefly consider. Thus, it will sometimes be asked, Do you propose, then, to receive persons into the Christian church upon a simple confession of their belief in Christ as the Messiah, the Son of God, without repentance, or a change of heart, or even baptism? Would you receive any one to communion with the church upon such a declaration, without any inquiries as to the sense which he attaches to the expression, "Son of God," or in respect to his feelings and experience of the grace of God in his heart? May you not thus receive and fraternize with those who are Unitarian or Sabellian in faith, or mere formalists in practice?

As a general answer to all such questions, I might say, that it is enough to know that any course of procedure has a divine warrant, in order to adopt it without fear of any consequences which may ensue. But to be more particular I would say, in regard to the reception of those who would attach a peculiar or Unitarian sense to the words of the above proposition, that such perversions

are natural results of preconceived theories and speculations, which lead men to explain away the plainest statements of Scripture, or wrest them by specious glosses; and that since, according to the fundamental principles of this Reformation, all such speculations are to be abandoned, and the Word of God itself is to be taken as the guide into all truth, there is not the slightest room for apprehension. And this is, thus far, fully confirmed by our experience, for I presume there is not a religious body in Christendom which renders a more true and just honor to the Lord Jesus Christ, or receives with a more sincere faith all that the Scriptures declare concerning him. With us he is the Son of God, in the strict sense of these words. He is the Word which was in the beginning, which was with God and was God: the Word by whom all things were made; in whom was life, and who became flesh and dwelt among men, revealing his glory—the glory as of the only begotten of the Father, full of grace and truth. He is the brightness of the Father's glory, and the express image of his person. In him dwelleth all the fullness of the Godhead bodily. He is Emmanuel, God with us, who, having brought in an everlasting righteousness and made an end of sin by the sacrifice of himself, and having for us triumphed over death and the grave, has been invested with all authority in heaven and in earth, and has taken his seat at the right hand of the Majesty in the heavens, where he must reign until all his enemies are subdued, and from whence he shall come the second time in his glory, with all the holy angels, to judge the world. In short, whatever character, office, or relation is assigned to the Father, to the Son, or to the Holy Spirit in the Sacred Scriptures, we most sincerely acknowledge in the full sense and meaning of the terms employed; and it is for the express purpose of securing the truth, the whole truth, and nothing but the truth, upon this most momentous subject, as well as upon all others in religion, that we desire to adhere to the exact language of the Bible, and repudiate all that scholastic jargon which theologians have presumed to substitute for the diction of the Holy Spirit, and which mystifies, perverts, dilutes, and enfeebles the sublime revelations of God.

With regard to the other inquiry, respecting repentance and a change of heart, we do certainly expect every one who presents himself for admission into the church, to exhibit satisfactory evidences of both. Indeed, there is no one who can truly receive the Christian faith, as we have defined it, without experiencing that "godly sorrow" for sin which "worketh reformation." It is the contemplation of the love of God in Christ which leads the sinner to love God—which overwhelms his soul with penitence for the past, and inspires him with hope for the future. These are natural and necessary results of a sincere belief of the gospel. The sinner becomes reconciled to God when he learns that he has so loved the world as to give his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. We do not imagine, as many do, that God is yet to be reconciled to the sinner, and that the prayers, tears, and penitence, which either he, or others in his behalf, may offer, can possibly render God more propitious or more willing to save. There is not a more unscriptural or anti-evangelical conception, than that the sinner can do any thing, either to atone for his own sins or induce the Deity, by an act of special or extraordinary grace, to interpose in his behalf, and to renew his heart independently of the gospel. We have no fellowship with any theory which makes the Word of God of no effect, or represents God as requiring to be moved with greater love for man than that which he has manifested in the gift of his Son; and we are accustomed to place far more reliance upon a willingness to hear and obey

the Lord's commandments, as an evidence of a change of heart, than upon all those dreams, visions, and animal excitements, on which many are taught to depend for the proof of their conversion. The heart is changed when we love God. "We love God because he first loved us." And "by this we know that we love God, if we keep his commandments." A sincere belief of the gospel will always produce its appropriate fruits, and it is by these alone that we can scripturally recognize the sincerity of faith. Individuals may confess Christ in word, but in works they may deny him. They may call him Lord, but refuse or neglect to obey his commands. And when such persons unite themselves to the church, we find in their case the Scriptures are no less profitable for reproof and instruction, than they are in that of the true believer for instruction in righteousness.

R. R.

---

### THE FIRST DISCIPLES OF JESUS.

THE Apostles of Jesus were commanded to go into all the world, and make disciples to Jesus from among the nations; and by the proclamation and potency of the truth, this result was wonderfully accomplished. The simple fact to which they gave such prominence in all their discourses — that Jesus is the Christ, the Son of the living God—contains within itself an embodiment of the Christian system. This truth, when received in faith, hope, and love, produces invariably the theoretical and practical results intended. Tens of thousands were converted to Christ by its promulgation. These first gave themselves to the Lord, then to the Apostles, and afterwards to each other, according to the will of God. It was by this three-fold bond of union — the will of God, the authority of Christ, and the testimony of the Holy Spirit in the Apostles—that the first disciples were so firmly united in common brotherhood for the maintenance of truth and righteousness in the world.

But these brethren were formed into churches, and the same facts, commands, promises, threatenings, and order of worship, were given to every congregation of believers. The divine Redeemer did not impart to his ambassadors any truths of a "non-essential" character, about which the disciples might speculate and disagree in after ages. These "non-essentials," of which we hear so much in our day, are all of human origin. The Apostles said, "We taught, practiced, and commanded the same things in every church." Let it ever be remembered, too, that the authority of the Apostles, speaking as they did by the Holy Spirit, is in every respect equal to that of the Father and of the Son. We have heard of some in the Christian church who profess not to believe this, although the language of the Saviour demonstrates the equality. "He that heareth you, heareth me; and he that heareth me, heareth him who sent me: he that despiseth you, despiseth me; and he that despiseth me, despiseth him who sent." "We are of God," said the Apostle John; "he that is of God heareth us; he that is not of God, heareth not us. By this we know the spirit of truth and the spirit of error." The Apostle Paul said, "The things which I write unto you, they are the commandments of our Lord Jesus Christ." Indeed the Apostles taught and practiced the same things in every country which they visited.

The converts of these divine ambassadors gave themselves to the Lord, to the Apostles, and to each other, that they might reduce to practice the entire Christian system, for the glory of God and the benefit of mankind. This fraternal brotherhood became a living embodiment of the divine mind among men. The church in her united capacity, was the depository and support of the truth—the

temple of the Holy Spirit—the habitation of the living God, created and adorned by his own Spirit. This divine edifice was constructed by the invisible power and energy of the Heavenly Father himself, through the great truths and facts which the apostles proclaimed. So that “by grace we are saved, through faith and this salvation is not of ourselves, not of works, lest any should boast; but all true disciples are His workmanship, “created anew in Christ Jesus unto good works, which God hath before ordained that they should walk in them.”

The Apostles were endowed with high authority from the Lord. The most solemn responsibility to God and to man was laid upon them. “Woe unto us,” said they, “if we proclaim not the gospel of God.” And they heroically discharged themselves of this responsibility. They declared to those who listened to them, “the whole counsel of God.” They did not keep back anything that was profitable. Paul could say in the fullest sense of the terms, “I am pure from the blood of all men.” “Be it known unto you, men and brethren that through the man Christ Jesus, is preached unto you the forgiveness of sin and by him all who believe are justified from all things from which they could not be justified by the law of Moses.” Let us beware, therefore, “lest they come upon us, which is spoken of in the Prophets: Behold ye despisers, and wonder and perish” (See Deut. xviii. 15, 17-19, Prov. i. 24-33, Isa. xxix. 13-16).

---

### TRUST IN THE INVISIBLE, THE INFINITE, THE DIVINE.

To a mind and conscience reconciled to God through Jesus Christ, by a spiritual experience of the love of God, the whole universe will wear a different aspect. The glorious spectacle of the heavens and the earth will appear divine. The voice of the waters and the winds will be the voice of its God. The procession of the sun and stars will be the marshalling of his hosts. The mountain's everlasting slopes, and the smiling pastures of the vales between, will see the expression of an eternal thought, inviting us to trust Him who creates, controls, and beautifies them all. But here, even here, in the mingling of the love of nature with the joy of faith, the soul has its dangers. We ought to look upon the universe as the abode of the living and indwelling God; but instead of this it becomes to us his rival. Its unchangeable laws—its inflexible steadiness—its relentless march, crushing beneath its iron wheels the fairest flowers of beauty and the unripened fruits of patient hope—look so much unlike the free movements of a free and loving spirit, that the decrees impressed on finite matter contest the way of the Infinite Spirit. And there are other sorrows yet to be told—sorrows not merited, not self-incurred—which even our fancy cannot link with any sin; and they come upon us with crushing power. We cannot sincerely meet them with *humiliation*, and unless some other help is brought to us, we sink down under their burdens, either to blunted indifference or to faithless despair. The order of cause and effect crosses and conflicts with the order of moral duty. There is an inexplicable distribution of suffering in human life which in every age has perplexed the faith and saddened the love of hearts not alien to God. How must this controversy be ended in our souls? How can we reconcile the *physical* God, omnipotent in nature, with the holy and paternal God, revealed in the reconciled conscience and revealed in Christ? We dare not charge evil upon God. Yet there the evil stands; we feel its presence, and would gladly draw a veil over it as a child, or a penitent, or an earnest seeker after the good of his soul, points us to it. God is the perfectly, and only, and always good. We cannot worship him as the author of evil; nay, if we worship him at all, it must be as the antagonist of all evil—the august and everlasting check to its desolating power—who curbs the storm when he rides upon the whirlwind. Unless we thus view him, we cannot believe that He pities our sorrows, for who could pity the sufferings which he himself, without the least necessity, invents and executes? And here I remember, as the best example of what I mean, that there was a cry upon Calvary, from the well-beloved Son of God, from the very agony of this thought, “My God! My God! why hast thou forsaken me?”

Was it not the cry of rescue from evil? Rescue from a foreign foe?—from a power not divine? Did he not feel that he was in the anguish of an hour from which God's goodness had withdrawn?

Now what is the remedy for all this? I do not ask, what is the philosophy? for I have never seen any worthy of the name upon this subject. I repeat, I have never seen a philosophy of the origin of evil. But what is the remedy? There is but one: *trust* in that God whose ways are above and beyond us—a faith that no evil is let loose without his will, or without his power to control. He knows the utmost power that evil can do. He keeps his eye upon it, and will yield to it not a single purpose of his affectionate designs. He has considered all our care, and will yet bring it out clear if we are true to him. He heard the sound of Calvary, lone and abandoned as it sounds to us, and he has filled heaven and earth with the glory of its answer. It was heard in the rent tomb of Joseph, the descent of the Spirit of trust, love, and hope, and the glory present and eternal, of the redeemed in Christ. As by our imperfections, failures, and sins, we are shut up to humility before God, so by the mysteries of his universe and the prevalence of unrelieved evil, we are encircled in the necessity of trust. It says, God cannot be the cause of evil; therefore evil will come to an end, divine thought and affection will triumph over ignorance and weakness, and their victory shall be perfect. This is CHRISTIAN FAITH! It sees God hid amid the dark events, moulding their forms for future developments of beauty, and preparing their issues in a manner impossible to trace. He is there in the evil—I care not what evil it is—and he never leaves his work until the end is glorious. Such is my faith, and such the voice of my conscience—such the mind of Christ, and such will be the result of a well-balanced science in the not far off ages of mental development.

It is the duty of the church to interpret life and its ills, and all visible things, in the spirit of trust. Do we feel the pressure of material necessity, and fear the world is governed by blind and unbending law? Trust in God will raise the mind above these laws, and repose itself upon the ever unfolding and ever outflowing Spirit of the Law-giver. Does the soul, wearied with the vanity of its greatest thoughts, tend towards passiveness or despair? This trust will bring up the treasures of goodness and mercy already in the memory, and enkindle the hope which will show order where we beheld nothing but fate, and will see beauty, love, and goodness every where enthroned. Force is not the king of the universe—but thought is. Away, then, with fatalistic explanations. God is present in his works to every soul alive in the spirit of a filial trust, and whenever so alive; and it will lean upon him as the nearest to us in our weakness, the only truly loving in our sadness, and the Everlasting Rock underneath our tottering feet in all our alarms. Brethren, when we professed faith in Christ on account of the love of God—which by his ordinances we appropriated for our pardon, help, and hope—we agreed and covenanted to help each other to this sacred trust—to stand together against the godless doubts and grievings suggested by our ignorance and sins—to prevent the inexorable works of nature from enshrouding the light and love of the Creator—and to help each other to feel that the hardest matter of life, and severest work of our conscience, may be made to burn with his dear and inviting Spirit. Will we keep that covenant? By our union with Christ we have said we would—not only for ourselves, but for all who would cast in their lot with us, and go in with us to possess the land.

---

DO WE KNOW HOW TO PRAY?—Has not the church almost to learn the power of prayer? What conception have we of *believing prayer*, which opens heaven? What of *persevering prayer*, which causes us to stand continually upon the watch tower in the day-time, and which sets us in our ward whole nights? What of *importunate prayer*, which storms heaven with its "violence and force?" What of *united prayer*, "gathering us together to ask help of the Lord?" What of *consistent prayer*, which regards no iniquity in our hearts? What of *practical prayer*, which fulfils itself? Let but such prayer be understood, let our spirit but break with such longing, and the expectations of our bosom shall not be delayed? "And it shall come to pass, that before they call, I will answer."—*Dr. Hamilton.*

## CHRISTIAN BROTHERHOOD AND CHURCH UNION.

WE were not made to live alone. Society is necessary for the development of our higher life, for it opens the sphere of mutual sympathy, and awakens the sentiment of veneration and worship. The mission of every church is to teach the common origin and destiny of our souls, that we may form a common brotherhood and engage in a common war. This sense of identity in our spiritual motives is indispensable to all genuine sympathy with each other, and of all true devotion. It is the spirit of Christ, without which we are none of his. It is the spirit of love with which every one of us is born of God, and by which alone we can make our filial acknowledgment of God. Like only can comprehend like; but it is not true that like only loves like. No man could either love or venerate in a universe stocked with repetitions of himself. It would be to him a gaze upon an endless portrait, a barren weariness of himself. Behold the folly of selfishness, which seeks to love only its own repetitions and similarities. We see it, alas! too often in religion. God has so arranged the universe, that between man and man there is a variety and a contrast almost startling to estimate, and yet the same capacities sleep in all, and the same law is over them. Here is the interest in and love for each other. Our love for what is below us in happiness, becomes pity; our love for what is above us, becomes reverence; in both cases we love that which is different from us, by a law of our nature. And our affections thus rest upon those we bless and those who bless us, be it only with a nod or a look. Do we look down at the startling spectacle of low and degraded lives, our moral nature will recoil; but if blessed with religious knowledge, it will also aspire: the disgust of sinful wickedness gives us armor to resist the evil that would consign us to it, and the aspiration lends wings to soar after the good. Do we look up to that which is purer and nobler than ourselves, a new possibility opens to us, and the superior attainment wields over us a new authority; and thus every soul above us in virtue and piety leads us upward to Christ, the culminating point of all spiritual aspiration, at whose feet we fall down and cry, Thou art worthy to re-

ceive honor, and power, and glory, for thou alone art holy.

Upon this great principle Christianity, as a religion of love and mutual aid, builds all its work. We feel the common end of life. And in order to gain it on the one hand, the strong must bend to the weak; while on the other, the weak must look up to the strong. In both cases there is self-denial—the one from pity, the other from obedience; in both cases there is reverence for the divine—for a god-like capacity in the low, and a god-like reality in the lofty. The church must encompass the immeasurable intervals that divide the differing ranks of souls, and must train its eye to see them, its affections to own them, and its will to serve them. It must break through all the disguises of the exterior life that separate us from our fellow men, and beneath all the gloss and gaiety, or sin and poverty, that hide soul from soul, it must find out and develop the good. How dreadful the difference between a soul utterly earthly, which sees no reality but in means of care and the course of material interest, and a holy sufferer before whom these are only unsubstantial shadows, and to whom nothing is real but the great will of God, and his everlasting part in it! Yet we move about daily with them both, speak with them face to face, and see but little difference. Our Lord discerned the difference, and left us an example. By divine perception he saw into the heart of the two-mites widow, and the Samaritan, and Nathaniel, and Zaccheus, while he laid bare the impostors to whom the world looked up. His church should find out and honor the good. If they are with us, they are the most precious of God's gifts. Above all, in the church the only difference is that of character and age; but whilst these are made the grounds of mutual service, provision will be made to teach the child—to lift up the fallen—to relieve the suffering—to confirm the weak—and to supply duties to all proportioned to their necessities and our strength.

To gain the end so indispensable, we must exert a quickening power upon each other. There must be, as the Apostle expresses it, "the working of

every member," to supply its place and part. We are members of one united spiritual body; and by Jesus Christ we are to be firmly knit together, as a harmonious organism in the exercise of all our gifts and capacity. To gain this unity of service we must banish all envy of the gifts of others; and seek through the services of each individual, according to its appointed measure of means and opportunity, the increased edification of the body, its union and advancement in the love of Christ, and all the happy effects and power of his love in us. No church of Christ can prosper, no matter what may be the gifts of its public teachers, where there is not a peaceful and loving improvement of every one's talents for the common benefit. "For the fruit of righteousness is sown in peace of them that make peace;" and where envy and strife are, there is confusion and every evil work.

We come together, then, in our places of worship, that heart may act upon heart — that the flame of our feeble piety may be kindled by the devotion of others — that we may gain a thirst after righteousness by beholding others drinking it in around us — and that our resolutions to obey God may be confirmed by beholding a holy energy in our brethren in the Lord. To

this service the church is dedicated. And we should come together to preserve the signs of Christian affection, and to absorb each other's souls in a piety that may flow over all our fellow-sympathies and services. One look from a beaming countenance — one tone in the singing or prayer — a sigh of a deeply moved heart, when nothing is said, may at times serve better to hold me in intimate union with God than any sermon which I could listen to or deliver.

We must serve each other then, "and look not any man on his own things, but also on the things of others." We must watch over the spiritual safety and elevation of each other. It is for this we are brought near together in the church. This nearness should awaken sympathy, and its opening wants should knit us more closely together. We should seek to understand each other's perils, and act upon each other for good. We have but one body, the emblem of which sublime unity, we have every Lord's-day before us in the sacramental loaf. We must care for each other, and consider it our highest glory and happiness to engage in rigorous efforts springing from love, sustained by faith, to diffuse amongst all classes intelligence, a sense of self-respect, of self-control, and a thirst for moral and religious growth.

## NOTES OF LECTURES.

BY A. CAMPBELL.

### No. XXVII.—THE FIRST ORATION IN THE CHRISTIAN KINGDOM (CONTINUED.)

PREVIOUS to entering any further in this analysis, we will endeavour to show the necessity of an entire change of dispensation. Persons who live between hills, and never go beyond them, have, of necessity, very contracted views of the external world. But those who stand upon Chimborazo, see as far as the human mind can see. So it is with young men while at college; if their minds are put in stays, they can never get beyond or rise above them. The man who begins with abstract synopses, will for ever grope in darkness, and move within the circumference of a narrow circle. His views of everything are necessarily contracted. Such is the plasticity of the clay of human nature, so to speak. The great remedy against

these narrow and contracted views is, to fill the mind with liberal ideas, instead of those cut-and-dried things, got up in the dark ages, and transmitted to us. Remember that the Protestant Reformation began soon after the revival of letters. The Bible is the book of man, and unfolds man to himself in all his varieties of character. Plato, Aristotle, and Socrates, appear to us like babies, when compared with some of our learned moderns. They never saw the elevated position upon which we stand and look down upon them.

I have here a question to ask. Why should the scheme of Christianity be so long in developing itself, and differ so much from Judaism? I would answer this question by asking another, viz.

Why are not giants born giants at once instead of infants, and have to develop themselves gradually? When this is answered, I will answer the former question. It appears that the Jewish institution was not designed for mankind, but was merely administrative of things which were to come. God pursued the same course in teaching man, that our most approved systems of education pursue in teaching children the rudiments of learning—that is, by pictures. The image of a house upon paper, is a very different thing from a house; yet the relation is such, that the child will soon say it is a house. You can see that there was philosophy in this progressive system. At first, God talked with man: man possessed the earth, and heaven and earth were all natural. After this, man became unnatural by rebelling against his God, as the child does who raises a hand against his father; and thus he broke the link that bound man to the heart of God, thus ceasing to be the object of divine complacency, though not of divine pity and compassion. At this crisis God set up a remedial dispensation, and ordained man to live by death. Why should man live by death? There are two reasons for this: first, because God said so—and secondly, the reason why he said so. Man lives by death, but death is so arranged as to affect every thing that the death of the transgressor could affect.

God wanted a society, and He gave that society two beginnings. A period of two thousand years was consumed by each in developing the plan—or rather in preparing a society for the developing of this scheme. At the end of this second period, the world had approximated to a certain point. God had selected a certain city, Jerusalem—had his altar there—his temple there—all of which were typical, *pro tempore*, and were intended to convey to mankind the temporal ideas of a system of reconciliation. But if this system had continued any longer—say up to the present time—we should spend our whole time in going and returning to Jerusalem three times a year. Besides, this dispensation was for a part of the race only—the Jews. Hence you can see the necessity of this change in dispensations in the year *Anno Domini*. The experience of the earth was added to the previous amount of knowledge

in existence—not only were men taking lessons from what was going on in the world, but the galleries of spectators which are looking down upon us were learning important lessons. There is a sympathy between all the mental and moral beings in the universe, and when they meet with us we will exchange notes. The actors are now on the earth, but when time ends they will all meet and form one great society. You see, then, that Christianity came into the world at a proper period, and when it was essentially required. All experience goes to establish this point conclusively.

The twelve apostles did not know what kind of power they were to receive, even after a three-years' course of lectures in the school of the Messiah. They did not rise above the crude conceptions of an earthly kingdom—they thought of sceptres, and diadems, &c. instead of the power they were to receive. Peter's mind was as much changed on the day of Pentecost as any one of his hearers. All that John and Jesus said was but introductory to this speech of Peter. When Peter had finished his testimony, his hearers saw themselves in a relation in which they never had viewed themselves before; hence they all cried out with one accord, "What shall we do?" If the apostles had been acting the part of the Jews, they would immediately have referred them to altars, sacrifices, &c. but they simply said, *Repent*, change your lives, and you will receive remission of sins; and the subject turned upon a promise entirely different from that which they thought of. The Jews, and the apostles with them, thought that this change, like the preceding one, was made especially for them as a nation; but seven years afterwards God sends them to the Gentiles, which being reported to the church at Jerusalem, they cry out with wonder, that God has given *repentance* to all the world, and that he is no respecter of persons. They were promised remission of sins upon certain conditions; this was not to get clear of one crime—that of putting the Messiah to death—but of all their crimes. Up to that hour this was a new doctrine—it was never spoken of, before Peter gave utterance to it in the first oration in the Christian kingdom.



## KNOWLEDGE, SPEECH, RELATIONSHIP, AND PROPERTY.

1. **KNOWLEDGE** is power. This, indeed, is saying that truth is power. Gospel truth is the power of God unto salvation. The more, therefore, of knowledge, or divine truth, the church possesses—other things being equal—the greater will be the spiritual influence which it will exert upon the world. The passions of the ignorant may be excited by the ignorant, and thus may the power of darkness shed forth many powerful influences; but knowledge is the lever by which men are to be lifted from their depravity, and “made partakers of all things that pertain to life and godliness.” How great, then, the obligation of every church-member to “grow in knowledge!” Is there danger, do you think, that our evangelists, and elders, and private members, will learn too much? The danger lies all on the other side.

2. **SPEECH**.—“This,” says Mr. Harris, “is the great instrument for the interchange of thought and feeling. The thoughts of a community are, by this means, kept in perpetual circulation, and the long cherished sentiment of an individual is propagated till it requires the force and universality of a law, and sets on fire the whole course of nature. To say nothing of the power of public oratory, the simplest conversation has an effect on the minds of those who engage in it, regulated by laws as certain as those which direct the lightning in its course.” The Christian’s speech, therefore, “should be with grace.” And he should use all the means within his power, not only to increase his stock of useful knowledge, that he may minister it to others; but also to improve his language, that he may speak or converse with the best effect. “Language,” as has been said by an able philologist, “is a thought throwing machine.” If, therefore, this machine is broken, or feeble, or awkwardly put together, it will fail of accomplishing its design; but if possessed of its requisite powers and beautiful proportions, it cannot but be a most efficacious means of influence.

3. **RELATIONSHIP**.—That parents influence children, and children parents—and husbands wives, and wives husbands—and that the same law obtains throughout the whole table of consan-

guinity and affinity, are truths which, being generally acknowledged, we need not prove. Now this influence should be that of truth and righteousness. By all the love and respect which any relative may cherish toward another relative, should every Christian labor zealously to draw his relatives, first to the church, and afterwards to heaven. This talent, as well as all others, if it be not made to shed forth a virtuous influence, will greatly contribute to our own condemnation, and to that of our relatives.

4. **PROPERTY** adds to the respectability and consequent influence of its possessors; and it affords means by which those who possess it, may not only administer to those who have not the things needful to the body, but also to those who are perishing for lack of the knowledge of the gospel. In this respect, money as well as knowledge, is power. If the church fully appreciated this means of influence, and used this gift according to the requirements of Christianity, it would be a powerful source of influence. We doubt not that there are many Christians—we know a few—who are rich enough to support an evangelist in the field, from year to year; and who, if they would do so, would both live and die happier and better men.

There is a spiritual influence, such as that which operated upon matter when the Spirit of God moved or brooded upon the face of the waters—such as that which garnished the heavens—such as that which pervades the whole material universe, and is within and around all things, a living energy by which all things subsist. Such, too, as that which raised from the tomb the dead body of Jesus, and will resuscitate the dead bodies of all the saints. It is probable, too, that God executes many of his providential operations through this medium. But however this may be, it is to us quite certain, that he regenerates and sanctifies, only through an intelligent and intelligible influence, addressed to the intelligence and moral susceptibilities of man. Upon this principle has the whole Bible been constructed.

“In the beginning God created the heavens and the earth.” This is the

first verse in the Bible. And it is a short and plain verse. But how magnificent and important are its revelations! It teaches that there is a God. Atheism, then, is false. It teaches that there is but one God. Away, then, with every system of polytheism and Pagan superstition. It teaches the omnipotence of the only living and true God. Who else could create all things out of nothing—could speak and it was done—could command and it stood fast? Who else could roll from his fingers by a resistless fiat, unnumbered worlds? It teaches his wisdom. See what order pervades the universe—what beauty, what fitness, what adaptation! It teaches the goodness of God. The sun rises upon the evil and the good, and rain descends upon the just and the unjust. The young ravens cry to God for food and are fed. From the mammoth to the animalcule, each receives his food in due season. The Creator of all opens his hand and satisfies the desire of every living thing. But why these amazing revelations? To fall upon our ear like cork upon the rock—or like rain upon the sand-heap—or like music upon the ear of death? Certainly, to influence us. To influence us spiritually. By faith we understand that the worlds were made. To influence us, therefore, through faith—by which we come to God, and by which, also, we please him and overcome the world. If we are not to receive a holy, religious influence through these revelations, then the first verse in the Bible would have been just as beneficial to us, in a spiritual point of view, had it said no more than that, "in the beginning there was a crocodile, and this crocodile was an ugly beast."

But further. Within a few chapters from the beginning, the justice of God is brought to view. Men apostatize, and God drowns them by a mighty flood. It repents him that he has made man, and it grieves him at his heart. Thus strongly, by word and deed, does he declare his justice, and manifests his righteous wrath against iniquity. Indeed, he had before, in the case of our first parents, on account of their first sin, in sentencing them to the ills of this life and to death, and in entailing these evils upon their posterity, marked, in awful characters, his fearful hatred of sin, his burning abhorrence of every false and rebellious act. But why these

revelations of his justice? Were they made for the illustrious purpose of being for ever ineffectual? Or shall we not rather affirm, that they were made as media of spiritual influence through which man might be constrained to fear the Lord—to fear him with that fear which is to depart from evil, and which is the keeping of the commandments of the Lord!

The law, too, in so far as it was typical, or a shadow of good things to come, and has been fulfilled by the introduction of those things which it pre-signified, being prophetic, is a medium of powerful influence. The same is true of all the numerous prophecies which have received their fulfilment. Hence it was that Apollos was mighty in the Scriptures, and mightily convinced the Jews that Jesus was the Christ. His mightiness was the omnipotence of truth. The gospel being the power of God, is mighty through God, to the pulling down of strongholds. Hence Paul reasoned out of the Scriptures. So also did Peter. So did all the apostles and evangelists. And they mightily convinced. Felix trembled. The pentecostians were pierced in their hearts. The sword of the Spirit, the word of God, was living and powerful. Myriads were converted. But if the Scriptures are not the great media of spiritual or saving influence, why say that Apollos was mighty in their weakness? Did he mightily convince, by the exhibition of that which possessed no power—no converting influence? If so, why would not the firing of rockets, or the darting of straws, have been just as effectual, for all the purposes of conversion, as preaching?

To point out all the great attributes of the Bible, by which it might be demonstrated that the Scriptures are constructed upon the principle of yielding an intelligent spiritual influence, addressed to the intelligence and moral feelings of intelligent and accountable beings, would be to transcribe the whole Bible. Let it suffice, for the present, to know that an apostle declares that the Scriptures are able to make us wise unto salvation—to make the man of God perfect—to furnish to all good works! They are themselves divine influence!

A. R.

## SACRED COLLOQUY.—No. XII.

## ESSENTIALS AND NON-ESSENTIALS—THEORY AND PRACTICE.

*Charles Sandford.*—I doubt not you are encouraged to entertain very flattering hopes, Mr. Stansbury, that I shall one day fall before your reasoning on the ancient gospel. I know you boast immense victories on this subject, and have plundered from all the sects upon the field; but be assured, I shall never give up until I am fairly and fully convinced. Pray, what are the high uses of this theoretical arrangement of faith, repentance, baptism, &c. of which you make so great a boast?

*Mr. Stansbury.*—What, Mr. Charles, would be the use of a straight line of a determined measure, where six hundred individuals had drawn crooked and curved ones, and where each pretended and reasoned that his own was a straight line? It is said, that the number of sects upon the field is upwards of six hundred; and they all flatter themselves, that however much they differ in what they are whimsically pleased to call *non-essentials*, they are, nevertheless, right in the fundamentals. This is one of their greatest errors; for, the *theoretical arrangement*, in question, shows both that they are wrong *fundamentally*, and also what is the *fundamental error* of each party, as I hope my dear Charles already begins to feel in his own case.

*C.*—Yes, Sir, I perceive the direction in which you steer; but evidence alone shall sway me. Did the apostles and evangelists talk in your way of the items, which you say constitute the ancient gospel?

*Mr. S.*—They did. They say, "Leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of *repentance* from dead works, and *faith* towards God; of the doctrine of *baptisms*, and of the laying on of *hands*, (by which the Spirit was given,) and of the *resurrection* of the dead, and of eternal *judgment*."

Now the disciples could not proceed from principles to perfection, unless they had first been in these principles. Nor would the Apostle, I presume, have exhorted them to leave them, but from the consideration that they were by that time, sufficiently instructed in

them. He says, indeed, "That for the time they ought to have been teachers." The apostles, it is true, did not select and arrange these things as we have done, though their practice is positively and undeviatingly founded upon such an arrangement; (for the arrangement is both scriptural, divine, and natural :) but then their circumstances made such particularity unnecessary. They had not to contend with the jarring parties of 1827—they had not to measure with the straight line of gospel principles, the crooked and curved drafts of creedified sectaries—they had not to contend with a corrupt and erroneous population, from whose mind not only remission of sin in baptism had leaked out, but baptism itself. They had not to contend with a people, who had been instructed that they could neither believe nor repent, at the bidding of the Almighty; and who would, if allowed, sit all the days of their life waiting for spiritual operations, and afterwards die in their sins—no! the apostles had not these errors to contend with—they had not to prove that baptism is immersion; and therefore they did not need our argument.

*C.*—Well, Sir, I am not fond of theory in religion; and yet, I acknowledge, that practice, in any department, in order to be enlightened, must be supported by theory. You have probably found this arrangement useful, and now find the same useful, for putting down the errors of these times.

*Mr. S.*—It is the theory of our Reformation, Sir, true or false. And when I reflect upon what this simple arrangement has effected since its introduction—its circulation and the power it has put into the hands of even the weakest disciple, enabling boys and girls, on the most important subject, to refute the proudest theologian; enabling husbands and wives, parents and children, masters and servants, neighbors, and fellow-citizens, and fellow-professors, to show each other how to come by an immediate possession of the Spirit of Christ—I am grieved that any one should not understand, or that any who do understand should talk lightly of the matter. For myself, I

am persuaded that God the Father has not conferred a more substantial benefit on the sons of men. since the time the apostolic age was lost, than he did when he resuscitated it under the name of the "ancient gospel," and began to draw men to himself once more by the offer of an immediate personal pardon, through Jesus Christ. Whether, therefore, we consider this arrangement as an instrument of conversion through Jesus Christ, or as an instrument that has broke, is now breaking, and will continue to break down sectarianism in all places, it is a most important theory.

But, pray, what enables men to prosecute an enlightened practice, but correct theory? Nothing? In the arts of peace and war, in government, in morals, or in religion, all enlightened practice is founded invariably on theoretical knowledge. What should we think of the surgeon, who would attempt to reduce a fracture, without the theoretical knowledge necessary to discriminate between the *Patella* and *Os Frontis*? or, that would proceed to amputation, before he understood even the location and direction of the main artery, or could distinguish between the *Renal* and *Subclavian*? Would you, Mr. Charles, be the first to submit yourself to such an operator? I believe not.

C.—But, Sir, is it not possible to talk of the theory without the practice; and to speak of this theoretical arrangement, without doing much good with it?

Mr. S.—It is very possible to talk of the theory without the practice, and it is very proper that men should do so, seeing it would be highly condemnable to practice on any theory of the truth, of which a man is not rationally convinced.

But, then, the Reformers actually practice upon this theory. The person who proposed this theory, also reduced it to practice; and so have all of us done, who have examined the truth of it and found it scriptural. As for the second part of your question: It is a fact, that many have adopted this theory, and in their speaking about it do but little good. It is a lamentable fact indeed, that we have some *bare-bone proclaimers*—theoretical to a hair-breadth, and proclaimers of water rather than of Christ—that talk of baptism for the remission of sins, until every one is sick of it. These brethren, forgetting the

double use of the arrangement—forgetting that it is intended by the gracious remission, and blessing, and hope, which it contains, to reconcile the world to God—see nothing in it but an instrument to confute sectarianism; and, consequently, rave away about other professors, until every body is ready to quit the house. But I hope our churches, as they attain better order, will be more careful to sustain in their labors—not those who rave about the scaffolding, but—those who, on the solid foundation of this arrangement, build that superstructure of morals and faith, which is found in the whole New Testament.

Introduce the light, mistaken men, and darkness will flee away of itself. These unskilful preachers, not perceiving that the power of the *theoretical arrangement* to confute party views of the gospel is temporary and incidental, and that this use of it must vanish where sectarianism vanishes, overlook the power of God which is in it for the conversion of the nation, viz.: remission, the Spirit, and eternal life, and rave away as if error was to be eradicated by ridiculing it, or as if darkness was to be dissipated by railing at its horrors.

C.—Pray, Mr. S. how did the person proceed who introduced it? Are you enabled to inform me?

Mr. S.—It is perfectly in my power to inform you, but the person referred to will not unnecessarily leave *this business* and *his own moral character* in the hands of other persons. I have heard say, that he has in preparation a pamphlet, which, I hope, will give us a discriminating account of the whole matter, and render it unnecessary for any individuals, interested or disinterested, to meddle the matter. But, Mr. Charles, you have carried me a little from the course which I hoped our conversation would take this evening; however, we shall make the best of it, and seeing you have introduced the word *theory*, I am willing to examine still further than we have done the correctness or incorrectness of the *theory* according to which you Baptists preach the salvation of the glorious Lord.

C.—You are determined, I perceive, to put us Baptists right, Mr. S. You must certainly conceive us to be wrong in a very special degree, or else you do not like us.

*Mr. S.*—Mr. Charles, you are nearest akin to us Christians; and they say, "people love their own." But I would correct you, not because you are farthest wrong, but because you are nearest right.

*C.*—Pray, what more is wrong in our *theory*, supposing that I admit *faith* to be derived from evidence, and the Holy Spirit to be given only to those who believe, and not in order to believe?

*Mr. S.*—If you admit *faith* to be referrible to evidence, I shall allow you to state your own theory.

*C.*—I suppose, Sir, you conclude I am now caught; or, that having cut the cable which bound me in the harbor of error, I now must inevitably drop down with the current of your reasoning, to where I shall enjoy more open sea room. in the ample waters of the ancient gospel; but, nevertheless, hear you what my theory would be, supposing *faith* to come by hearing: *faith*, repentance, remission, the Holy Spirit, baptism, holiness, eternal life.

*Mr. S.*—In regard to the Holy Spirit's being given before baptism, I observed in our first conversation, that the Scriptures furnish but one instance; and I stated also, that an exception is never to be substituted for a general law in any science. This is the most rational answer to your objection, that has yet suggested itself.

As for your interpolation of holiness, several attempts to amend this theoretical arrangement have been made, but with bad effect. Not that the contents of this arrangement exclude holiness, for this would be blasphemous. On the contrary, its terms stand for principles and privileges, which are styled the very *power of God* for producing holiness; yes, the remission of sins, the Holy Spirit, and eternal life, contained in this theory, are declared to be the power of God unto salvation to every one who believeth, whether Jew or Greek. The theory you speak of, Mr. Charles, is wholly unfounded in Scripture, and I have the pleasure to assure you, that if you are loosened from the error that *spiritual influence is necessary to faith*, you are sailing on a stream of light, the sure current of which will not fail to carry you, by its own native tendency, into the full ocean of ancient gospel day.

In regard to the arrangement, I have an illustration to propose, which, I

hope, may be conceived by you as equally conscious and instructive. It is this: The word *gospel* consists of six letters, and our arrangement of six items, beginning with *faith*. Now it so happens that the letters of the word *gospel*, let them be collected in any other manner possible, will make no other word in the English language whatever. Pray, understand me; I mean, that out of all the letters which compose the word *gospel*, there cannot be any other formed.

*C.*—Well, Sir, what then?

*Mr. S.*—So it is with the items which constitute the *theory* of the ancient view of *faith*, repentance, &c. By no other collocation of these items can you possibly frame another theory, which shall be truly Christian! The slightest derangement of them must make the speaker announce sentiments that are not of God; nay, any disorder here, must be productive of schism; and what is not less alarming to the world, than schism is to the church, such alterations may be made in this order of first principles as to render the gospel of Christ of none effect, and leave men in their sins rather than deliver them from their power. O, what infinite blessings would the church have been made the channel of, had she been careful to keep things right here! But as the Psalmist says of things in his day, "The foundations of the earth are out of joint, and what can the righteous do?" Men, the most anxious on earth to bring the world to righteousness by the preached gospel, feel themselves as imbecile as infants, on account of the incorrect theories, according to which they proclaim the name of our Lord Jesus Christ.

May the Lord hasten forward the happy time, when those who watch over the interests of the Christian religion shall see eye to eye, and speak the same things, being firmly united in the same mind and same judgment—enlightened and directed by the unerring dictates of the Word of God.

*C.*—Your style, Sir, is very extraordinary.

*Mr. S.*—Not more so than true, beloved; the paths of the Lord are straight paths, the ways of error are crooked as a serpent; and when you Baptists propound as a theory, "the Holy Spirit, *faith*," &c. by putting matters out of place, you resemble the

person who would spell the word gospel beginning with the letter *e* — thus, *egospel*! Presbyterians spell their word thus, *segopl* — Methodists thus, *segopl*, *egopl*, and *esgopl*; while the Episcopalians, less variable in their fundamentals, because less industrious in rearing their superstructure, make out *spgops*!; but the mother institution, the antique lady, patronised by the splendid succession of St. Peter, would, in her ordinary way of working wonders, complete her term in *p*, her theory comprehending *pope*, *prelate*, *priest*, *pardon*, *penance*, and *purgatory*! No gospel without these!

C. — Your illustration is singular enough, I confess; but, Sir, will you point out to me the precise fundamental difference between the theories of the Presbyterians and the Baptists?

Mr. S. — Allowing for your different views of baptism, your doctrinal theories are the same; but if baptism is to be taken into the account, then there is the same incongruity between your theories, that there is between the following arrangements of the letters in the word gospel — *egospel* and *segopl*.

C. — I fear I shall exhaust all your ingenuity in making this matter plain, without receiving from you the conviction you so eagerly desire to impart, for I am still unconvinced that we are wrong. The regular Baptists wrong! — a party so numerous wrong! Who, then, can be right? Why the whole world must be in error if we be wrong, and who can believe it?

Mr. S. — Incredulity, says Aristotle, is the source of all wisdom; and I am not displeased that you should be still unconvinced that you are wrong, although I had expected before this you must be convinced that we theoretically are right. Be not alarmed that the whole world should be wrong: this has been many times the case — once when Adam transgressed — once in the days of Noah — once at the coming of Christ — and once in the days of Luther; and now, it is almost wholly out of the way again.

C. — Without despising the authority of such a philosopher as Aristotle, I would not be thought either the most credulous or most incredulous person in the world, Brother S. for I am not convinced that such is the best of human kind. As for you Ancient Gospel folks, I know not whether I could not

pretty easily prove, that you are now fully prepared to *swallow a mouthful* — I am not sure that you do not, *now* and *then*, gulp a little. But, Sir, to the theory you preach.

Mr. S. — Pardon interruption, Mr. Charles. Preach a theory! I protest, this is odd enough!

C. — Ah! — not preach a theory! What do you preach? What do you argue for? Is it not the theory of faith, repentance, &c.? I thought that the very end of your argument, and the purport of our colloquy.

Mr. S. — Indeed! We preach *Christ*, not a theory; but, after all, to argue for a theory, and to preach it, are very distinct things. None ought to preach a theory — none can preach without one. We preach not the theory of the Ancient Gospel, but only Christ according to that theory; and it is indispensable that that, and all others abroad, should be brought to the test of Scripture, and proved to be that, according to which Paul preached Christ; for you have seen that Paul himself had a theory, and consequently was a theorist.

C. — Well, Sir, I confess I am, notwithstanding my educational repugnance to your views, not a little gratified by the light which your last observations have thrown on this subject. I am happy to think, I understand you more perfectly than I did before, for I fear I have not sufficiently distinguished between preaching *theory* and preaching *Christ* according to a theory. In this point of view, I am more than ever convinced of the real importance of this investigation.

Mr. S. — It is of much importance to discriminate, where there is a difference, Mr. C.; and if the colloquy which Mr. Locke has pleased to permit in his parlour, be considered in reference to its object, viz. the establishment of a correct theory, according to which to proclaim the name of our Lord Jesus, then it must appear one of the most singular and important inquiries into the gospel, that has been instituted since the days of the Apostles.

C. — I have never doubted the importance of the present inquiry, Mr. S. and now see and feel it more than ever. I am even well assured, that a theory of one kind or other must be in the New Testament; but whether yours or ours, or some one else be, that is the question.

Mr. S. — I am happy to see you keep

the point at issue so steadily in view, and would just add, that I most sincerely wish you may not mistake the terms of our theory for the principles and privileges represented by them. When we argue for words, we argue for the things of which they are the signs; but polemics do not always discriminate, and many think it of the very essence of greatness to be able to find fault and believe themselves right, because, in their own wise judgment they have proved others wrong. Such inquirers after truth are like the envious man, who would raise himself up by putting his fellow down; instead of putting his fellow down by raising himself up.

C.—I am aware, Sir, that words are the signs of our ideas; and our ideas the signs of things; when we argue for the first, we argue for the last; for without terms no inquiry could be instituted, no truth in any department of human knowledge could be investigated.

Mr. S.—This is very correct, Sir. If we suffered ourselves to be alarmed by the mere recurrence of terms, what should become of us, in our hypothetical inductions, where things have no other existence than what is given them by the terms we make use of?

C.—I am greatly indebted, Brother S. for all you have been pleased to say on this point. But did you not say, a while ago, that some preached water instead of Christ? and may not some preach this theory of the ancient gospel, instead of the gospel itself?

Mr. S.—All things are liable to be misunderstood and abused. I do not, however, know any one guilty of this mistake. Our time is up. Pardon me Charles. Farewell, Mr. Locke, madam, Mary, John, farewell. May God, our heavenly Father, bless the family, through Jesus Christ, our Lord.

Farewell.

W. S.

### THE TRIAL OF REFORMATIONS.

No true Bible-loving man ever attempted reformation, but the Devil aimed to despoil both the man and his effort; and with the more fury, in proportion as his efforts were scriptural. A good man puts himself to hazard in the great world of strife, from the motive to do good and help on the truth; but the bad man, seeing the good one somewhat successful, jumps into the arena from motives of ambition, and not being conscience bound, soon becomes a stigma upon the cause and the principles of the good man. The good man uses his liberty in the curbing and controlling of his own passions—the bad one uses his liberty as “an occasion to the flesh,” and by sophistical arguments endeavours to justify the extravagances of licentiousness.

A well-defined essay on liberty and right — personal, social, and general—would be a desirable performance, marking, as it must, rights, wrongs, virtues, and misdemeanors. It would show that man's rights were all relative, and that God's law is the supreme arbiter of all questions of right, liberty, and duty. All men have a right to read the Bible, and judge of the question of its authenticity, inspiration, and truthfulness, as a record of the Divine Mind in relation

to man, to time, and to eternity. But as soon as they decide the question of the truth of Christianity in the affirmative, they are bound to receive the teachings of God's Word upon all questions of faith, duty, and morality, be they what they may. It is infidel to leave the clearly written word, and take the *a priori* reasoning of men. No man knows what it is proper for God to reveal, and the effort to dictate what is befitting and suitable is preposterous and wicked.

A right to read the Bible is not a right to make it nugatory by human philosophy; but it is a right to use it honestly, according to the real laws of language. It is not a right to hold the law of God at bay, and, by human judgment, to make it anything or nothing, as it suits our whim. As far as men are concerned, every man has the right to do wrong, and to remain in error as long as he lives; but every other man has a right to expostulate kindly with him to prevent him doing wrong, and to win him from his errors. There is always schism or faction to be feared, when an individual assumes a right for himself which he will not allow to others. When false issues are made, and it is sought to make others odious

for doing only what you claim as a right and prerogative of freedom, false doctrine, or an abandonment of principle, is always the cause.

Before a man joins the church, he has a right to join any church that answers to the light he possesses; he has no right to join any other. But when he joins the church of Christ, he is bound by the law of Christ. He is amenable only to the church to which he belongs as to what he says and does. If he go abroad as a teacher, he goes with the sanction of the church, and if he "leave the Word of God," and follow "cunningly devised fables," his church must be apprised of it by those having cognizance of the facts. But if he takes a broader sphere, and sits down in an editor's chair, entering into new relations with men as subscribers and readers, then the church law hands him over to the laws of the press and of society, in such cases made and provided. All his readers become his judges, in so far as what he writes or publishes is concerned. They have no right to look into his store accounts, nor into his domestic concerns, nor into his church relations, except to look well to it that he do right in all these matters, that we may have a guarantee that he is a good man.

If any teacher shall inculcate false doctrine, his church owes it as a duty

to the Head of the church to call him to account. If a man does not teach the "doctrine of Christ" upon all matters of faith, morality, and duty, we cannot "receive him into our houses, neither bid him God speed." If we do it, we do it at our peril. We must not be beguiled either by the sophistical inquiry, "Who is to judge of the doctrine of Christ?" If a man speak or write in favor of innocent speculations, not involving morality or piety, nothing is lost but his time in speaking and writing, and the time of the hearer or reader. There is no good practical results, therefore there is no praise; but as there is no harm done, there is no blame. It is a very different matter, both with reader and hearer, if doctrines which gender strife, and which overthrow the *faith* of some be promulgued. There is a doctrine "that is according to godliness"—and, of course, there are doctrines subversive of godliness. Is a right to teach Christianity, a right to teach anything in its name? Surely it is not. Paul taught that there was a "sound doctrine," and of course there were unsound and unwholesome doctrines. The doctrine of Christ is a clearly and fully revealed law; therefore, to teach anything in opposition to it, or anything *in addition to it*, is to become its enemy, and to expose oneself to its awful anathemas.

J. H.

## PERIODICAL RELIGION.

We deceive ourselves not a little, when we fancy that what is emphatically called *the world*, is only to be found in this or that situation. The world is everywhere. It is a nature as well as a place—a principle as well as "a local habitation and a name." Though the principle and the nature flourish best in those haunts which are their congenial soil, yet we are too ready, when we withdraw from the world abroad, to bring it home, to lodge it in our own bosom. The natural heart is both its temple and its worshipping.

But the most devoted idolater in the world, with all the capacity and industry which he may have applied to the subject, has never yet been able to accomplish the grand design of uniting heaven and earth. This experiment, which has been more assiduously and

more frequently tried than that of the philosopher for the grand hermetic secret, has been tried with about the same degree of success. The most laborious process of the spiritual chemist to reconcile religion with the world, has never yet been competent to make the contending principles coalesce.

But to drop metaphor. Religion was never yet thoroughly relished by a heart full of the world. The world in return cannot be completely enjoyed where there is just religion enough to disturb its false peace. In such minds, heaven and earth ruin each other's enjoyments.

Yet life passes in the hopeless project of combining both. It is the object of the worldly system, to flatter our passions—of the religious principle, to subdue them; we adopt the one practically, while we maintain the other speculatively; we grasp at the gratifi-



cations of the one—we will not relinquish the promises of the other. What makes life so little productive of real happiness, is, that we are thus driving at opposite interests at the same time, though not with the same zeal.

It is no wonder that the more abstract doctrines of religion, can make little impression on minds supremely engrossed by the objects of sense, when its most obvious and practical truths can but superficially impress them; when all the present objects which absorb their thoughts and affections, are of a cast and character which furnish a perpetual hindrance and a powerful counteraction.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable—too superficial to reach the heart—too unproductive to proceed from it. It is rather slight than false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin, except forsaking it. It has everything of devotion, except the stability; and gives everything to religion, except the heart. This is a religion of times, events, and circumstances; it is brought into play by accidents, and dwindles away with the occasion that brought it out. Festivals and feasts, which occur but seldom, are much observed, and it is to be feared, *because* they occur but seldom; while the great festival which comes every week, comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their admirers in the Saints Calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.

There is another class whose views are still lower, who yet cannot so far shake off religion as to be easy without retaining its brief and stated forms, and who contrive to mix up these forms with a faith of a piece with their practice. They blend their inconsistent works with a vague and unwarranted reliance on what the Saviour has done for them, and thus patch up a merit and propitiation of their own, running the

hazard of incurring the danger of punishment by their lives, and inventing a scheme to avert it by their creed. Religion never interferes with their pleasures, except by the compliment of a short and occasional suspension. Having got through these periodical acts of devotion, they return to the same scenes of vanity and idleness which they had quitted for the temporary duty; forgetting that it was the very end of those acts of devotion, to cure the vanity and to correct the idleness. Had the periodical observance answered its true design, it would have disinclined them to the pleasure instead of giving them a dispensation for its indulgence. Had they used the devout exercise in a right spirit, and improved it to its true end, it would have set the heart and life at work on all those pursuits which it was calculated to promote. But their project has more ingenuity. By the stated minutes they give to religion, they think cheaply to purchase a protection for the misemployment of the rest of their time. They make these periodical devotions a kind of spiritual insurance office, which is to make up to the adventurers in pleasure, any loss or damage which they may sustain in its voyage.

It is of these shallow devotions, these presumed equivalents for a new heart and a new life, that God declares by the prophet, that he is "weary." Though, of his own express appointment, they become "an abomination" to him, as soon as the sign comes to be rested in for the thing signified. We Christians have "our new moons and our sacrifices," under other names and other shapes; of which sacrifices (that is, of the spirit in which they are offered) the Almighty has said, "I cannot away with them: they are iniquity."

Now is this superficial devotion, that "giving up ourselves not with our lips only, but with our lives," to our Maker, to which so many solemnly pledge themselves, at least once a week? Is consecrating an hour or two to public worship on the Sunday morning, making the Sabbath "a delight?" Is desecrating the rest of the day by "doing our own ways, finding our own pleasure, speaking our own words," making it "honorable?"

Sometimes in an awakening sermon, these periodical religionists hear, with awe and terror, of the hour of death and the day of judgment. Their hearts are

are penetrated with the solemn sounds. They confess the awful realities by the impression they make on their own feelings. The sermon ends, and with it the serious reflections it excited. While they listen to these things, especially if the preacher be alarming, they are all in all to them. They return to the world, and these things are as if they were not—as if they had never been—as if their reality lasted only while they preached—as if their existence depended only on their being heard—as if truth were no longer truth than while it solicited their notice—as if there were as little stability in religion itself as in their attention to it. As soon as their minds are disengaged from the question, one would think that death and judgment were an invention—that heaven and hell were blotted from existence—that eternity ceased to be eternity, in the long intervals in which they ceased to be the objects of *their* consideration.

This is the natural effect of what we venture to denominate *periodical religion*. It is a transient homage, kept totally distinct and separate from the rest of our lives, instead of its being made the prelude and the principle of a course of pious practice; instead of our weaving our devotions and our actions into one uniform tissue, by doing all in one spirit and one end. When worshippers of this description pray for "a clean heart and a right spirit," when they beg of God to "turn away their eyes from beholding vanity," is it not to be feared that they pray to be made what they resolve never to become; that they would be very unwilling to become as good as they pray to be made, and would be sorry to be as penitent as they profess to desire? But, alas! they are in little danger of being taken at their word; there is too much reason to fear their petitions will not be heard or answered; for prayer for the pardon of sin will obtain no pardon, while we retain the sin in hope that the prayer will be accepted without the renunciation.

The most solemn office of our religion, the sacred memorial of the death of its Author, the blessed injunction and tender testimony of his dying love, the consolation of the humble believer, the gracious appointment for strengthening his faith, quickening his repentance, awakening his gratitude, and kindling his charity, is too often resorted to on

the same erroneous principle. He who ventures to live without the use of this holy institution, lives in a state of disobedience to the last appointment of his Redeemer. He who rests in it as the means of supplying the place of habitual piety, totally mistakes its design, and is fatally deceiving his own soul.

This awful solemnity is, it is to be hoped, rarely approached even by this class of Christians, without a desire of approaching it with the pious feelings above described. But, if they carry them to the altar, are they equally anxious to carry them away from it? are they anxious to maintain them after it? Does the rite, so seriously approached, commonly leave any vestige of seriousness behind it? Are they careful to perpetuate the feelings they were so desirous to excite? Do they strive to make them produce solid and substantial effects? Would that this inconstancy of mind were to be found only in the class of characters under consideration! Let the reader, however sincere in his desires—let the writer, however ready to lament the levity of others, seriously ask their own hearts, if they can entirely acquit themselves of the inconstancy they are so forward to blame—if they do not find the charge brought against others but too applicable to themselves.

Irreverence antecedent to, or during this sacred solemnity, is far less rare than durable improvement after it. If there are, as we are willing to believe, none so profane as to violate the act, except those who impiously use it as "a pick-lock to a place," there are too few who make it lastingly beneficial—few so thoughtless as not to approach it with resolutions of amendment—few comparatively who carry these resolutions into effect. Fear operates in the previous instance. Why should not love operate in that which is subsequent?

A periodical religion is accompanied with a periodical repentance. This species of repentance is adopted with no small mental reservation. It is partial and disconnected. These fragments of contrition, these broken parcels of penitence—while a succession of worldly pursuits is not only resorted to, but is intended to be resorted to during the whole of the intervening spaces—is not that sorrow which the Almighty

has promised to accept. To render them pleasing to God and efficacious to ourselves, there must be an agreement in the parts, an entireness in the whole web of life. There must be an integral repentance. A periodical contrition preceding the sacred seasons will not wipe out the daily offences, the hourly negligences of a sinful life. Sins half forsaken through fear, and half retained through partially resisted temptation, and partially adopted resolutions, make up but an unprofitable piety.

In the bosom of these professors there is a perpetual conflict between fear and inclination. In conversation you will generally find them very warm in the cause of religion; but it is religion as opposed to infidelity, not as opposed to worldly-mindedness. They defend the worship of God, but desire to be excused from his service. Their heart is the slave of the world, but their blindness hides from them the turpitude of that world. They commend piety, but dread its requisitions. They allow that repentance is necessary, but then how easy is it to find

reasons for deferring a necessary evil! *Who* will hastily adopt a painful measure which he can find a creditable pretence for evading? They censure whatever is ostensibly wrong, but avoiding only part of it, the part they retain robs them of the benefit of the partial renunciation.

Our inherent character, and our necessary commerce with the world, naturally fill our hearts and minds with thoughts and ideas, over which we have, unhappily, too little control. We find this to be the case when, in our better hours, we attempt to give ourselves up to serious reflection. How many intrusions of worldly thoughts—how many impertinent imaginations, not only irrelevant, but uncalled and unwelcome, crowd in upon the mind so forcibly as scarcely to be repelled by our sincerest efforts? How impotent, then, to repel such images, must that mind be which it devoted to worldly pursuits—which yields itself up to them—whose opinions, habits, and conduct, are under their allowed influence!

H. M.

## THE JERUSALEM MISSION.

MOUNT OLIVET, September 1, 1852.

BELOVED BROTHER,—My communications have been so numerous for the last few months, both by mail and by private conveyance, that I could by no means reconcile it to my sense of propriety to tax you with another so soon, had you not specially requested a monthly communication, lest I should *terrify* you with letters. Some of my communications, however, must have been lost or greatly delayed on the way, as you mention in your letter of the 24th of June, (which I had the pleasure of receiving a week or two ago,) that you were "painfully anxious concerning" us, on account of the length of time elapsed without intelligence from the mission.

The eight hundred dollars draft which you mention as *en route* for London, has safely arrived, as I learn by a letter received a few days since from Messrs. Baring and Co. and its avails will be applied to the purchase of a suitable piece of property for the purpose proposed, as soon as practicable. No little circumspection is necessary, I find, in

order to guard against imposition and secure a valid title; and I am, therefore, proceeding very cautiously.

The inclosed abstract of the pecuniary concerns of the mission will, I hope, be considered as a sufficient reply to your request, that I should "speak freely in relation to financial matters at large." Should you not have received a special account of the respective items constituting the aggregate of expenditures, please inform me, that I may forward them again. I should mention, however, that about fifteen dollars have been voluntarily contributed by travellers, and appropriated for the benefit of the sick, according to request, (except Brother Picket's subscription, which he wishes reserved towards building a house of worship.) The medicines, books, &c. to which you allude, have not yet come to hand, nor ever been heard of; but still I hope they are not lost, but only delayed in transit at the grand *dépôt* of Alexandria, as it is not unfrequently the case when the parcels are but few or small. Although I had but little occasion for medicine for some time

after leaving the city, yet the non-arrival of medicinal supplies is now felt as a very serious disadvantage, since our residence here has become generally known; for I now have very numerous applications, not only from the citizens of Jerusalem, but from the Fellahin of the neighboring villages, the Bedawin of the desert, and pilgrims from the ends of the earth; many of whom I am compelled to decline treating altogether, or treat very imperfectly, for want of suitable medicines and materials.

The report of great numbers of skeletons found jammed up in an erect posture, on digging out some old foundations at Jericho, is confirmed by two of my patients to-day, from the Jordan.

The sickly season is now far advanced, yet, through a kind Providence, our health is unusually good. We have not had so much as a single chill during our sojourn on this airy mountain, but there is a good deal of sickness, of a very serious character, in the English and German encampment, particularly in the families of the missionaries lately arrived.

We have only one regular scholar at present, but were we suitably situated we could easily have a large school.

Owing to the continued absence of the member alluded to in my last, I have not been able to ascertain the truth or falsity of the mortifying report about his alleged denial of his immersion a second time. Another convert has given me some uneasiness, on account of his having partially yielded, for a few days, to an attempt on the part of a certain missionary, of a certain Protestant (?) church, to bribe him into the communion of that church. But he professes great sorrow for having suffered such tampering with his conscience, and I trust is rendered more stable by it. With these exceptions, our little flock seems to be in a prospering condition; and I think, will not suffer by a comparison with any congregation of my acquaintance. Brother James Diness, the present dragoman of the mission, is much engaged in the good cause, and gives encouraging promise of usefulness.

The German and other Askenarim Jews in this city, are under able consular protection; but the Spanish and other Sephardim Jews, are without any

protection whatever; and in consequence, are subjected to many exactions, mortifications, and grievances, from their Moslem masters. This oppression they are attempting to remedy by an appeal to some of the great powers, but I fear to little purpose. I was told by Rabbi Cohen yesterday, that they have already taken measures to represent their oppressed condition to Queen Victoria and the President of the United States. Great Britain manifests the deepest concern in whatever pertains to the Holy Land, and will doubtless attempt the alleviation of these grievances of her *proteges*, through her ably conducted consulate here; but I fear Jerusalem presents too few *commercial* inducements to justify the establishment of a well sustained consulate here.

As to the "ownership of the Holy Land," about which you inquire, I give no credence to the rumor some time ago so generally current and credited, that it had passed into the hands of the Rothchilds; nor to the one now so rife, that England has just acquired a special interest in it. I am not informed as to the claims of which you speak, that "Great Britain has upon Palestine;" unless, indeed, her Naboth-like *cupidity* may be constrained into a *claim*. Certain it is, however, that she is making all possible interest with all classes of the Syrian population. And it is probable in the highest degree, that when the great Eastern Turkey comes to be carved up to gratify the august gastronomies of certain great state gourmands, England will have her peculiar penchant for the *leg of the Turkey* abundantly gratified.

I expected to have baptized two Romanists, who appeared to be sincere inquirers after truth, and expressly declared that they wanted no house-rent, nor any thing else, except the *truth*; but, after receiving instruction a few times, they have discontinued their visits—I know not why, but can ascribe it alone to priestly interference. I had, however, extreme satisfaction in baptizing, a few days ago, a former worshipper of the beast from Germany, whose history, had I space at command, I should like to narrate; but I have scarcely room to ask the acceptance of our cordial and affectionate salaams for Sister B. and the Cincinnati brotherhood of my acquaintance,

as well as yourself. But I must not conclude without entreating the continued intercession of the dear brethren in

behalf of the mission. With love unfeigned,  
Your's. in the Lord,  
J. T. BARCLAY.

### THE IMMORTALITY OF MAN.

THE desire of living in the remembrance of posterity, and the dread of censure, appear to be the most powerful motives to action. When we survey the mechanism of nature, and examine its nice and complicated structure, and its aptitude to perform the various purposes for which it was designed, we must naturally ascribe it to some superior intelligence. Man is the most noble of its parts—endowed with the faculties of observation, reflection, and deduction, he is left principally to the guidance of his own reason—he can pursue that which he esteems beneficial, and avoid that which is injurious to his welfare. But this noble and distinguishing attribute is very often perverted by the violence of his passions and a number of extraneous causes. With these qualities he would still be imperfect were he denied immortality—his constitution evinces that he possesses it. The brute arrives, in a few years, to a point of sagacity and bodily perfection beyond which it cannot pass, and then submits to death. But would you limit the existence of man? Where are the barriers which can circumscribe the powers of his mind, and beyond which they are commanded not to pass? Are they the bounds of the universe? Already they soar to the foot of the celestial throne—already do they venture to explore the regions of chaos. Would you confer on him an ephemeral existence, and have him vegetate for a few short years and then sink into non-entity? Or would you have him to wander for ages through the fields of Elysium, and then drink of the waters of Lethe, to begin again his existence—alike forgetful of former pleasure and pain? Nature and reason disdain the imputation.

Were a man born to perish after a few years of sublunary being, would his creator have implanted in his breast an aversion to the present and desire of futurity? Would he have bestowed upon him an active principle of ambition, which, once roused into action, bears down every obstruction to the desired goal? It would be no more

consonant with reason to suppose that he would only have gifted him with propensities to seek, and organs to gratify, the demands of animal nature; or that he would have conferred on him those qualities which could render his existence happy in that negative state, which is equally removed from pleasure and pain. But man, never content, presses forward to realize those golden dreams of bliss, which his vivid imagination calls before his view. Place him in every situation—transport him from the cottage to the throne—re-conduct him from the throne to the cottage—summon to his enjoyment the desires of his soul, yet, satiated and cloyed, he sighs for other scenes—he sees some distant charm—he beholds other flowers which bloom not in the garden of his delight. Man is influenced by sensible objects, but possesses the powers of reflection and anticipation. By the one he realizes the pleasures and pains of former times—his mind is again charmed or lacerated by scenes which are past—he reviews with regret the days which were wasted in inactivity and vice, and reverts with delight to the seasons of innocence and virtue. The hours of his youth pass in succession before him—every spot which was once the scene of his infant gambols, and every object which once communicated pleasure, strike upon the tender chords of love, and awaken a train of delightful ideas which thrill his bosom with rapture. He remembers some friend, in listening to whose converse the hours glided rapidly away, from whom he is now separated by death or necessity, and reflects with mournful solemnity on thousands of his youthful associates, who have gone down to the regions of the dead.

By the other the excursive eye of fancy darts beyond the sphere of action, ventures into futurity, and looks through the long vista of ages. It associates with the present the calamities and delights of after years—sees mighty empires moulder into ruin, and infant ones advanced to splendor and renown.

All nations, in all ages, have concurred in a belief of the immortality of the soul, and a distribution of rewards and punishments, in proportion as their actions conform to, or swerve from, that rule of conduct which their ideas of propriety have established. The dismal records of superstition which crowd the annals of man, confirm the opinion. The various methods pursued, bear testimony that it is a native sentiment of the mind. These abodes of happiness or misery are fashioned after their ideas of perfection and honor. The Indian who offers his adoration to the genius of the Ganges or Indus, indulges the pleasing delusion, that his is the only method of attaining that delightful region, which his glowing imagination has pictured replete with every enjoyment. The savage of the North conceived, that only by dying in battle he could render himself meritorious of a seat in the hall of *Odin*, at the festival of warriors, there to quaff delicious wines from the skulls of his enemies whom he had slain in combat. The heaven of the Mussulman is the paradise of sensuality. Nevertheless, in modern days, there have appeared some in all communities who, with a *philosophic mind*, disdaining the beaten track of vulgar opinion, with a desire of hushing the remonstrances of conscience, and with the wish of obeying, without a check, the impulses of their passions, have endeavored to explode the idea of a future state. But for the benefit of the world let it be told, that before they could give this doctrine a specious appearance, they were compelled to violate the most clear, common, and natural apprehensions of mankind. They denied the existence of matter—they denied the existence of the mind—they reduced all things to ideas. Before their potent wand matter and form vanished like meteors before the rising sun.

Such are the absurdities, and such will be the absurdities, as long as religion is not the guide of reason. But did their countenances brighten with delight, or their hearts swell with rapture at the grandeur of their discoveries? No! overwhelmed with doubt, irresolution, and some times despair, they exhibited themselves as lively images of the inconsistency of their dogmas, and the certainty that the voice of nature will still be heard

amidst the war of passions and the subtleties of a corrupt philosophy.

One instance occurs in the history of the world, of the representatives of a brave, polite, and scientific nation voting that death is an eternal sleep. But the disorders of France in that moment of blindness and impiety, solve the problem. Its duration was transient, and she now acknowledges, that independent of other advantages, it is the only firm foundation on which government can rest.

The idea of immortality affords the most blessed consolations to the virtuous, and is a reflection which damps the enjoyment of the vicious. Conscience, that secret monitor, was wisely bestowed on man as a rule of action. It speaks in characters too luminous and intelligible not to be understood. Unlike the handwriting on the palace wall, it requires no Daniel to explain its import. Little does the pampered fool, encompassed with all the glitter of his wealth and ensigns of power, dream that the humble tenant of the cottage is in possession of this bosom friend—enjoys that genuine comfort which he never experiences. The good man will not repine at the unequal distribution of fortune—will not ask, in bitterness of anguish, why his Creator conferred upon him that being which is only subject to the pains of misery. He will not challenge the wisdom and goodness of God, because he permits the wicked to enjoy the blessings and superfluities of life, and those who serve him faithfully to be some times denied the necessities of subsistence. He reflects that the universe is governed by general laws. Considering his state as probationary, he expects when death relieves him from his confinement, to obtain an inheritance in the mansions of felicity, and feels a charm diffused over all the duties of life. An argument advanced by those who profess themselves its enemies, is, that it must be attributed to the invention of priests and politicians, for the purpose of holding the minds of the people in bondage, to favor their different designs. But to be convinced of the falsehood of this objection, let us apply it to the touchstone of reason, and seek for that boasted strength which they suppose it possesses. Does history, amidst the abundance of her narrations, inform us that priests and poli-

ticians were ever accounted superior to the ordinary race of men in point of genius? Is it to be imagined that they could so long deceive mankind, if their doctrines were fictitious—or that in the most distant regions, unacquainted and without the means of communication, they could have adopted measures so analogous. The customs of nations differ and have a powerful effect upon their government and religion. But the very fact, that it is necessary to

support the order of human nature, is almost a conclusive demonstration in favor of its being a principle of nature; or God would have formed his creatures to be deluded continually, which is inconsistent with his attributes. Thus frail is the basis on which this superstructure is erected. Religion is, indeed, a reality—it suspends our sufferings, and is the only barrier against the assaults of disappointment, penury, and want.

### "IS THE BIBLE TRUE?"

No question can be presented to the mind of a Christian disciple, of such vital and important interest as the one before us. To me it seems intimately associated with the whence am I? what am I? and whither am I going? in man, as a word is with the idea it represents. It lies at the basis of those great and sublime fundamentals, the existence of God, the universe, man, and wisdom and understanding in man; yea, affects the mighty chain betwixt the finite and the infinite, the material and spiritual worlds. Therefore may unassuming modesty shed her gentle rays into our hearts, whilst we take a brief survey of the holy ground.

In all inquiries, to begin at the beginning, and to begin right, are essential, for the better we reason from a false premise, the further we reason ourselves from the truth. To narrow a question down to its smallest, and point out its clearest forms, are also great auxiliaries. The question is definite, but comprehensive, inasmuch as the Bible is a comprehensive compilation of spiritual, prophetic, moral, and historical records. To follow out these subjects in detail, on the present occasion, we do not purpose; but shall simply lay down a fundamental pertaining to the *spiritual* of the Bible, which doubtless involves all the rest, and therefore, if needful, leads to their examination.

The spiritual of the Bible, or is the Bible of God, as it claims to be? If it can be shown to be of God, doubtless we can show its truth. Supernatural, spiritual ideas are of revelation, not of reason or imagination; neither are they innate, as Lord Herbert has supposed, for then must the idea be universal and alike in all. In order to do away with

the Bible, Paine taught that in the volume of Nature, God was manifested; yet he never showed the process of the intellect in its ascent from "things seen and temporal, to things unseen and eternal." Mirabeau, on the other hand, taught that the thunders of Nature produced such awe in the human mind, that it contracted itself, and brought out the idea of an imaginary being called God: forgetting that man can only call up imagery in the mind of things he already knows. Our senses, though common to us with the brutes, are the only sources and inlets of knowledge; and therefore, the entire groundwork of all our ideas and imaginings. "The mind has a native power of self-reflection and internal operation," but all its workings are upon the things which have been presented to it. Like the stomach, it can receive food and digest it, but it cannot supply or create the materials. Every idea or imagination conceived, is a true or false impression of things that exist, for the mind cannot think when it has nothing to think of. Therefore, the existence of spiritual ideas are demonstrative proof that God is, and that He has spoken to man.

Before dismissing these introductory remarks, it may be well to offer a thought or two for the consideration of those who may be sceptical upon the existence of God. The idea of a God is in existence. It must either be innate, the result of our investigations in Nature, or of revelation. I assume that another channel through which it could come cannot be pointed out; and further, that through any of these the truth of such existence is established. Nature does not state the proposition—God reveals himself, and all the truths

in Nature ratify his existence, wisdom, and love. But is the Bible this revelation? In other words, is the Bible spiritually, prophetically, morally, and historically true? The querist asks if the Bible prove itself to be true? He thinks not. Admit for a moment that some Bible things do not prove themselves to be true, yet we shall find the Bible states propositions which posterity prove to be true; and more, the nature of those truths are beyond human reach—they are God's truths. But not to trouble the querist with arguments for the truth of the Bible, I would ask a question. You have doubtless considered the Bible and its evidence, and have not found the marks which, to your mind, seem necessary to establish its truth. Now I ask what evidence

you require to establish the truth of the Bible? Then I will either supply those evidences, or show you that if I could supply them, they would be no evidence at all. In other words, I will give all the evidence rational beings can demand.

I maintain, then, that in the Bible man can behold the face of his Heavenly Father, his Creator, and Preserver. Where, else, can he learn anything of his origin, obligations, and destiny? Destitute of its life-giving light, methinks the loftiest intellect becomes the most fearful possession; and the cold pallor of this spiritual destitution is only maintainable by the greatest effort of life, which at last bursts the clay tabernacle, and meets the eternal eye of God.

H. W.

### PERSONAL ASSURANCE OF THE TRUTH OF SCRIPTURE.

A TRULY obedient disciple of Christ possesses personal evidence of the truth of the Bible, beyond that of all other men, namely, his own experience, which may be put upon record, but which may not, with propriety, be introduced as an argument for the conviction of others. We give a view of this personal evidence from the Owen and Campbell *Debate on the Evidences of Christianity*.

Every Christian knows, from his own experience, Christianity is divine. A well-taught and a well-practiced Christian—an intelligent and obedient disciple of Jesus Christ, can no more doubt the truth of Christianity, or the pretensions of Jesus Christ and the holy apostles, than he can doubt his own consciousness, or his own feelings. The Christian first believes, and then knows Christianity to be divine. But this can be no proof to a sceptic, nor to an opponent. Why, then, urge it? True, I cannot prove that I have the tooth-ache; nor that I fear or love any person, by a mere declaration. To those only who believe my testimony, this will be proof. But I cannot prove my assertion, if it can only be done by giving them my consciousness or my feelings. They may say, after believing my testimony con-

cerning the tooth-ache, that I am deceived and mistaken, though they will compliment my veracity. So they may say, when I tell them I know Christianity to be divine, that, no doubt, I think so, but they think that I am mistaken. There is one advantage, however, which the Christian can have, and does possess, above the sceptic in this matter: the sceptic never can disprove, even to his own satisfaction, much less to any other person's, that my experience, or any other person's, is not what it purports to be. He can never say, with any regard to the meaning of words, that he has experienced Christianity to be false. The Christian is in this, as well as in every other respect, greatly exalted above him. He has proved that Christianity is true by his own experience; and the sceptic can never, by his experience, prove it to be false.

But, still it will be asked, Why urge this argument, when it cannot be a proof to sceptics? this is only in part true; for Christianity submits itself to the test—it challenges every man to prove it true from his own experience. This can be better illustrated by a reference to a single passage in the New Testa-



ment, than by any other means. For example: Jesus once spoke, saying—"Come to me all you that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and condescending, and you shall find rest to your souls; for my yoke is easy, and my burden is light."

Now, if a physician should say to his patient, after he had failed to convince him by argument, Take this medicine, Sir, and you will assuredly find ease to your pain, and relief to your disease, does he not submit all his pretensions to the test of experiment, or his veracity to the experience of his patient? He puts it in the power of his patient to prove, from his own experience, that all his pretensions are well or ill founded. Thus the Saviour of the world submits his pretensions to all. Some take his medicine and are cured; others ridicule his pretensions, reject his medicine, and die. But the experience of one cured person, who has submitted himself to his guidance, cannot be set aside by all the objections, reasons, and arguments, of all the sceptics and sophists on earth.

Thus the true Christian can say, *I know and am assured* that Christianity is true and divine. Hence it comes to pass that millions who can barely read the Holy Scriptures, who cannot debate or argue with the sceptic, are, nevertheless, unshaken in their confidence, when the sceptic has shot the last arrow in his quiver at them. I believe, I know, and am sure, says the genuine Christian, that Jesus is the Messiah, the Son of the living God, the Saviour of men. Let the sceptics know, then, that Jesus the Lord, has put it in their

power to prove by experience the truth of all that he taught, and all that he promised.

We, then, who submit to the government and guidance of Jesus Christ, have all these advantages over the sceptics. We have reason, true philosophy, and experience on our side. We enjoy this present life much better than they can enjoy it; for, as Paul says, "Godliness is profitable for all things, having promise of the life that now is, and of the life which is to come." Rich or poor, noble or ignoble, in the world's reckoning, we can always eat our food with gladness, sleep sweetly, and contemplate nature with adoration. The consciousness that we have the eye of God always upon us, and his arms encircling us, is worth infinitely more than all the promises of all the atheists, deists, sceptics, and free-thinkers upon earth. On their philosophy, too, we have nothing to fear. We are happier while we live; if Christians, incomparably happier; and on their principles, cannot fail to be as happy as they, after death. But, on our principles, they can promise themselves only the happiness of a stall-fed ox here, and everlasting destruction hereafter. This is a fair contrast of the systems. We have the present and the future. They have the present only in part, and nothing in future but utter darkness and everlasting night. If immortality be worth any thing, it is worth every thing which imagination can grasp. This is the difference between the two systems: Animal gratifications and death—Jesus Christ and immortality. The materialist will choose the former; but the rational philosopher and the man of common sense will choose the latter.

---

### THE COMING OF THE LORD.

I SINCERELY thank you for your ready insertion of the paragraph I sent you, in answer to Brother Fair's query. I think that a free and full discussion of this subject, if conducted in a Christian

spirit, would tend materially to draw together the discordant opinions that exist upon this important topic, the coming of the Lord.

You coincide with the first part of

my answer to the question, what is meant by the exaltation of the church or kingdom of Messiah; but you have not been able to discover that the latter part, or the coming of the Lord and his saints to reign over this earth, has been sufficiently proved. Your quotation from Paul's First Epistle to the Thessalonians, we refer to the actual meeting of the Lord and his saints in the air; while the quotation from the Second Epistle describes his actual coming to judge the world, and to punish such as obey not the gospel. But that these are separate and distinct events, must be evident from the fact, that when the Lord comes, he will be attended by his saints (Col. iii. 4); while the punishment of disobedient unbelievers happens at his actual coming, as is evident from Jude, when he says, "Enoch, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Thus both passages prove that when the Lord comes a second time, he will be attended by his saints, with the expressed purpose of executing judgment upon the ungodly. You quote a passage from Rev. xx. 11, to prove that Christ will not come till the final consummation of all things. Now in this passage there is no notice taken of the coming of the Lord, but a description of the throne of Jehovah, before whom *the rest of the dead* shall stand and receive sentence according to their works. I do not dispute that it is Jesus who sits upon the throne; yet it is not as Messiah, but Jehovah, who judgeth according to truth and righteousness, and casts the wicked into the lake of fire, which is the second death.

As to the other passages quoted from 2 Peter, I cannot definitely speak upon that subject, the actual destruction of the present heavens and earth. There appears to be an analogy between this passage and Rev. xx. 11, and some Millenarians harmonize them upon the proposition, that it is the end of the day of the Lord when this event happens, or at the expiration of a thousand years. But whether this be so or not, I do not at present inquire; I proceed

to quote a passage which, to my mind, gives a view of the earth at the second coming of the Lord: it occurs in Rev. xix. The first part (from the 1st to the 9th ver.) contains a description of the marriage supper of the Lamb; the second, a view of the actual coming of the Lord to this earth; while the concluding verses portray the state of the world when Jesus finds it. In regard to this latter subject, a correct understanding is to be obtained only by a knowledge who the beast and false prophet are. If we err here, we err altogether; but if we have correct knowledge, it opens up not only the circumstances, but also the time when they happen.

Now let us turn to the 17th chapter of this book, the first part of which describes a woman on a scarlet colored beast, having a name written upon her forehead, "Mystery, Babylon the great, the mother of harlots, and abomination of the kings of the earth." This woman is described as a city then reigning over the kings of the earth; or, in other words, the city of Rome. Now it is said that these kings hate the woman, strip her naked, and burn her with fire — or besiege, sack, and burn her. Afterwards these same kings give their power unto the beast, until the words of God should be fulfilled.

For a description of the beast and the false prophet, turn to the 13th chapter. Here it is seen without the woman, or Rome, and it has a mouth speaking great things, opening his mouth in blasphemy against God and his tabernacle, and them that dwell in heaven; and power was given him to continue forty-two months. He made war with the saints and overcame them, and power was given him over all kindreds, and tongues, and nations; and it is said, "that all that dwell on the earth shall worship him whose names are written in the Lamb's book of life." This beast is supported by another, priestly in its character, who makes an image to the beast, and causes all who dwell on the earth to worship the first beast, and to receive a mark in their foreheads and in their hands. These passages, then, teach us that the beast ascends the throne of universal empire after the destruction of Rome; and, moreover, his character is blasphemous and persecuting. Now let us turn to the 19th chapter to ascertain the

state of the world when Jesus actually comes. John saw the beast, the kings of the earth, and their armies gathered together to make war with him that sat on the horse—the King of kings and Lord of lords—the Word of God. And the beast was taken, and the false prophet, and both were cast alive into the lake of fire; and the remnant—that is, the kings of the earth and their armies—were slain with the sword of him that sat on the horse, and all the fowls were filled with their flesh. Now what do we learn from this passage? What but that the kings who once supported Rome shall, after her fall, be united under one imperial head, and when the Lord comes, be arrayed in battle against him.

Rev. 20 describes the consequences of the coming of the Lord. Satan will be bound a thousand years; those who were slain by the blaspheming beast and false prophet shall arise from the dead, and reign with Christ for the same period, at the conclusion of which Satan will be loosed for a little season, and gather Gog and Magog together against the holy city, when fire shall come from heaven and consume them. After this will take place the general resurrection, and the judgment of the white throne.

I will support these statements concerning the actual state of the world at the second coming of the Lord, and its immediate consequences, by reference only to a passage which occurs in Dan. 7. This is a description of the Gentile dynasties. Under the symbol of the four beasts, he describes Babylon, Persia, Greece, and Rome. There is a distinct peculiarity in the fourth beast: it had ten horns, and there came up among them another little horn, before which three horns were plucked up by the roots, and it had a mouth speaking great things: also, that this same horn made war with the saints, and overcame them, until the Ancient of Days came, and judgment was given to the saints of the Most High, when the beast was slain and given to the burning flame; or, as John expresses it, "Cast into the lake of fire." Tophet is ordained of old for the king it is prepared; its pile is fire and much wood; the breath of the Lord, as a stream of brimstone, doth kindle it.

It is a most melancholy yet well-attested Scripture truth, that the conclusion of the present apostacy is a

revelation of the man of sin, the Antichrist, to whom all nations shall do homage, and worship at his shrine; yet it is also evident that God will meet his foe, and visit him with his righteous judgment, ultimately establishing a reign of righteousness and peace in the person of his Son, to whom all nations shall pay tribute.

That we may have the unspeakable pleasure of participating in the triumphs of that day, is the earnest prayer of

G. M.

#### REMARKS BY THE EDITOR.

Brother G. M. like some others, seems to think that a free and full discussion of views relating to the coming of the Lord, would tend to draw together the discordant opinions at present in existence. It is possible that such a discussion might, at some future period, accomplish a result so important, though we can scarcely entertain the supposition. Oneness of opinion respecting unfulfilled prophecy was never enjoined or commanded as a bond of union, either under the Old or the New Dispensations. The union of Christian brethren can never be promoted or secured in this way. Nothing but time, the great revealer of secrets, can develop the purposes of an Infinite Mind. It is not what is to be, but what has already transpired, that forms the present basis of Christian union. "I beseech you," said Paul, "that you walk worthy of the calling by which you are called, with all humility and meekness; with long-suffering, bearing with one another in love: earnestly endeavoring to preserve the unity of the Spirit by the bond of peace. There is one body, and one Spirit; as, also, you have been called in one hope of your calling: one Lord, one faith, one immersion: one God and Father of all, who is over all, and with you all, and in you all." The truths and commands here laid down are of personal application, and form the divine bond of union for the whole church of God. Now if the Prophets, Apostles, and Evangelists

were present with us personally, they would add nothing to what has already been placed on record by them, as the foundation of union among Christians, unless so commanded by the Lord. The Book of Revelation was not in existence during the first sixty years of the history of the church, when Christianity spread with such rapidity among the nations of the world. This book was no bond of union to the early disciples, nor was it intended to form such basis in later times. The churches had departed from the truth, and some of her members had connived at, if not apologized for, this wilful disobedience to the commands of the Lord, and thereby endangered their own salvation, and destroyed their individual and collective usefulness in the world.

The Book of Revelation was given to the churches to remind them of the past, to describe the then existing state of things, and to portray, in symbolic terms, what should hereafter take place in the church and the world to the end of time. An outline of these events, in sublime imagery, was presented to the mind of the Apostle John. It was a development of the Divine purposes regarding the future, and conveyed the information, that the Lord Jesus would not, as many of his disciples anticipated, return immediately from heaven to raise the dead, close the scenery of human life, judge the world in righteousness, and commence the reign of universal peace. All that is written in the books of Moses, in the Psalms, and in the Prophets, respecting the church, has to be fulfilled in the body. The bride is to make herself ready on earth, and whether the marriage supper of the Lamb is to be celebrated in the air, as Brother G. M. supposes, or on the earth in the midst of enemies, or in heaven amidst the angelic host, we shall not pause to inquire. That it will be accomplished, we may rest satisfied. Is it not the duty of every disciple of Christ, to do all in his power to bring

into active operation in the church, that fulness of primitive union and love that will constrain myriads to confess that Jesus is the Christ, the Son of the living God, and the only Saviour of the guilty. Jesus prayed that his disciples might be one, that the world might believe that he is indeed the very Christ. The union of disciples and the conversion of sinners, were inseparably connected in the mind of the Saviour. Should not the same sentiment be cherished by the members of his body? The answer is self-evident.

We cannot follow isolated selections of texts from the Book of Revelation; and lest, therefore, by our notice of them, we should darken counsel by words without knowledge, we allow them to stand without comment. Our readers will permit us, however, to offer the following expository notes and remarks, from the pen of one whose long and patient study of the prophetic Word of God, and mature judgment and candid manner of communicating his thoughts for consideration by others, entitle them to a place in the pages of the *Harbinger*. We are not responsible for the opinions of Brother G. M. nor for those of the writer, who finished his earthly career in the year 1815, but who, being dead, yet speaketh.

#### EXPOSITORY REMARKS ON REV. XX. 1-6.

We have seen, in the preceding chapters, the taking of the beast and the false prophet, and in that the fall of Babylon: but the principal mover in the confederacy is *the dragon*, and of him no mention was made in the battle before described. Hence, though he had not been expressly called "that old serpent, the devil and Satan," we might have presumed that he was not of an order of beings to be crushed by the hand of man. His being in one place described as "a great *red* dragon, with the *seven heads* and *ten horns* of the Roman beast (chap. xii. 3,) can therefore only respect the form under which he at that time acted out his mischievous designs.

This great red dragon that had for-

merly been cast out of heaven is supposed to be yet on earth, and after the taking of his agents, the beast and the false prophet, is about to rally his scattered forces, and to engage in new schemes against the Lord and against his Christ. If he be not bound, all the success against the other will signify but little; for he will not be at a loss how to deceive the world, and to engage them anew in some antichristian enterprise.

But who is able to bind him? The hand of man cannot take him. Lo, "an angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand, and lays hold on him and binds him for a thousand years!" The apprehension and imprisonment of this enemy will complete the victory.

There can be no doubt who this angel is; for we know who hath the "keys of hell and of death." To him it appertaineth, after having been manifested to destroy his works, to arrest him in his course, and to set bounds to his operations. The hand of man could not take him; but the hand of Christ can lay fast hold of him.

The dragon being cast into the bottomless pit, and shut up, and a seal set upon him to prevent his deceiving the nations for a thousand years, the kingdom of Christ shall now be established over the whole earth.

Various questions have arisen concerning this millennial state, both as to its nature and duration. With respect to the latter, the "thousand years" require, I think, in this instance to be taken literally; for, if understood of so many years as there are *days* in this period, the duration of the world would greatly exceed what we are elsewhere given to expect. The apostles seem to have considered themselves as having passed the meridian of time, and as drawing on towards the close of it. Such appears to be the import of the following passages:—"God hath in these *last days* spoken to us by his Son." "But now once in the *end of the world* hath he appeared to put away sin by sacrifice of himself." "The *end of all things is at hand*." "The coming of the Lord draweth nigh." "Behold the judge standeth before the door." "He that testifieth these things, saith, Surely I come quickly!" But, if the thousand years were reckoned a day for a year,

we are at present but upon the threshold of time: the last judgment must in this case, be at a distance of hundreds of thousands of years.

A question of more importance is that which respects the *nature* of this millennial reign of Christ, whether it be *spiritual* or *visible*.\* Those who favor the former, consider it as a time in which the gospel will be spread over the whole earth, and cordially embraced both by Jews and Gentiles; when those prophecies will be fulfilled which speak of the cessation of wars—of the stone cut out without hands becoming a great mountain and filling the whole earth—of the little leaven leavening the whole lump—of the knowledge of the Lord covering the earth as the waters cover the sea—of the first dominion coming to Zion—and of the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, being given to the people of the saints of the Most High.

Those, on the other hand, who plead for a *personal* reign of Christ upon earth, consider the Millennium as a state of *immortality*, a state subsequent to the general conflagration, wherein the righteous, being raised from their graves, shall live and reign with Christ a thousand years; after which, the wicked dead being raised, the general judgment shall follow.

Whatever respect I feel for some who have maintained the latter hypothesis, I find insurmountable objections to the hypothesis itself. I shall mention six particularly.

*First.* The idea of a personal reign appears to me nearly to *exclude that of a spiritual one, by leaving little or no place for it.* It is clear that the pouring out of the seven vials is principally for the purpose of destroying the anti-Christian system, and that when this is accomplished the Millennium follows. No sooner are the *beast* and the *false prophet* taken under the sixth vial, and the

\* I say nothing of a third class, which might be denominated *political*, and which, in the delirium that prevailed a few years since, made the *dragon* to be "monarchy in general," the *millennial thrones* (chap. xx. 4) seats of magisterial authority to which the *people* were exalted, and the *new heavens and the new earth* the results of the American and French Revolutions! Such are the effects of interpreting prophecy with the view of establishing a political hypothesis.

would (like the temple after being polluted by Antiochus) purified from its abominations by the seventh, than the dragon is bound for a thousand years. If, then, this thousand years' reign be personal, the second coming of Christ must immediately succeed the ruin of Antichrist. But, if so, how or when are all those prophecies to be fulfilled which describe the prosperity of the church in the latter days? How is war to cease in the earth, and peace succeed to it, when, as soon as the troubles of the earth are destroyed, the world will be at an end? On this principle Antichrist will reign till the heavens are no more. The end of the 1260 years will be the end of time, and the church will have no existence upon the present earth but "in the wilderness." Instead of the stone, after breaking in pieces the image, "becoming a great mountain, and filling the whole earth," no sooner is the image broken to pieces than the earth itself shall be burnt up. And on the destruction of the little horn (Dan. vii. 26-27,) instead of "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, being given to the people of the saints of the Most High," no sooner shall that horn be broken than the whole earth will be destroyed with it!

*Secondly.* The idea of a personal reign represents Christ's second coming at a thousand years' distance from the last judgment; whereas the Scripture speaks of the one as *immediately following the other, and as being the grand object of it*. "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power*; WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, and to be *admired in all them that believe in THAT DAY*."—"Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," &c.—"I charge thee before God, and the Lord Jesus Christ, who shall judge the living and the dead *at his appearing and kingdom*."

*Thirdly.* The idea of a personal reign represents believers as raised to a state of immortality a thousand years before the close of Christ's mediatorial kingdom; whereas the Scripture represents

the one as immediately succeeding the other. Speaking of the resurrection, the apostle says, "Christ the first fruits, and afterwards they that are Christ's *at his coming*. THEN cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death." Now the resurrection of the saints will itself be the destruction of death. If, therefore, the end *then* cometh, there is no place for a personal reign of a thousand years between them. Besides, if death be the *last* enemy, and this enemy be destroyed in the resurrection, how can there be a Gog and Magog army to be destroyed a thousand years after it?

*Fourthly.* Those who consider the millennial reign as personal, *confine the last resurrection and the final judgment, as described in the latter part of the chapter, to the wicked*; but there is nothing in that account of the resurrection which requires it to be limited to them. The sea is said to give up the dead which were in it, and death and hell (or the grave) to give up the dead which were in them; which language equally applies to the righteous and the wicked. And as to the last judgment, which immediately follows, had it been confined to the wicked, it would not have been said, "*Whosoever* was not found written in the book of life, was cast into the lake of fire;" since on this principle they could *none of them* be found written in it.

If the last judgment, as described in chap. xx. 11-15, do not include that of the righteous as well as the wicked, there is no proof from this account of their being judged at all. The Scriptures, however, are very express, that "we must *all* appear before the judgment seat of Christ, and give account of deeds done in the body;" and that "God will bring every work into judgment, whether it be good or whether it be evil."

*Fifthly.* The account of Satan's being loosed after a thousand years' restraint, and going forth to deceive the nations, and to gather together the armies of God and Magog, *does not comport with a state of immortality, or with the condition of men after their resurrection*. Wicked men may rise, indeed, with the same

enmity against God and religion as they possessed at death; but as to their being able to collect together, and to encompass the church with the hope of destroying it, the idea is gross and inadmissible. The sea and the grave will give up their dead—not to become followers of Satan in any new enterprise, but to be judge every man according to his works (ver. 13.)

*Finally.* To represent the Millennium, which precedes the last judgment, as a state of immortality, is to confound it with the New Jerusalem, which follows it. The latter is, indeed, a state of immortality, for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (xxi. 4.) But this language itself implies that till after the final judgment it shall not be so.

For these reasons, as well as from the figurative language of almost the whole of the prophecy, I cannot think that the Millennium is to be understood of a personal reign of Christ, in a state of immortality; but of that glorious *rest* which the church will enjoy after the destruction of her anti-Christian enemies. Under this view, therefore, I shall now attend to the description given of it.

Ver. 4-6. These thrones correspond with the account in Dan. vii. where, after the power of the little horn is broken, it follows, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, was given to the people of the saints of the Most High." Stations of importance, both in the world and in the church, will be filled by righteous men. Righteousness, therefore, will flow as a river, and corruption and violence will recede before it. The public mind will favor this course of things. Thus it is that wars and oppressions, and all other disorders, will, in a great measure, subside. Every thing being done on Christian principles, Christ will reign. "God's ways will be known upon earth, and his saving health among all nations. The peoples shall be glad and sing for joy, for the Lord will judge them righteously" (Psalm lxvii.)

The "judgment given unto them, and to the souls that were beheaded for the witness of Jesus," denotes that God will now vindicate their characters and avenge their wrongs. This appears to

be the meaning in chap. xi. 18 and xviii. 20. The vengeance that will be poured upon the anti-Christian party is, in the former of these passages, called *judging the dead*, because it vindicates them and the cause in which they suffered, and avenges them on their adversaries. Thus it will be during the Millennium. The cause in which martyrs have suffered will then triumph, and while the names of their persecutors will rot in execration, their labors will be in request, and their characters embalmed in the memory of mankind. It is thus, I conceive, that the martyrs will "live and reign with Christ a thousand years."

The anti-Christian party, on the other hand—called "the rest of the dead," or the "remnant" that escaped from the battle in which "the beast and the false prophet were taken—were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth." In other words, they will become as dead men during the whole of the millennial period. They would die *as a body* in that they had no successors to stand up in their place, and *as individuals*, if any remained, would be unable to impede the progress of the gospel. After this their leader being let loose, and permitted to make one more desperate effort, they will then "live again," though it will be but for a short season.

"This," adds the sacred writer, "is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Those who consider the reign of Christ personal, understand this of the resurrection of the bodies of the righteous, which they suppose will be a thousand years before that of the wicked. A "first resurrection" doubtless implies a second, as much as a "second death" implies a first; but as the first and second deaths are different in their nature, so may the first and second resurrection. I question if there be any proof of the corporeal resurrection of the righteous being prior in order of time to that of the wicked. The only passage that I recollect to have seen alleged for it is 1 Thess. iv. 16: "And the dead in Christ shall rise *first*." It is not, however, in respect of the re-

urrection of the wicked that they are said to rise *first*, but of the change of the living saints: for it follows, "*then* we who are alive, and remain, shall be caught up," &c. The context says nothing of the wicked, or of their resurrection. The resurrection of the righteous being mentioned *alone*, or without that of the wicked, does not prove that the one will be prior to the other. If it prove any thing concerning the wicked, it would seem to be that there will be no resurrection of them: but, knowing from other Scriptures that there will be a resurrection "both of the just and the unjust," we do not draw this inference; nor have we any ground for drawing the other.

The "first resurrection" appears to me to be no other than *the Millennium itself*, to which all that is said of it will apply. During this glorious period, the church will have its Pauls, and Peters, and Johns over again. Men will be raised up who will go forth in the spirit and power of these worthies, as much as John the Baptist did in the spirit and power of Elias. Thus the apostles and martyrs will, as it were, be raised from their graves and live again upon the earth.

The *blessedness* pronounced upon him

that hath a part in it is expressive of the happiness of those times. The idea is the same as that in chap. xix. 9. "Blessed are they that are called to the marriage supper of the Lamb"—and that in Dan. xii. 12, "Blessed is he that waiteth and cometh to the thousand, three hundred, and five-and-thirty days!" Each of these passages refers to the same period. If a blessing was pronounced on those who saw the early part of the gospel times, much more on those who shall enjoy the latter. It were not enough, however, to *exist* in those times: to be blessed we must have "a part" in all that is going on, and in order to this we must be "holy." Otherwise, God might work a work in our days which we might not believe, but despise it, and wonder, and perish!

The *first* resurrection supposes a second, and which seems to be that of the just and the unjust. In this the wicked shall be raised to die a second death, but over the followers of Christ the second death shall have no power. As a pledge of their victory, they are already made priests of God and of Christ, and shall reign in spiritual prosperity from generation to generation, for the space of a thousand years.

A. F.

## NOTES OF AN ADDRESS ON THE NEW YEAR.

BELOVED BRETHREN AND SISTERS,—Having, through God's providential care over us, been preserved to see the opening of another year—and that also under such merciful circumstances—our thoughts naturally revert to the flight of time, and the flight of our mortal lives along with it, so that we cannot, perhaps, more profitably employ a few of its passing moments, than in pausing to reflect on the position we now occupy, and the privileges and duties connected therewith.

As the observations we may make will be of a general character, (not having studied any particular aspect of the subject) we may read, as a foundation of our few remarks, the words of the Preacher, "To every thing there is a season, and a time to every purpose under heaven" (Eccl. iii. 1.)

No subject, perhaps, has more engaged the pen of the moralist and poet than that of Time. Its brevity, rapidity, uncertainty, irrecoverableness, &c. have

elicited volumes of important thoughts calculated to arouse the attention of men's slumbering minds, as all who are familiar with the *Night Thoughts* of Young, the *Meditations* of Hervey, and a host of other authors, will well remember.

But as the sacred penmen have not neglected to touch on this theme, and as their instructions and admonitions come to us with more than human authority, we shall endeavour to speak in harmony with their teaching.

Time is generally defined, we believe, as the measure of motion or duration—i. e. of the motion of the planetary system, of which our globe forms a part, and whose revolutions are accomplished in certain definite periods—called years, months, and days—which are artificially sub-divided into hours, minutes, &c. It is the largest of these measures of duration, which, by its repetition, strikes us the most forcibly, seeing that it requires so few years to mete out our



mortal span. Hence, we also associate the idea of *limited duration*, as God alone inhabits eternity. But it is as it stands in relation to man's life, that the subject is to us the most interesting, and on which we would now dwell for a few moments. Time is, as it were, the breath of life, and life but a fragment of time, which is ever wasting away and losing itself in eternity, where alone our true existence will be found.

In this imperfect state, we are accustomed to view the subject in three aspects, viz. as past, present, and future, which, though very indefinite, may serve for the purpose of our mutual improvement: for though these almost imaginary periods are perpetually dissolving the one into the other, so as to elude our grasp, yet soon will but one remain, upon which we must look back either with joy or sorrow, through the yearless duration of an eternal existence.

It is this consideration which stamps the subject with importance — which amidst the busy occupations or enjoyments of this fleeting life, often rudely steps in and interrupts man's carnal security with the unwelcome inquiry, "What will ye do in the end thereof?" Or, with the equally unwelcome admonition of the royal preacher, "Know, that for all these things God will bring thee into judgment."

Seeing, then, that we stand in intimate relation to the past, present, and future of that portion of time of which our earthly lives are composed, may we not inquire what are our duty and interest (for they are inseparable) respecting those ever-changing phases of our existence? — or, under what obligation do we lay to them severally?

To which we may reply, that the chief duty we owe to the time past of our lives, is that of retrospection, in order to humble and chasten our minds. This lesson, which Moses endeavoured to teach the intractable Israelites, is equally useful for us to learn, though placed in circumstances so dissimilar: — "And thou shalt remember *all the way* which the Lord thy God led thee for forty years in the wilderness, to humble and to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments or no." Yes, the life of a Christian is one of moral discipline, which is materially aided by a daily retrospection of our conduct.

We have been the recipients of God's favors for many years — what have been our returns? Have we ever inquired, "What shall I render to the Lord for all his benefits?" Have we been humbled continually under a sense of our deep obligations and inefficient services? Has our usefulness in the church and our love to God and our fellow-men increased? Or do we still remain fretful, wayward, anxious, and unsanctified in our affections? The crying sin of the Israelites was their forgetfulness of God, for which they received continual admonition and chastisement, as the whole of their history testifies. And for what purpose were these things recorded? Was it not for the benefit of those who should read the record? Surely it was, as the writer of the 78th Psalm clearly teaches, "That the generations to come might know them" — that they might set their hope in God, and not forget His works, keeping His commandments — "and might not be as their fathers, a stubborn and rebellious generation," &c. I need not quote the Apostle Paul, as you are familiar with his views on this subject.

There are no scholars so incorrigible as those who derive no improvement from the lessons of experience, as was the case with the Jews as a nation, of which we have many striking instances in their history. We read (Psalm cvi.) after their great deliverance from the hand of Pharaoh, "Then believed they his words, they sang his praise;" while the very next verse records their ingratitude at the waters of Marah, but three days after: "They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert." All believers may be considered as in a moral wilderness while in this world, through which they must pass as pilgrims seeking a better country; and they will find, in proportion as they separate themselves from "the inhabitants of the land," many enemies to contend with. But let them ever "remember the way" in which God has led them, and endeavour to "pass the time of their sojourning here in fear;" and above all, "to let the time past of their lives suffice" for the indulgence of fleshly lusts, and henceforth to live to the will of God alone.

Another year has silently passed over our heads, and what has been its report

to heaven concerning us? Let retrospection make a faithful and diligent inquiry, in order to an impartial self-examination. We are often told that we cannot *stand still* in the ways of God, and that not to progress is to retrograde. Let us then honestly inquire what *advancement* we have made in knowledge and holiness.

With the most of us, the *past* constitutes by far the largest portion of our brief span, even could we secure the protracted lease of threescore years and ten. But, as we have not yet done with the *present*, we may pause to inquire, under what obligation we are laid with respect to it?—or, what does *time present* require at our hands? We may reply in one word, *service*! Yes, it is not sufficient to be the Lord's nominally; we must be prepared to say with Paul, before a world of witnesses, "Whose I am, and whom I serve." If we cannot do this, to what purpose do we pray, "Thy will be done upon the earth, as it is in heaven?" Have we ever thought seriously, *how* God's will is done in heaven? and *by whom* it is expected to be done upon the earth? Or are we praying for, and waiting until, the world around us is converted to God, while we ourselves are not bearing the Saviour's yoke? If so, we shall pray and wait in vain: the heathen are better judges, than to esteem a religion, which is not honored by its professed friends: and they will not fail to quote our Master's words against us, What do ye more than others?

Do you ask, *how* we may best fulfil the service required of us? We reply, let us follow the Apostle's advice to the Ephesians and Colossians, and endeavour to "Redeem the time," as the days are yet evil, and "walk in wisdom towards those who are without." Now, as in the sense in which time is synonymous with life, it cannot be redeemed or brought back again, we must try to redeem it in the only sense in which we can do so, viz. by losing no opportunity of doing good. It is in this sense the preacher uses it in the words we first read, "To every thing there is a season, and a time for every purpose under heaven," i. e. an *opportunity* which, if neglected, does not return. But the idea is beautifully expressed in that familiar exhortation he gives (chap. ix. 10) "Whatsoever thine hand findeth to do, do it with thy might"—or, whatsoever

is a *present duty*, do not defer it; because "there is no (opportunity for) work, or device, or (obtaining) knowledge, or wisdom in the grave whither thou goest." Again, we may study, on this subject, a part of his 1st Epistle to the Corinthians, vii. 29, &c.: "Now this I say, brethren, the time being short, it remains that they who have wives should be as not having wives," &c. We are here taught, that on account of the shortness of our remaining portion of time, all our arrangements for this life, should be made so as not to interfere with the more important concerns of "the life to come:" by thus "numbering our days, and applying our hearts to wisdom," we shall be obeying the Apostle's exhortation to "Redeem the time."

Soon will the brief but comprehensive sentence of the Jewish historian, apply to each, "The time draws near that Israel *must die*."

To this period, we may look forward with *certainty*—the event is not among human contingencies; nor shall we be able to dismiss the destroyer, as we have in time past dismissed the intruding thoughts of his visitation, with, "Go thy way for this time." No, that enemy which sin introduced into God's fair world will never leave it, until he has made a full end of fallen humanity: "The last enemy that shall be destroyed is death." But yet,

"There is a death whose pang,  
Outlasts the fleeting breath;"

Yes, this Scripture truth should never escape our memory, viz. that where there is but *one* birth, *two* deaths must follow, while all who have experienced *two* births will die *but once*. How important, then, the question—(which, let us never attempt to evade)—have we been born again?

For this, there is a time or opportunity, as God has never commanded the lost sons of Adam to seek his face in vain.

The Apostle Paul (2nd Cor. vi. 2,) informs us when this time is:—"Behold, *now* is the highly accepted time; behold, *now* is the day of salvation." And as, in the same epistle, he exhorts them to "Examine themselves, and prove themselves," respecting the profession of their faith in Christ, it cannot but be equally advantageous and seasonable for us to do so likewise. Such,

in brief, are some of the duties we owe to time present. With respect to the future our observations must be still briefer. To this portion of time, we are under no obligation that we are aware of, seeing that *to us* it has no existence; and should we live to see it, it will be no longer future.

But perhaps you will remind me of the Apostle's exhortation to the rich, "to lay up in store for themselves, a good foundation against the *time to come*." True, my brethren, but you will perceive that the duty exhorted to is a *present time*, and that the "*time to come*" there mentioned, is not in the future of *their lives* or ours; but is the reaping season—the time when we shall reap the reward, "if we continue unwearied in well doing." If then, we owe any thing to this intangible period, it must be, the *right use* of time present.

But we must not dismiss the subject without reminding you, in return, of what our Lord has told us *we do not owe* to the future of our lives, as a many mistakes are made here. We owe *no anxious care* as to what we shall eat, drink, or wear, seeing that our heavenly Father, knowing the need we have for these things, has taken all the care upon himself, and has kindly said that "*He careth for us*." So that you see, brethren, we are not allowed to distract our minds from the present with the uncertainties of the future.

Indeed, if we are only found faithfully attending to present duty, we shall find little time for fruitless anxiety, which will neither benefit ourselves nor others, nor glorify God our Father. One thing let us not forget, that our responsibilities will be in proportion to our opportunities: "What a man soweth, that shall he also reap." "God has appointed a day, in which he will judge the world in righteousness." To that "great day, for which all other days were made," let all our better

thoughts be diverted, and wishes aspire, and all our words and actions tend, "That we may be found of him in peace," &c.

#### A PRAYER FOR THE NEW YEAR.

FATHER! hear me!

Now to thee my heart would pray,  
Who hast been, through all the past—  
In the sunshine, and the blast,  
To preserve, until this day—  
Ever near me.

Father! teach me

How to live, enjoy, and love:  
May the lessons of thy word,  
New instruction still afford,  
And, when my affections rove,  
Kindly reach me.

Father! give me

From thy love's exhaustless stock  
Grace, to feel and speak thy praise—  
Grace, to mark thy wondrous ways:  
In the footsteps of thy flock  
Draw, or drive me.

Father! lead me

Where I best may gather good;  
Or impart what I receive,  
Other's sorrows to relieve:  
With convenient earthly food  
Daily feed me.

Father! save me

By thy word of truth and power,  
From deceitful lusts and pride,  
All that's *of* the world beside;  
And in sore temptation's hour  
Never leave me.

Father! spare me

To recover needful strength,  
All thy will to do or bear;  
Then, for those pure mansions, where  
All thy children meet at length—  
O prepare me.

Father! hear me

While again to thee I pray  
For forgiveness, through thy Son,  
What against thy will I've done:  
And let thy good Spirit stay  
Ever near me.

January 1, 1853.

W. G.

#### LIBERTY OF MUTUAL TEACHING IN THE CHURCH.

"For ye may all prophecy one by one, that all may learn, and all may be comforted" (1 Cor. xiv. 31.)

It is evident that the word prophecy in this passage does not mean fortelling future events, but ordinary speaking, including teaching and exhorting—teaching that all may learn, and exhorting that all may attend to their

duties and be comforted. There is abundant evidence in the New Testament to prove that this liberty, or privilege, was granted to all qualified in the first churches during the apostolic age.

This privilege was enjoyed by the Jews under the Old Dispensation, and although I do not intend to present this fact, as having any authority for the guidance of Christians under the New, still it makes the subject more familiar, and shows that the first converts to the Christian religion were fully prepared to receive, enjoy, and exercise this privilege; and that the practice of mutual instruction was no new thing to them. We learn from Luke iv. 16, that Jesus came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read; after he had read he addressed the congregation. From Matt. ix. 35, we learn that he went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom. John viii. 2 tells us Jesus went to the temple early in the morning, and all the people came unto him, and he sat down and taught them. In Acts iii. we find Peter addressed the people in the temple; in v. 20 he is commanded to go and speak in the temple to the people all the words of this life; and in xiii. 15 it reads, "And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them (Paul and Barnabas) saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." This invitation was accepted, and these citations prove that the imparting of instruction was not confined to the priests, but was enjoyed by all who possessed mental qualifications for enabling them to give instruction.

The following passages prove that the same order, as respects teaching, was established in the Christian church by the apostles:—1 Thess. v. 11, "Wherefore comfort yourselves together, and edify one another, even as also you do." Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs." Heb. x. 24-25, "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." These passages, and others that might be cited, fully confirm the above state-

ment. There are several advantages connected with this apostolic plan. It opens a wide field of labor for all competent to work in, and it is a strong inducement for them to read and study the Holy Scriptures, which are able to make them wise unto salvation, and without which no one will be qualified to engage in such an important work. Every one who has been accustomed to it knows the truth of this, and therefore he takes every opportunity to read the Scriptures. While so doing, he fixes upon some portion, making it his especial study during the week. To illustrate my meaning more fully, and to show its practical working, I will give an example. He reads the passage, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not; because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Selecting this subject for his address to the church the next opportunity, he meditates upon it at home and in the workshop, when not fully occupied in business; and such thoughts as the following enter his mind: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He cannot comprehend the height, nor depth, nor length, nor breadth of the love of God, because it passeth knowledge; and the closest comparison with which he can illustrate his subject, is the love that a man shows to his friend when he lays down his life for him. But this falls very short, because Christ laid down his life for his enemies. After meditating upon the manifestations of divine love, he applies it to himself. Once I was dead in trespasses and sins—now I am quickened, begotten by the word of truth, born again of water and of the Spirit. Once far from God by wicked works, now I am brought nigh by the blood of Christ; once an alien, now a son; and my Heavenly Father has promised to withhold no good thing from me, if I walk uprightly—that all things shall work together for my good, if I love him—that he will give me strength according to my day—that he will never

leave me nor forsake me; even when I pass through the dark valley of the shadow of death, I will fear no evil, for he will be with me, his rod and his staff shall comfort me. But it does not yet appear what I shall be; still, I thank God, he has revealed enough to satisfy me that I shall be happy. My Saviour is gone to prepare a place for me, and I shall take possession of an inheritance far superior to any earthly one, the best of which requires much labor to preserve; the owner thereof may be subject to many trials and afflictions, and must finally leave it to others. But my inheritance will be incorruptible, undefiled, and unfading; I shall be far beyond the reach of harm, for God will wipe away all tears from my eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. These exercises fill the heart of a disciple with joy and gladness, set his affections on things above and not on things on earth, and qualify him for the important work before him. When the church meets for public worship, he is quite prepared to engage in its sacred exercises; embracing the opportunity to address the church, he hopes to impart instruction and encouragement to all. This is a holy desire, a heavenly object, and ought to be encouraged. But he may have said something in his address that does not exactly agree with the opinions held by some one of his brethren: and the latter stands up and contradicts the first speaker, attempts to ridicule his address, and destroys the happy effects he had been laboring to produce. Thus discouraged and disheartened, he is deprived of his right, "the right of private judgment," and his liberty is taken away, unless he be willing to engage in discussion. Such conduct cannot be too strongly condemned, for it is like a two-edged sword, piercing the heart of an innocent brother, and destroying the repose of the church. He leaves the meeting with very different feelings to those he enjoyed when entering it. I have experienced this change of feeling more than once myself, and therefore can write with confidence, knowing that it not only disheartens, but disunites brethren, disturbing the peace, harmony, and friendly cooperation which are essential to the preservation and

happiness of the church. Doctrinal errors should be corrected, but he who corrects them should consider well the subject, and be quite satisfied that an error has been put forth, before he attempt to correct it; and then he should do it at a proper time and in a proper manner.

Those excellent disciples, Aquila and Priscilla, have set an example in this matter, and happy is that church which acts on the same principle when occasions require. Apollos was an eloquent man, mighty in the Scriptures, and being fervent in the spirit, he spake and taught the things of the Lord, as yet knowing only the baptism of John. When these disciples discovered the error of Apollos, they pointed it out to him privately, and taught him the way of God more perfectly. Thus was their object accomplished without creating confusion among the audience, or destroying his usefulness. If this plan were always adopted, and the brother was convinced of his error, he would probably correct it himself, which would be much the better way; but if not, another brother has the same liberty to express his views on the subject, without making any personal reference. I have known the whole of the time allowed for teaching and exhortation on the Lord's-day, occupied with discussion; and although each one did his best to recommend his own views, and expose the supposed errors of his brother, at the close they acknowledged that instead of being convinced of error, they were more than ever confirmed in their original views. This is the way discussions generally end: instead of both becoming of one mind, they get further apart; and the church is grievously agitated. Strangers cannot depend upon teaching, where the parties are so much divided among themselves; consequently, conversions are few and far between, and unless the church protect the rights and liberties of its members, all the boasted privileges of the Reformation will be done away. I do not mean to say that a brother has a right to speak as long as he pleases, if he do not occupy the time profitably. In this case he infringes upon the liberties of the church, and injures it by preventing others from exercising their gifts, and edifying the church more effectually than he can. The church has power to remove this

evil as well as others, and the power ought to be exercised by its officers, subject, however, to the control and direction of the church; for it is quite possible for officers to err as well as those not in office. I have known religious worship suspended on a Lord's-day, even when a stranger has engaged to preach, without the church being consulted as to whether they were willing to give up their usual privilege of religious worship.

Another mode of teaching, which is quite a modern invention, has crept into some churches. It probably may, by some, be considered an improvement upon the apostolic plan. It is this: first reading a chapter, and then asking questions thereon. This liberty is exercised by both males and females, although it is in direct opposition to the Apostle Paul (1 Cor. xiv. 34): "Let your women keep silence in the churches, for it is not permitted unto them to speak; and if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church!" No language can be plainer than this; but perhaps those persons think they have liberty to adopt what plan of teaching they please; if so, they ought not to find fault with priestcraft. If their neighbors take the liberty to appoint one man to instruct them, they do not depart from the scriptural plan any further than themselves; and if I were asked what introduced priestcraft in the place of mutual teaching, I would say it was the abuse of privilege, and the adoption of plans like the above, thereby causing confusion and dissatisfaction in the church, and unfitting the minds of the members for spiritual devotion. It is better to confine the teaching to one, than to allow a second teacher to contradict the first, and a third to contradict the second; for this practice must ultimately destroy the church. Such churches cannot claim to be apostolic. Mutual teaching and exhortation are privileges of which the church has been deprived for centuries; it has been restored, and if the brethren wish to recommend it to others, they must appreciate it themselves, exercise its liberties, protect its rights, keep out innovations, and be at peace among themselves.

T. B.

[Liberty of speech is now claimed alike by the learned and the unlearned; indeed, it is

said to be the birthright of man. This is no doubt true in a certain sense, but liberty of speech, apart from education and discipline, will more frequently be employed for evil than for good, alike in the church and the world. The power of words upon the mind, how great in worldly circles! How much greater in a congregation of disciples! Let every one be swift to hear, slow to speak, and not easily provoked to wrath. We do not employ the phrase, liberty apart from education and discipline, in its worldly, but in its Christian application. It is impossible that those who are unacquainted with the principles and characteristics of the Christian system, should be profitable teachers in the church of Christ. A new convert was not to be appointed a teacher, lest he should be lifted up with pride, and so fall into the condemnation of the Evil One. A knowledge of the more prominent features of the system to be inculcated, with the power of giving it expression in suitable language, and in a becoming state of mind, are indispensable to secure success. Indeed, the gifts of utterance existing in the brethren of any church, if thus exercised, could not fail promoting greatly the present and eternal welfare of its members. When Paul said to the church at Corinth, "You may all speak one by one, that all may be edified," we conclude that he referred to the acknowledged teachers in the church, and not to every member of the body. And each individual ought to ponder seriously his own capabilities for edifying the body, and how often he can prepare for the exercise. Christian learning and experience are essential to profitable teaching. Apollos was an eloquent man, and mighty in his knowledge of the Jewish Scriptures and the teaching of John the Baptist; but he was deficient in Christian knowledge—had not been immersed into the name of the Father, of the Son, and of the Holy Spirit for the remission of sins, that he might possess the indwelling, and bring forth the fruits of the Spirit. Aquila and Priscilla, perceiving these deficiencies, refrained from any open exposure of them, but privately taught him the way of God more perfectly. They sought not popularity, but desired to be the humble instruments of introducing their eloquent friend more perfectly into the church of Christ. Here liberty of speech was employed without infringing upon the "diocese" of any one. The example of these excellent disciples

is indeed worthy of more frequent imitation in the present day. Personal display and ostentation in the church of Christ are contrary both to the examples and precepts of the New Testament writers. But there is now so much ex-

citement and inquiry amongst all sects with regard to mutual teaching and exhortation in the churches, that we shall doubtless have to recur to the subject in future numbers.]

J. W.

## CORRESPONDENCE.

### LETTER FROM NEW SOUTH WALES.

SYDNEY, 20th August, 1852.

*To the Editor of the Millennial Harbinger.*

SIR,—Although I am a stranger to you, I hope you will pardon the liberty I take in calling your attention to a small inaccuracy in the letter of your New Zealand correspondents, Messrs. McCaul and Taylor, and which appeared in your number dated July 1st, 1851, (page 330.) I will feel obliged by your noticing it in your earliest issue after receiving this. The letter is signed by both, although I believe Mr. McCaul was last here. I have not the same knowledge of him that I have of my esteemed friend George Taylor. The error they have fallen into is; that they have, through some misapprehension, conferred on me the name of the high and honorable office of pastor of the Baptist church here. Feeling my own unworthiness, I cannot refrain from saying, that not only I do not aspire to the honor of this high office, but also that I never did aspire to, or execute the duties of the office. We are at present, and have all along been, without a human pastor; and what may have misled Mr. McCaul, was the circumstance, that for a short period a brother named Marks and myself alternately delivered an address on the Lord's day forenoon. We have been subsequently indebted for the public address to the love-labors of a brother named Joseph Kemish, who declines the name of pastor, yet in love executes the duties, and has done for upwards of two years. Our views of church order are much the same as your own, *excepting on baptism*, although even in the outward observance of that we agree with you; yet we do not believe that it is regeneration, or that any ordinance is regenerating. We believe it highly important, as the ordinance of our Great Head, who was dead but is alive for ever more, and whom we are to honor ever as we honor the Father. But if any man or woman give a credible profession of faith in his name, and of obedience to him, so far as they know his will, we receive them even as He received us—it may be as “weak in the faith,” being unbaptized. But we would not constrain them to be baptized, if they did not see it to be His will, knowing that whatsoever is not of faith is sin;

and as ourselves are imperfect in many things, although there is not any of our number unbaptized, yet we believe it possible for an individual to walk by faith, and to love the Lord, and such we would consider ourselves bound to receive, because the Word says, “Grace be with all those that love our Lord in sincerity” (Eph. vi. 24.) Where this love is shed abroad in the heart, and the individual knows baptism to be a duty, there will be no want of will to be planted in the likeness of the death of Him whom he loves because He died.

I add no more than to respond, “Grace be with all them that love our Lord Jesus Christ in sincerity.”

Most respectfully yours,

HUGH DIXON.

### NOTE BY THE EDITOR.

Brother Dixon's letter came to hand last month, but was too late for insertion in the January number. Its contents are not of much importance to our readers in this country, but as we now send twenty copies of the *Harbinger* monthly to Australia, and shall forward a copy of this number to Sydney, it may prove interesting to the brethren there.

We beg to say to Brother Dixon, that we do not know of any brethren, either in this or in any other country, who believe that baptism in water can regenerate the heart. Whoever affirms it of them, either does it slanderously or ignorantly. With the Apostle James we say, “Of his own will the Heavenly Father hath begotten us by the word of truth, which truth he gave to his Son, who communicated it to his Apostles, and his Apostles to us.” Or with the Apostle Paul, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”—“He that believeth and is baptized, shall be saved.”—“Without faith it is impossible to please God,” and without immersion no person is in the kingdom of heaven set up in the earth on the day of Pentecost. Knowledge of God, faith in our Lord Jesus Christ, and bap-

tism into the name of the Father, Son, and Holy Spirit for the remission of sins, are mediums of enjoyment; they neither purchase nor merit any thing for the subject of them. The Lord said, "He that hath my commandments and keepeth them, he it is that loveth me." The command to every penitent believer, to be baptized for the remission of sins, is just as plain as it is for him to believe that Jesus is the Christ, the Son of God; and it is much plainer than any command that is to be found in the whole Bible to keep the first day of the week as a Sabbath, and more especially that all the disciples should meet on every first day of the week to show forth the death of the Lord till he come. Yet each of these obligations are fairly and clearly deducible from the testimony of the apostles, and the practice of the first churches in Christ Jesus. A knowledge of the primitive doctrine, institutions, order of worship—and Christian union predicated upon these—are indispensably necessary before any great good can be accomplished in the conversion of sinners, or the triumph of truth and righteousness in the world. What God hath joined together, either in the theory or practice of Christianity, let no man put asunder. Baptism is the appointed door of entrance into the church, and let no man presume to close it.

J. W.

### BAPTISM AND CIRCUMCISION.

*To the Editor of the Millennial Harbinger.*

Is the "Sacred Colloquy" a fiction, a supposed argument, or is it real and true? They speak like learned men, but I think there is a great amount of learned opinions. The Presbyterians say the Christian economy has come in room of the legal economy, the first day of the week in room of the Sabbath, the Lord's Supper in room of the Passover, and baptism in room of circumcision. But what is truth? What do the Apostles say about circumcision? Peter says, "Why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts xv. 10.) And Paul, "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" (Gal. iv. 9.)—Again, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1.) Well, what privilege did every enlightened Jew think he received from circumcision? Did he not say it was a yoke of bondage which neither he nor his fathers were

able to bear? Let us see what privilege our friends have in bringing themselves and their children into bondage by baptismal circumcision. They say they dedicate them by circumcisonal baptism, but they never redeem them; therefore, Christ profiteth them nothing. Do we read of any such thing in the law of Moses, as a parent dedicating any of his children to God, and not redeeming them? Jephthah, who dedicated his daughter, and did not redeem her, had to break her neck, and burn her upon the altar. Some one may say, How do you know that he broke her neck? I only infer it, because all animals under the Law, dedicated and not redeemed, were to be so treated; and Jephthah, not having redeemed his daughter, but offered her as a sacrifice, must have killed her some way.

But to return to the Law and the Gospel. The Apostle to the Hebrews says, the law, or legal economy, was but a figure for the time then present, and that the whole ritual or worship stood in meats and drinks, and divers washings and carnal ordinances. Is the above fleshly nation like the Christian church, washed by the blood of Christ, and sanctified by the Spirit of God? Did not Christ say to a circumcized Jew, "Except a man be born of water and of spirit, he cannot enter the kingdom of God? Should not such language close the mouth of every one who asserts that the old and the new economies are identical? Mr. Stansbury says, baptism came in room of circumcision. Let us see if it be so. Who will deny that circumcision marked all the males of the Jews? Baptism does not mark a Christian, though every Christian has a mark. God said by a prophet of old, "A new heart will I give them, and a right spirit will I put within them; and I will take the stony heart out of their flesh, and give them a heart of flesh." This is the circumcision made without hands, but not without means; and if not possessed before baptism, it never will be possessed. It is this new heart that makes every Christian willing to be baptized; but that ordinance is not administered without hands, and it is a pledge from God to those who possess this new heart, and to none else. Have we not all seen it, and have we not to lament it at this day, that as of old, so now, some have been immersed whose hearts are not right in the sight of God, but who appear to be in the gall of bitterness, and the bond of iniquity?

J. FERRIER.

Pitgair, 8th January, 1853.

[I would commend the last month's *Harbinger* to the brethren, but where shall I begin? "Thoughts on the Coming of the Lord," I read with much pleasure, although, like yourself, I cannot subscribe to every word. We have all much to learn. There are some persons who would wish to dispute about the immortality of the soul. Did they ever read what Jesus the Christ said, that a beggar died,



and was carried by angels to Abraham's bosom; and that another man died, and went to hell? With whom will some parties dispute? Verily

even with Christ, and they will venture to dispute his right to have a kingdom on this earth.]

## ITEMS OF NEWS.

### CUPAR.

I beg leave to send to you for insertion in the *Harbinger*, the Annual Report of the Associated Churches in Fife and neighborhood. The Annual Meeting of Delegates from the various congregations included in the Association, was held in the Kirk-gate chapel, Cupar, on New Year's Day, 1858. Brethren were present from Dundee, Crossgates, Kirkaldy, Cupar, and Auchtermuchty — the congregations in Newburgh, Anstruther, &c. being represented by letter. Brother Dowie having been called to the chair, the meeting was opened with prayer. The letters from the various congregations were then read, afterwards reports were listened to of the state of the congregations represented at the Meeting. These reports, although not the most cheering, were generally of such a nature as to leave room for the hope, that if proclamations could be delivered more frequently, much good might be done; for it appeared that although very little ground had been gained on the world, none had been lost. The brethren all seemed to be of opinion that much good might be done in this locality, if an evangelist could be found who would devote his whole time to the work. After which a resolution was put and unanimously carried, giving the committee full power to engage the first efficient brother that could be obtained.

The state of the Funds was then inquired into, when, after paying all the expenses of the year, there was found to be a balance in the Treasurer's hands of £28 1s. 3½d. besides a few pounds which were subscribed but not collected.

Brethren Beavridge, Breimner, Duncan, and Clark were then re-elected members of the committee, to whom were added Brethren A. Mitchell, junior, T. Porter, and A. Mill. Convener, Thomas Porter; Secretary, H. Crail Clark; Treasurer, William Beavridge.

H. CRAIL CLARK.

### HARTLEPOOL.

I beg to inform you that a few brethren here have been collected together, and meet every Lord's-day to break bread and read the Scriptures, for our instruction and edification. It has taken a great deal of labour and effort to bring us to this position, but thanks be to God who has prospered us thus far. The most of

them have been members of the Baptist church, but had left some time ago, on account of priestly domination; and belonging to that party, they had to lay aside a great many prejudices, which was no easy matter to do.

We stand in great need of an evangelist here, who is able to proclaim the ancient gospel in its simplicity, as there is no one amongst us who has ventured to speak publicly, or teach, excepting myself, and I feel my insufficiency for such a task more and more.

I think there are eight, with my wife and self, who seem willing to join with us and form a church, although we have not had their attendance regularly since we met; and I hope there are one or two more who will submit to baptism for the remission of sins in a short time, if carefully dealt with and rightly instructed. Their minds seem to be on the turning point, struggling between sectarianism and truth. May the Lord guide and preserve them into his heavenly kingdom!

I shall give you more information in a short time how we proceed.

WM. MCGREGOR.

### CASTLEWELLAN.

The *Harbinger* is always a welcome visitor to us in this part of Ireland, and we are much cheered and refreshed by its contents. Its pages bring to us instruction, exhortation, and comfort, all which are very needful and very acceptable. We know that the Bible reveals to us all that is necessary to be known in order to our present and eternal salvation, yet nothing is superfluous that can stimulate to the performance of our duty. When struggling up the side of some steep mountain, it would be unwise to despise the wisdom and experience of those who had attained to a more elevated height; and I am sure I read with gratitude and pleasure every article in the pages of the *Harbinger*, when I can perceive that the writer desires the conversion of sinners or the building up of the disciples of Jesus.

My attention was attracted in the November number to a visit of Brother Turner's to Ireland. I was happy to learn that they were making considerable progress at Moree. Now Moree is about forty miles from Castlewella, and as Brother John Campbell has been an instrument of good in that place, perhaps he might visit us for a few weeks. If he and the

brethren at Moree approved of this we could arrange about the expenses and other things necessary. Our little number is nine; we are beset with many difficulties. We would be greatly refreshed by a visit from some intelligent and kind hearted brother, and would be most happy if we could obtain the labors of one for a few weeks when the days get a little longer; but let the days be long or short, any brother visiting us will, I trust, receive a Christian welcome.

JOSEPH REED.

#### LINCOLN.

Our brethren will be glad to learn we have had an addition to our little community here. A young person (sister to E. Lambden, whom you immersed in March last,) was buried with Christ by baptism into his death for the remission of sins, and has, thereby, become an inheritor of those precious promises contained in the Word of God. We are only few in number at Lincoln, as is generally the case in cathedral towns, where so much of the remains of Popery still exist; but not the less alive are we on this account, to the glorious realities of the simple truths which we have embraced.

E. ALLENBY, JUNR.

#### WIGAN.

How true the saying, "to believe any thing contrary to our mind," how hard it is. The following is taken from the *Catholic Telegraph* of Cincinnati, and called a pleasing piece of news:—"The most Rev. Archbishop has purchased the meeting-house of the church South, on Sycamore-street. This building was formerly a Campbellite concern, and was the same meeting house in which the debate was held between Archbishop Purcell and A. Campbell. It is going to be dedicated for a mass-house." Well, when once the holy water brush is used, there will be no more debates with Protestants in that house. It is a pity that the Man of Sin should occupy the place where truth was once triumphant. I hope it has not been through any unfaithfulness that the place has fallen into their hands. The Archbishop may sanctify it for the idolatry of Rome, but he can never take away the truth that was once declared in that building. The sects are mad—the Man of Sin, as a goad in their side, makes them feel the want of that union so ably set forth by Brother Walter Scott, in the pamphlet just issued from the press by yourself. Our desire is that it may have a wide circulation. From the January *Mormon Star*, the cloven foot has appeared to some of the saints of Wigan. May the God of all mercies bless the faithful brethren everywhere, with courage and zeal for his great

name. There is much to be done to secure the conversion of sinners from the error of their ways.

G. SINCLAIR.

[If we mistake not, the brethren in Cincinnati were at one time rather numerous. Perhaps they are so now, but two or three separations have taken place prematurely amongst them. There were three or four churches in the city of Cincinnati, but wherever any number of brethren meet without appointing duly qualified persons to teach and rule over them, their standing and usefulness in the midst of a community, cannot be of any long continuance. The exact causes why the Sycamore-street chapel should have passed into the hands of the Roman Catholics, is not for us to say. It is only an instance of what frequently takes place in this country, namely, chapels belonging to one denomination passing into the hands of some other body.]—J. W.

#### OBITUARY.

A. CRIHFELD, U.S.

Departed this life, at his residence, in Harrison, Ohio, December 2, 1852, Elder A. Crihfield, in the 50th year of his age, after a protracted illness of near eight months, from consumption, in the full hope of an eternal rest. During this serious term of decline, he never uttered a murmur or complaint. When asked if he suffered, he replied that he did not. Contrary to most instances of this kind, he decided, some weeks before his departure, that he could not recover; and, with the utmost willingness, humility, and respect to the Divine will, he resigned himself up to God.

Having it decided in his mind, several weeks before his death, that he must die, he had full time to arrange every thing for that event. Nor did he neglect this, but talked a great deal about it every day. He reviewed his whole life, and talked freely about it to all who came to his room. While he acknowledged his imperfections, he mentioned his faith in God, and his pious emotions in his childhood—that he prayed fervently and frequently when he was a small boy. He frequently spoke of his labors among us as an editor and a preacher with much satisfaction. He also spoke of his separation from the brotherhood, and lamented it. His error in this he had acknowledged openly before his confinement. He also spoke of the pamphlet he wrote against the Reformation after leaving it, yet said he could not conscientiously take back any thing he had there set forth *as facts*; but he admitted that the spirit of it, the manner in which it was directed against us, had too much the appearance of exposure and opposition, and not enough of the reformatory and reclaiming

spirit with it. He expressed substantially the same to me six months ago, while he did not think of the fatal termination of his disease. His language, therefore, at the latest period, on these points, was nothing different from what it had been before.

There was, however, one point that he mentioned a few days before his death, and requested it might be communicated to me for publication. That point was, that he feared there might be some things in the controversy he had with Elder A. Campbell, some years ago, that might militate against the name and influence of that great and good man; and he wished the world to know that, by his dying request, any thing of that kind was taken back.

He stated frequently to those who visited him in his last sickness, as he did to me six months before his death, that during his separation from us, he never had the least disposition to apostatize from the Christian profession; that he continued the reading of the Scriptures and prayer in his family, and that his love to Christ and his holy teachings had never abated. He kept in a devotional frame of mind in all his illness, bursting forth frequently in most fervent prayers and thanksgiving, giving most excellent advice to all around him. He frequently prayed that he might die without pain, and in his right mind, which prayer was fully answered. He knew every thing said to him to the last moment, and answered by nodding his head after he could not speak.

He requested his lady to see that he was placed with his face toward heaven when dying, and that he might die in her arms. She faith-

fully granted this request; and when he was fast going, she said to him, "You are dying, as you requested, in my arms, and your face toward heaven." He answered in the affirmative, and said, "Lord Jesus, receive my spirit." In a few moments he expired, without a struggle or a groan.

The following epitaph was the last thing he wrote:—

"I ask no speaking marble when I'm gone,  
To tell my virtues, or my faults narrate;  
Yet should affection consecrate a stone,  
Some humble lines this history may state:—  
Here lies an honest man; he deemed it great  
In all things to do right: a man who trod  
Early in wisdom's ways, and walked them late;  
And he believed that this sepulchral sod  
Will yield him up alive to his Father and his God."

According to his dying request, we attended his funeral, and addressed the assembly that accompanied his remains to the grave, from the words, "Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?"

It was a solemn sight to us, to see his manly form and intelligent countenance prostrated in death. We formed a great attachment to him during his editorial career, and, though we regretted his departure from our fellowship, spoke freely and plainly of it, in the public prints and to him, face to face, still we loved him, especially when we found in him such a great concern lest any thing he might have said or done should injure great and good men, or the cause. We trust he will find mercy of the Lord, which, we pray, may be the happy lot of us all.—*Christian Age.*

## FAMILY CIRCLE.

### MORALITY OF LONDON.

SOME few weeks since, a public meeting was held in the Mechanics' Hall, Nottingham, on behalf of the London Sunday School Union Jubilee Fund. Ministers and members of various denominations of Christians were present. The deputation from London consisted of Dr. Campbell and Mr. Watson, who, of course, were the principal speakers of the evening. In the course of his address, Dr. Campbell made some most appalling statements respecting the present state of what is called religion, in the metropolis. He read statistics which showed that the state of London was one of the grossest spiritual darkness. In one district alone, and that by no means the worst, there was a population of 119,999 with only 57 places of worship, containing sittings in the whole for about 31,556 persons, but even out of this limited number 21,000 were unoccupied. This was a fearful picture, but not the

less lamentably true. The metropolis contained a population of two millions and a half, out of which vast number he could not claim 300,000 as members, or even attendants, at all the places of worship. The Roman Catholic faith was every where increasing, and this it would continue to do, so long as ignorance and darkness remained in the land; remove this, and it could not exist. It was to him the most astounding as well as the most afflicting fact which had ever come to his knowledge, that the little island of Tahiti, so recently converted from heathenism, should now be found to contain more communicants than London, the great capital of England, the stronghold of the Protestant faith. This fearful state of things in our chief city required the most serious attention. None but the most prompt and energetic measures would counteract the evil. Indeed, the more the picture was pondered over, the more gloomy did the prospect appear. London contained

25,812 shops, and 14,103 of these were regularly opened on the Sabbath day, and the proprietors declare they transact more business on that day than any other in the week. Were the shops placed side by side they would extend 30 miles in length. It was stated, that Popery, the most indefatigable enemy of truth and light, as had before been observed, was every where on the increase. London, Edinburgh, Dublin, Liverpool, Manchester, and all the large towns, swarmed with its votaries. We had suffered the enemy to advance almost unopposed, forgetting the fire and chains of Smithfield, and the martyrdom of our forefathers, and the noble sacrifices they made in the cause of the true faith. *Every seventh man in London* was a Roman Catholic; this was a significant fact, telling plainly of the fearful ignorance which prevailed. The statistics of New England showed them to be in an equally bad state. The London City Mission employed a little band of 280 experienced, learned, and zealous ministers, who daily raised their voices in exhortation to the masses found in the worst haunts of wretchedness. And how many had this little regiment of Christ succeeded in persuading to return from the error of their ways. One hundred thousand? No. They had prevailed upon the pitiable handful of 2041 to go to some place of worship. Did they go? He was afraid not. There was not one individual case of conversion reported. The question then arose, how was this fearful increase of ignorance to be prevented? By no other means than by educating the young—this was the only way to cut off the stream supplying this great ocean of vice. See to the increase of your Sabbath schools, awaken your ministers to a sense of the danger which threatens you, and let the trumpet of the gospel peal forth the glad tidings of salvation with no uncertain sound. Preach in the streets, in the highways, preach every where; let nothing be neglected. Let every child who enters your Sunday schools go forth a new creature, a child formed for God.

[We had the privilege of being present at this meeting, and heard 'Dr. Campbell state, that in the year 1852, there was not one adult conversion to every Protestant church throughout the kingdom. It appeared from his address, that the ministers of religion were desirous of transferring the conversion of sinners to Sunday School Teachers. Failing in their hands, some new scheme must be proposed, as a source of help in these times of apostacy and declension in sectarian establishments.]

#### APPEAL TO YOUTH.

Have you any substantial reasons for not being a follower of Jesus? In your serious

moments, do you feel satisfied with the course you are pursuing? Are you conscious that you shall never need the blessings now offered in the gospel? As you survey your past lives—as you read the Word of God—as you witness the ravages of death in those of your own age—as you look forward to your own conflict with the King of Terrors, and to the grand decisions of the day of judgment—do you feel at ease? Are you not convinced that you need the favor of God? Why, then, will you not use Him for your father and your guide? There are many reasons why you should do this.

God himself requires it. This is, indeed, among the wonders of his grace. The High and Lofty One who inhabits eternity, comes down to feeble, inexperienced, and unprotected youth, and asks them to accept of His favor and protection? Will you trifle with such love and condescension?

That you eminently need His presence and guidance, no one can doubt. Follow the dictates of worldly wisdom, and your feet will soon stumble upon the dark mountains of sin. He that trusteth to his own heart is a fool. High as may be your hopes now, and unclouded as may be your prospects, in a moment the whole scene may be changed. Joy may be exchanged for sorrow, sickness for health, and death for life. But if God be your friend and refuge, "a very present help in trouble," yours will be the unspeakable privilege of saying, "The Lord is my portion, I shall not want. We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

When he loves, he loves unto the end. Honor God and he will honor you—honor in time and in eternity. The blessings which his hands bestow are rich, satisfying, and durable. Come, oh! come to-day, and make sure of his favor, which is life, and of his loving kindness, which is better than life. Then, whether living or dying, you shall rejoice with joy unspeakable and full of glory. It is his purpose to gratify his benevolence, and to glorify his Son, in making all who obey his voice as holy, as great, and as happy as their natures will permit. To every real child of his, he makes all things work together for good, and says, "Son, thou art ever with me, and all that I have is thine." What an inheritance! Where can you find such treasures—treasures of love, and glory, and bliss?

But you may soon lose the precious privilege of securing these favors. Think not the divine favor is exhaustless, or that time will stay his course that you may sport a little longer with the interests of your salvation. The families in which you are now peacefully embosomed will soon be broken up. One after another yields to the demands of death, and appears before God; and you yourselves are driving on to that solemn moment.

## P O E T R Y .

## LINES ON THE DEATH OF AN INFANT.

They told me thou wert lying low,  
Upon the fevered bed,  
That the raven hair was shorn away  
That late adorned thy head;  
That thy beaming eyes were dim and glazed,  
And short and quick each breath;  
And I grieved that thou should'st suffer,  
But I never thought of death.

I had seen thee in thy beauty,  
A fair and joyous child,  
A sunbeam or a Summer breeze,  
So beautiful and wild,  
With laughing eyes and bounding step  
So full of life and breath,  
I could not picture thee enshrined  
In the cold arms of death.

But thou art gone! Thy laughing voice  
Is hushed for ever now,  
And a fearful change has overcast  
Thy rosy lip and brow.  
Those eyes will beam no more in love,  
Thy cheek no longer bloom:  
Alas! that so much loveliness  
Should wither in the tomb.

Yes! thou art gone—the damp cold earth  
Conceals thy beauty now,  
And hopes and dreams within thy grave  
Lie cold and dead as thou—  
For dearly wert thou loved, fair child,  
And o'er thy narrow bed  
Will parents', friends', and kindreds' tears  
In bitterness be shed.

They'll listen for the gentle voice  
Whose music's hushed and o'er,  
In every old familiar place  
They'll see thee as of yore;  
And at the silent midnight hour,  
When the spirit wand'reth free,  
They'll wake in loneliness of heart  
From happy dreams of thee.

But time the great consoler,  
Will comfort them at length,  
And He who binds the broken heart  
Will give their spirits strength:  
They'll say—"In thy lovely spring time  
Thou'rt taken hence, fair child!  
Unhurt by Summer's scorching heat,  
Or Winter's tempests wild.

"Thou could'st not tread life's pathway  
From sin and sorrow free,  
Then better far unstained to go  
In thy childhood's purity,  
Before the world upon thy soul  
Had left its withering trace,  
Without one shade of earthly care  
To dim thy sweet young face.

"A mighty voice shall call again  
Our lost one from the tomb,  
A second Spring shall bid our flower  
Once more in beauty bloom;  
In the crown above, our precious gem  
Will shine as bright and fair,  
As free from mortal taint or stain  
As the brightest seraph there!

"The bud too delicate for earth  
Will shine in heaven above,  
A beautiful and perfect flower  
Changed by redeeming love.  
The little dewdrop will reveal  
Truly the rainbow's dyes,  
As set in clouds, a glorious arch,  
It spanned God's boundless skies.

"Then fare thee well! a little while  
Sorrowing we linger here,  
For earth, now thou hast pass'd away,  
Seems cold, and dark, and drear.  
And heaven, *thy home*, more beautiful  
Than e'er it seemed before;  
We pant to meet thee in that land  
Where partings are no more!"

Swansea.

MARY.

## HOPE IN TROUBLE.

"My soul is full of troubles, and my life draweth nigh unto the grave."—DAVID.

Polluted with shame, and a burthen to man,  
My friends all deserted and gone;  
With a flame of remorse, which a brother can  
fan—

I am left in this desert alone.

With what pleasure a father in love could be-  
hold me,

When blossoms of youth were as pure as the  
rose;

With what love to her bosom, a mother could  
fold me,

And smile o'er her infant when lull'd in repose.

Once a friend, to my heart was encircled in love,  
And his sorrows and pleasures were mine:  
But the herald of sin bids this friendship remove,  
And snaps what we hop'd was divine.

No longer my friend—I your feelings can read,  
By claiming your love for a slave;

'Neath the scourge of affliction, my spirit must  
bend,

Unaided—I sink to the grave.

But though poor and unfriended, despised and  
alone,

A stranger to kindness and love;  
Soon—soon shall my spirit by angels be borne  
To dwell with its Saviour above.

G. H. E.

MARCH, 1853.

## THE GOSPEL OF CHRIST IDENTIFIED.

IN the Scriptures the divine communications to man are called *revelations*. And such they are in fact. They are addressed to *man* in his own *language*, and the words employed are used in the sense of man's understanding of them. But the ideas are revelations. We do not mean, however, to be understood as saying, that all God's communications to man are equally plain and comprehensible; nor that the persons to whom communications were made, always understood them; nor that they are now all understood by any one living: for, while there are shoals in the Divine Revelations "where a lamb may wade, there are depths where even an elephant must swim." There are sublime secrets which no eye has scanned—there are profound depths which no line has yet fathomed. In this respect God speaks in His word as He speaks in His works. All, however, in nature that is indispensable to life and happiness lies upon the surface, and is accessible to all, even to the least skilled in the arts and sciences. So it is with revelation. Whatever truths and facts there are necessary to be known, and duties to be performed, are all plainly narrated, so that "a wayfaring man, though a fool, need not err therein." These the humblest capacity may understand—the weakest ability can perform. And where there is no *ability*, there is no accountability.

All the Bible is not *gospel*. It is not all embraced under this word, for it is not all good news. There are many things in the Bible—truths—divine truths—which are far from being glad tidings; they are not, therefore, gospel. The largest proportion of the Bible is *history*—a narrative of past events. Another part is *prophecy*—future events told before they come to pass. Another portion of the word of God embraces *commandments*—duties required of individuals, communities, or nations. The last division of the Bible embraces *gospel*—all the messages of good news or glad tidings which heaven has authorized to be announced to individuals, to a nation, or to the world. But all such announcements are not embraced in the *gospel of Christ*, properly so called. The proclamation of deliverance made to the Israelites enslaved in Egypt, is by Saint Paul called *gospel* (Heb. iv. 2); but no one supposes this to be the same proclamation which the apostles of Christ were required to make to all the world (Mark xvi. 15.) What tidings could have been more joyful than that authorized by Cyrus to be made to the Jews in the Babylonish captivity, permitting them to return to their own country? But this makes no part of the gospel of Christ.

The gospel of Christ is a unit—something specific, definite. It is addressed to all mankind. It is good news to all—good news concerning Christ—concerning his person, mission, offices; what he has done for mankind, and what he proposes still to do for them.

This gospel may be understood, known, comprehended; otherwise it would not be good news. It must be comprehensible by all to whom it is addressed, for it is good news to all. All are needy, helpless; the gospel comes to their aid, and proposes to ameliorate their condition.

The germ of this gospel, so to speak, is contained in the promise made to our first parents after they had eaten the forbidden fruit, and before they were expelled from Eden. "It (the seed of the woman) shall bruise thy (the serpent's) head." This is the first intimation of the gospel on record. The next mention of it is the promise to Abraham. But even here the gospel does not appear in all its

proportions. Only the principle is to be seen. Still it is the gospel that was preached to Abraham. "In thy seed shall all nations of the earth be blessed." As the oak is in the acorn, so is the gospel in this promise. But as we cannot tell what the tree will be, merely by looking at the seed which produces it, so the entire nature of the gospel could not be learned from this promise alone; yet since its development in all its full and beautiful proportions in the work and words of Messiah, and the preaching and writings of his apostles, and the obedience of those who believed it, we have no difficulty in finding it in the promise to Abraham.

The intimation of the Messiah made to our first parents in the garden, dark as it appears to us in this meridian of sun-light, shed upon their path light sufficient to guide their feet, when by sin they had lost the light of God's radiant countenance. It was their solace during their earthly pilgrimage, and lit up for them the valley of death. It was the holy taper which has kindled into the light of the world. It did not, however, suddenly flood the world with glory. Ray after ray was added—star after star arose—frequently at long intervals, until a bright constellation appeared. It was this light which the patriarchs enjoyed, and no other appeared during the long night of the first dispensation. The law was added amidst the pealing thunders which shook Sinai to its base, and the awful darkness which hovered around its summit, relieved only by the red lightning which flashed across the dreadful obscurity. Then the moon-light of the law gleamed in the distant horizon, and continued to shed its steady but imperfect light during the long night of the Jewish economy. This was succeeded by the morning twilight of John's short course, at the termination of which the star of Bethlehem announced the rising of the full-orbed Sun of Righteousness, whose meridian splendors we enjoy.

In this gradual development and unfolding of the ever-blessed gospel, the moral resembles the natural world. *Spring* advances by slow degrees. The bud first swells and the germ protrudes, then the leaf expands and the bloom is unfolded. *Day* arises gently and the light spreads gradually, "forming, first the grey twilight, next the blushing morn, then the shining light, till all is heightened into the blaze and glow of noon."

---

### MIRACLES.

THE Christian religion is founded on facts—on things *said* and *done*. Hence it cannot be established by mathematical proof, any more than the *Iliad* can, by such evidence, be shown to be the production of Homer. That Christ arose from the dead, and that Julius Cæsar was assassinated in the Senate chamber in Rome, are both historic facts, and are to be established by homogeneous evidence: that is, by facts and evidences like themselves, historic—with this difference, however, one being nothing extraordinary—nothing but what might occur in the ordinary course of things, requires only natural proof of its having occurred. The other—the resurrection of Christ—being an extraordinary occurrence, requires extraordinary proof of its having taken place. As no man is required to believe the proposition that *Jesus is the Messiah, the Son of God*, except on testimony as supernatural as itself, so no one can reasonably withhold his assent from a proposition so proved: because, while it is reasonable to demand that degree of evidence, it would be unreasonable to require more; and he who would make such a demand would, in so doing, violate that law

of his nature, which he would guard—that of believing a proposition on adequate testimony.

An ambassador sent from a foreign court exhibits his testimonials to the proper authorities. These testimonials must be admitted to be authentic before business will be transacted with him as the authorized agent of the foreign power by which he claims to be sent. Nations have agreed what kind of testimonials will be authentic, and a person coming with such is never rejected. To reject him would be to dishonor the government which sent him. These testimonials are called *credentials*, because they give the title on account of which credit is to be given to the claims of the person who brings them.

Christ claims to have been sent an ambassador from the court of heaven, charged with a mission, solemn and of unparalleled importance to mankind. By the authority of the Eternal and Almighty Father, in whose awful name he comes, he makes certain important proposals to the world. He establishes his divine mission by certain credentials which all must admit are sufficient to prove him to be the sent of God. "Him hath God the Father sealed" — by the miracles he wrought. "The works," says Jesus, "which the Father has empowered me to perform — the works themselves which I do — testify for me, that the Father hath sent me." The authority of such credentials none can reject. Admit their verity, and all feel bound to receive his communications as confidently as if they had heard them directly from the throne of God.

If it can be made appear, therefore, that Christ wrought miracles in attestation of his divine mission, Christianity must be acknowledged to be a divine communication. This we would immediately undertake to prove, did we not suppose it necessary first to settle some preliminaries, and remove some obstacles out of the way of certain persons.

And first of all, what is a miracle? The answers to this question are various. Some say, "*A miracle is a violation of the laws of nature ;*" or "*A suspension of the laws of nature.*" This definition, as we suppose, constitutes a fruitful source of objections against this branch of Christian evidence ; while a correct view of the subject would go far, very far, towards removing objections of honest and intelligent sceptics. We do not think a miracle can be properly defined a violation of the laws of nature.

1. Because the so-called laws of nature are frequently violated when no miracle is performed. The laws of nature are constantly violating each other. It is a law of nature for fire to consume combustible substances ; but this is frequently violated by the action of another law of nature, which is, that water will extinguish flame. It is by the action of one law of nature that water is kept in a fluid state, but if this law ceases to act, water will congeal into ice ; and this effect is produced by another law of nature. By one principle in nature, called the centripetal force, all the planets are drawn towards the sun, the great central orb of our solar system ; but by virtue of an opposing power, called the centrifugal force, these bodies are prevented from rushing to the sun. So that by virtue of the contest between these two laws, which are continually violating each other, all the planets are kept moving in their orbits around the sun. It is by the operation of an invariable law of nature that all lighter substances fall to the earth, and by another law of nature the needle points to the poles ; but both these laws are every day violated by magnetic attraction, which is itself equally a law of nature. The desolating tempest that sweeps over the earth, leaving ruin in its wake — the winged thunderbolt, armed with death — the earthquake, that swallows up whole cities in a moment — the volcanic eruption, that buried Her-



culaneum and Pompeii in liquid fire — all are the effects of nature's laws, acting in their regular course ; but they, at the same time, violate other laws of nature. Notwithstanding, in these and other instances, the laws of nature are perpetually violated. There is no miracle wrought, because all these effects are produced by the operation of other laws of nature. All *monsters* are produced by the violation of nature's laws ; but surely no one will argue that they are, therefore, miracles !

2. It is not only true that the laws of nature are frequently violated when no miracles are wrought, but it is equally true that there are miracles where the laws of nature are not violated. Prophecies are miracles of the first order. They are standing, perpetual miracles. Still, it is not pretended that any law of nature is violated here.

3. After all, what is meant by the laws of nature ? What would be considered a violation of the laws of nature by one person, would not be so considered by another. The deepest learned in science, have not yet dived down to the foundations of the Universe. An eclipse of the sun—the appearance of a comet—an earthquake — are even now by some persons considered to be miraculous. Events might occur, as strange and as unaccountable to the most profoundly read in science, as an eclipse of the sun can possibly be to the most ignorant, and yet be in accordance with the laws of nature. On the other hand, an event might occur, in its nature miraculous, which the learned would attempt to account for on natural principles. So that it would be difficult, if not impossible, to decide satisfactorily to all what nature is capable of effecting, and whether certain events occur according to her laws.

A miracle, we think, may properly be defined, "*An instantaneous act of God, above and independently of the laws of nature.*"

God ordinarily employs means for the accomplishment of his purposes, but He can, when He chooses to do so, act as well without means as by them ; and He has chosen to do so for the accomplishment of results which could not be brought about without them. This we call a miracle.

The operations of nature and miracles are different in many respects. The former are carried on by established and uniform laws — the latter are above such laws. Vegetable growth, for example, is the product of nature — the result of her unvarying laws. But the blasting of a fig-tree by a word, in an instant — the feeding of five thousand hungry persons in the desert with a few loaves of bread—are miracles. The products of nature are common. We look for them in their season. Miracles, in all the ages during which they were performed, were comparatively rare ; but they were performed at all times without respect to seasons. Still all rare occurrences are not miraculous. The appearance of comets, and even hurricanes, have ever been comparatively rare. Still they are not miraculous, because they are caused by the operation of the laws of nature. Nor must miracles be confounded with things unaccountable or wonderful. Many such there may be: as the falling of meteoric stones—the giving sight to a man born blind by means of ointment, or by a surgical operation.

The design of miracles being to arrest the attention of mankind, and to prove the truth of the message sent them, it is not to be supposed they would have been performed, except on such occasions as would be likely to secure these ends. Such was the case with the miracles of Moses, and of Christ and his apostles.

ESSAY ON PARABLES.

THE word *parable* (derived from the Greek *parabolee*, formed from the verb *paraballo*, to compare, or to set one thing by the side of another) signifies primarily a *comparison*.

The proverbs of Solomon were called parables by the ancient Hebrews, probably because they abound in comparison, as may be seen in the following extracts:—

18. A man that bears false witness against his neighbour, is a maul, and a sword, and a sharp arrow.

19. Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint.

20. As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23. The North wind bringeth forth rain; so doth a back-biting tongue an angry countenance.

24. It is better to dwell in the corner of a house top, than with a bawling woman and in a wide house.

25. As cool water to a thirsty soul, so is good news from a far country (chapter xxv.)

On account perhaps of this application of the term, it came to signify an *adage*, or *wise saying*, even where there was no comparison. It is twice used in this sense by the Saviour, as in Luke iv. 23, "You will doubtless say to me this parable, (*parabole*) Physician, heal thyself;" and in chapter xiv. 7, "He put forth a parable," &c. "saying, When thou art bidden to a wedding, sit not down in the highest room," &c. which injunction resembles one in Solomon's Proverbs, xxv. 5-7; see also Habbakuk ii. 6.

Hence, too, it was sometimes applied to a solemn declaration, whether prophetic or otherwise. Thus Balaam is said "to take up his parable," Job "to continue his parable," &c. (See Micah ii. 4, Psalm lxxii. 2, and Mat. xv. 17.)

The primitive and original signification of the word, however, as has already been stated, is a comparison or similitude; and in this sense it is used whenever it occurs in the New Testament, with the exceptions mentioned. Thus in Heb. ix. 9, the tabernacle is called a *parable* (a model or figurative representation) of that more perfect one not made with hands; and in chapter xi. 19, Abraham is said to have received Isaac from the dead in a *parable*, or emblematic figure—that is, there was a comparison between the Jewish tabernacle and the true one, and between Abraham receiving Isaac and a resurrection from the dead.

Parables or similitudes are of various kinds. Some are *simple*, in which one thing is compared to another. For example—As swallows appear in Summer, but retire at the approach of Winter, so false friends show themselves in prosperity, but disappear in the season of adversity. *Compound* similitudes are those in which one thing is compared to several others, as in the following:—What light is to the world, physic to the sick, water to the thirsty, and rest to the weary—that is knowledge to the mind.\*

Similitudes are often presented in an abbreviated form: as where it is simply stated that one thing resembles another, and the mind is left to trace out for itself the points of comparison. At other times they are enlarged upon, and

\* *Analogies* are another species of similitudes, in which the comparison is between *relations* and not between *things*. In analogy we must always have at least *three* things, because we must have two *relations* which cannot otherwise be obtained. *Simple resemblance* may be traced between *two* things, as when we say, "Ice is like glass," but here there is no analogy. The examples of simple and compound similitudes above given are *analogical*. Comparisons between things, and comparisons between the relations of things, are however, often blended. Things are so connected with their relations, that the comparison once introduced, is naturally and often insensibly extended to both. It then constitutes what is termed an *allegory*.

drawn out in the form of short historical narrations, whether fictitious or otherwise, or in that of accurate and striking descriptions of natural objects, presenting to the mind finished pictures, and requiring nothing but an application. Thus, when it is said, "As the apple-tree among the trees of the wood, so is my beloved among the sons," the comparison is quite complete; yet it may be carried out more fully by speaking of the delight experienced in being "seated beneath his shadow," and the gratification enjoyed in partaking of "his pleasant fruits." Again, when he who keeps the precepts of the Saviour is compared, by him, to "a prudent man, who built his house upon a rock," the comparison is perfect; yet it may be beautifully enlarged upon by introducing the torrents descending upon the house in vain, and by representing it as standing unmoved and uninjured by the overflowing rivers and the stormy winds of heaven.

Similitudes of this latter description are susceptible of a subdivision into the *fabulous* and the *rational*. Of fabulous similitudes we have well known examples in the Fables of Esop, and in Jotham's Fable of the Trees, in the ninth chapter of Judges. In these, different animate and inanimate objects are represented as conversing, or addressed,\* and as performing the actions of men. Rational similitudes consist of narrations of things that are natural and possible—things which did happen, or might have happened—and are thus distinguished from the fabulous; for the former, whether feigned or not, might be true; while the latter are necessarily false, it being impossible for brutes or trees to speak.

There is yet another species of similitudes, called *symbols* or *iconisms*, (from *eicon*, an image.) Here the object used for the purpose of comparison is substituted for that which it represents. This seems to be what constitutes a symbol. These are found chiefly in the prophetic writings.

Concerning the purpose for which similitudes are employed, we have to observe that it is for illustration. It is a common error, and a very great one, that the use of figure necessarily involves a subject in doubt and obscurity. On the contrary, nothing tends so much to elucidate and explain as appropriate similitudes or comparisons, which communicate to the mind more perfect and determinate ideas of things before unknown, by comparing them with those with which we are already familiar. Indeed, in this respect they far surpass any literal language, as is evident from several considerations; as—

1. They are found by experience better fitted to communicate instruction to the infant mind. Thus if I want to elucidate or make plain to a child the prudential maxim, "Do not undertake more than you can accomplish," by what naked arguments, or logical process of reasoning, can I succeed so well as by the use of some simple and striking comparison?—as, for instance, the following from Epictetus: "A boy discovering a jar with a narrow mouth, which contained some figs, thrust his hand into it, and seizing as many as he could hold endeavored to withdraw his hand, but found himself unable. Grasp but half the quantity, cried a person who observed him, and you will easily succeed." Or if we would enforce and explain the moral precept, "Indulge not extravagant desire," where could we find any literal language capable of effecting this object in so perfect and brief a manner as the familiar fable of the Dog and his Image? "A hungry dog having obtained a large piece of meat at a butcher's, was carrying it in his mouth across a narrow bridge; but seeing his own image in the water, and supposing it to be another dog carrying a piece of meat, he attempted to lay hold of the imaginary prize, and in doing so lost what he already possessed."

2. They have been found to be better adapted to the infant state of society. We would suppose, indeed, from analogy, that the method or means of instruction, best suited to a child, must necessarily be best adapted to man, in a state of incipient civilization, where the intellectual faculties are just beginning to be

\* Those similitudes in which irrational creatures are addressed as though they were rational, even although they are not represented as replying, are properly classed with the fabulous. Of this kind is the Epilogue of Cyrus, sent to the Ionians, who, after having at first rejected the proposals of accommodation offered by Cyrus, became more submissive after some reverses of fortune, and sued for peace. "A piper," says he, "on the sea shore seeing some fishes in the water began to play, in order to allure them to land; but finding them insensible to the music, employed a net with better success. When taken, they began to jump about upon the shore; but he observed to them, It is unnecessary now to dance, as I have ceased to play."

exercised in the pursuit of knowledge. And when we examine the early records of nations, we find their first teachers invariably clothing their instructions in the familiar language of similitudes. Thus the Fables of Æsop formed the first step towards the literature of Greece, and were, no doubt, regarded by the people of that age, as a very serious and useful composition. Thus too, picture-writing, and hieroglyphics, formed the early written language of Egypt, of China, and of Mexico; and hence, also, the aborigines of our own country are so much addicted to the use of comparisons. It is evident, then, that a mode of instruction so well adapted to the infant mind, and the infant state of society, must be pre-eminently calculated to elucidate, explain, or illustrate. But we would notice,

3rdly. That they abound in the sacred writings more than in any other writings whatever; and as these are intended to be understood by the humblest as well as the most exalted capacity, this circumstance furnishes another proof that they possess, in a higher degree than any literal language, the power of elucidation. When drawn from Nature, they have also this additional advantage, that in all ages of the world they have the same meaning, Nature being always the same. For example, when the Saviour is compared to a lamb, there is presented to the mind a more beautiful and perfect image of his character than could be afforded by any literal description; and this representation is unchangeably true, for a lamb has been at every period, what it will always continue to be, the emblem of gentleness and innocence. Again, when he is called "the Sun of Righteousness," what other expression could, in so few words, communicate an idea so brilliant, so sublime, and at the same time so easy of apprehension, and so unchangeable in its meaning?

It is also worthy of remark, that the frequent use of similitudes, or parables, constituted one of the most striking traits in the character of our Saviour, as a teacher. He who "spoke as never man spoke," in preaching the gospel to the poor, and adapting his instructions to the ignorant, opened his mouth in parables, and, with the hand of a master, drew from Nature those charming pictures with which his discourses are adorned, and which are at once inimitable in design, and unrivalled for simplicity and beauty.

While, however, we thus clearly perceive that the effect and intention of parables, or comparisons, is to illustrate, or make plain, we are aware that there are some passages of Scripture which seem to favor the idea that they are intended to obscure and conceal. For instance, we are told that Jesus taught the people in parables, and explained every thing to his disciples in private. But that we may have the matter fairly before us, we will here quote a part of Mat. xiii. to which chapter we shall particularly advert, and to the consideration of which the preceding remarks are in some degree introductory.

*New Version*—Matthew, sect. vii. verses 10-17.

10 "Then the disciples addressed him, saying, Why do ye speak to them in parables?  
11 He answering, said to them, Because it is your privilege, and not theirs, to know the  
12 secrets of the reign of heaven. For to him that has, more shall be given, and he shall  
13 abound; but from him that has not, even that which he has shall be taken. For this reason I  
14 speak to them in parables, because they seeing, see not; and hearing, hear not, nor regard;  
15 inasmuch that this prophecy of Isaiah is fulfilled in regard to them: 'You will indeed hear,  
16 but will not understand; you will look, but will not perceive. For this people's under-  
standing is stupified, their ears are deafened, and their eyes they have closed, lest seeing  
with their eyes, hearing with their ears, and apprehending with their understanding, they  
17 should reform and I should reclaim them.' But blessed are your eyes, because they see;  
and your ears, because they hear. For, indeed, I say to you, that many prophets and right-  
eous men have desired to see the things which you see, but have not seen them; and to  
hear the things which you hear, but have not heard them."

From this passage and some others it appears evident, and we are of course quite willing to admit, that the parables of the Saviour did, in certain cases, tend to veil the truths he taught, and confuse the minds of those who heard him. And here, then, we are presented with this interesting question, *How does it happen that similitudes, which are plainly calculated and fitted for illustration and explanation, become a means of involving the mind in uncertainty and confusion?* This we shall now endeavour to answer.

R. R.

(To be continued.)

## THE FIGURATIVE USE OF BAPTISM.

(ROMANS VI. AND COLOSSIANS II.)

1. IN the Bible we have the circumcision of the flesh, and the circumcision of the heart. The first is literal, the second is figurative. We have no account of the circumcision of the heart till after we read of the circumcision of the flesh. This is equally true of baptism. In the New Testament we first read of the baptism of water in the river Jordan, and then of the baptism of Spirit and fire: "I indeed baptize you with (or in) water, he shall baptize you with (or in) the Spirit and fire" (Matt. iii. 11.) This is John's literal and figurative use of baptism.

2. Christ also uses baptism both literally and figuratively. In his conversation with Nicodemus, he spoke of baptism as a birth: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John iii. 5.) In anticipation of his sufferings and death, or descent into the state of the dead, he speaks of them as drinking a cup, and being baptized: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (Matt. xx. 22-23.) He also used baptism in the same figurative sense in which John used it in reference to the overwhelming effect of the descent of the Spirit on Pentecost. Acts i. 5, "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence."

3. The Apostle Peter, in speaking of the miraculous descent of the Spirit upon the Gentiles as upon the Jews at the beginning, quotes the words of the Lord, spoken to the apostles before his ascension: "Ye shall be baptized with the Holy Spirit" (Acts xi. 16.) Thus the Apostle agrees with John and Christ in using the word baptism in reference to the miraculous influence of the Spirit, as connected with the Jews and Gentiles at the time of their introduction into the kingdom of God.

4. Ananias spoke in figurative language when he commanded Saul to "arise and be baptized, and wash away his sins" (Acts xxii. 16.)

5. But Paul, the Jew and apostle to the Gentiles, abounds more in the figurative use of baptism than all other sacred writers and inspired speakers in

the New Testament. His references to the figurative use of baptism are sometimes to the action, or mode, as it is usually termed—sometimes to the design, and at other times both to the action and design, as follow:

1. Baptized into his death.
  2. Buried with him by baptism into death.
  3. Planted together in the likeness of his death.
  4. Risen with him (Rom. vi. 1-5; Col. ii. 12.)
  5. But ye are washed (1 Cor. vi. 11.)
  6. Baptized unto Moses in the cloud and in the sea (x. 1.)
  7. Baptized for the dead (xv. 29.)
  8. Put on Christ (Gal. iii. 27.)
  9. That he might sanctify and cleanse it with the washing of water by the Word (Eph. v. 27.)
  10. Washing of regeneration (Tit. iii. 5.)
  11. Having our hearts purified from an evil conscience, and our bodies washed with pure water (Heb. x. 22.)
- Now the design of the above is to ascertain with certainty, not only the subject, action, and design of Christian baptism, but also the true import of Rom. vi. and Col. ii. Of what baptism does the Apostle speak? Of water, fire, sufferings, or Spirit? No one answers fire or sufferings; but some say spirit, and many say water. Let us see who is right.

I. The Apostle does not and cannot mean the baptism of the Spirit.

1. The baptism of which the Apostle speaks, is connected with a death unto sin, or deliverance from sin, but John's disciples and the disciples of Christ were saved from their sins before they were baptized with the Spirit. The baptism of the Spirit was the subject of promise by John and Christ till Pentecost, then, for the first time realized. (Matt. iii. Acts i.)

2. The baptism of Rom. vi. is a baptism unto Christ; but the Samaritans and Ephesians were baptized in, or into, the name of the Lord Jesus, before the Holy Spirit fell on them; therefore, they were not baptized into Christ with the baptism of the Spirit. (Acts viii. and ix.)

3. The baptism of Rom. vi. and Col. ii. is represented as an act of faith and obedience on the part of the subject of it, but the baptism of the Spirit never was such an act, therefore cannot be the baptism of which the Apostle speaks.

4. But the last and most of all, the Pædo-baptist interpretation is superlatively ridiculous. Sprinkled into Christ! Sprinkled into his death! Buried with him by the sprinkling of the Spirit into death! Buried with him in sprinkling, and washed by sprinkling!

II. The Apostle certainly means water-baptism.

1. The death unto sin and burial in baptism agree with the action and design of John's baptism, which was "in

Jordan," in "much water," and for the "remission of sin."

2. Baptized into Christ, the death to sin, and the faith of the operation of God, agree with the teaching of Christ in the commission — baptizing them (*eis*) into the name of the Father, and of the Son, and of the Holy Spirit. He that believeth and is baptized, shall be saved.

3. This interpretation agrees with the teaching of the apostles and evangelists. They commanded the Jews to be baptized "for the remission of sins." They baptized the Samaritans into the name of Christ. They taught the eunuch to go into the water. The Ephesians and Galatians were baptized into, and put on Christ, in baptism.

J. J. T.

## OFFICERS OF THE CHRISTIAN CHURCH.\*

### POSITIVE QUALIFICATIONS.

1. IN the first place, according to the order of the Apostle, the bishop "must be the husband of one wife;" or, as we understand it, have but one wife—that is, at a time. This was very important in an age of the world when polygamy—the having a plurality of wives at the same time by one man—was universally prevalent—permitted by the laws of all nations, and even among the Jews by the Lord himself, who connived at it, and "winked at those times of ignorance." But as the Christian system permits the having of but one wife at a time, the practice is forbidden by it, particularly the bishop, on whom it must have a deleterious and immoral effect; and also being an officer so prominent and influential, that his example must exert great influence on those under him. In countries where polygamy is now tolerated, this qualification is as necessary to be attended to at the present time as it was then; and is necessary now, even in our own country,

where polygamy is forbidden by law, in the case of a man seeking this office who is guilty of bigamy, and has two or more wives living at the same time.

2. "*Vigilant*."—We will first give the definition of the original term here, (the Greek) as it will greatly aid the reader in understanding the translation. *Vigilant*, then, means sober, temperate, circumspect, prudent, connected with watchfulness. It implies prudence in actions, words, conduct, and a constant and vigorous watchfulness, both of the elder's own self, and those over whom he is placed—to see that his and their conduct always corresponds as much as possible with the Word of God in all things. The importance of this in a bishop will be readily seen. Hence it is said of them, "They watch for your souls, as they that must give account;" and to them, "Take heed to yourselves, and to all the flock over which the Holy Spirit has made you overseers," and "watch and remember," &c.

\* We have only two remaining Essays on the Qualifications and Duties of Officers in the Christian Church, from the pen of J. R. H. It is our intention to give them in this and the April numbers. We anticipated being able to complete the series in our last volume, but this we could not accomplish. We recommend every young brother who may be lawfully and

honorably aspiring to fill an important office in the church of Christ, to peruse these valuable and instructive essays: Let all those who take part in the public exercises of the church, act under the influence of the same spirit as animated Christ and his Apostles, to lose sight of themselves in seeking to benefit and instruct others.—Ed.

3. "*Sober*"—of a sound mind, sane, sober-minded, temperate, having a well regulated mind, collected, and discreet. From these definitions of the original term, it will be seen that this qualification has reference to the mind or disposition, which must be of the character here referred to. The elder must be "prudent—his mind free from all excessive passions—must, while he would govern others, practice the government of himself." This has no reference to sobriety as regards intoxicating drinks, as that is mentioned in another place; but to sobriety of mind, which is as necessary and important as sobriety of body; as a man may be intemperate in mind and temper as well as in body. Such a man is not fit for a bishop, as he must not be eccentric, intemperate in language, or extravagant in his notions, calculations, and opinions; but must have a well regulated, governed, and balanced mind, and be calm, collected, dispassionate, and discreet.

4. "*Of good behavior*."—Desirous of order and decorum; modest, decorous, orderly, decent, becoming. These definitions sufficiently explain this qualification, and show its importance in a bishop; for without these how can he rule well, exert the influence he ought, and be an "ensample to his flock?" "His conduct must be suited to the dignity and gravity of his function. His visage, his conversation, his dress, his gait, his manners, should be all in keeping with the importance and excellency of his office." The last five words of the above definition are very expressive of this qualification.

5. "*Given to hospitality*"—Kind to strangers, hospitable. It is unnecessary to enlarge on this, as almost every body knows what is meant by hospitality; but its importance in its character of a bishop, may not be so easily perceived. If for nothing else, it would be necessary to show that philanthropic and fraternal disposition which should belong to his character; but when Paul wrote his Epistles to Timothy and Titus, it is probable that the bishop's house was the home of travelling and strange brethren; and who so fitted to entertain them? But we would not have it inferred from this, that these alone are to be the subjects of his hospitality; as it may also have reference to all strangers who may stand in need of it, for some having entertained strangers, have

entertained angels unawares; and an injunction binding on all Christians, is, "be not forgetful to entertain strangers." This might be enough here, but we cannot well pass by some most excellent extracts on this qualification, by an able writer on Primitive Christianity: "In the days of the apostles, inns or taverns were much less frequent than in the present age, and in this country; and Christians were often severely persecuted, and dispersed penniless, and doomed to wander in destitution over the earth; so that there were much greater demands made upon the primitive Christians, than upon ours. Still, the measure of our ability to practice hospitality, and the measure of the demand made upon this ability, is, in this respect, the measure of our obligation. The Apostle intended that bishops should be open-hearted, liberal, social. He knew that an unsocial churl must be, from the necessity of the case, so despicably meagre in all that renders lovely and attractive the human character, as to render it inexpedient to induct into the office of bishop, any person not endued with those attributes of soul which would prompt a man to the practice of hospitality.

6. "*Apt to teach*."—Skilful in teaching—apt or qualified to teach. This is a most important qualification, and without which no man is fit to be a bishop, though he have all the other qualifications. And it is made by the apostle equally important with all the other qualifications. It is just as necessary to the bishop to be "apt to teach," as to be "sober," "vigilant," or any thing else. No one has any right or authority whatever, to lay aside this qualification where it is wanting, and have a man appointed because he happens to have the others, or some of them. Unless a bishop possess it, how is it possible he can obey the command, to "feed the flock of God" with the milk and meat of the Word? A bishop or elder not qualified to teach, would be an anomaly! He must be "apt to teach," both publicly and privately. "Able," says Paul to Titus, "by sound doctrine, both to exhort and convince the gain-sayers." "Having," says Macknight, "good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant." This qualifica-

tion is also implied in the expressions: "Holding fast the faithful Word as he hath been taught," and the "things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also."

7. "*Patient*"—Easily yielding, gentle, mild. This is a qualification so well understood, that it needs but little comment. It is one very essential to Christian character; and upon which great stress is laid in the Bible. It is some thing enjoined upon all Christians, and without which a man cannot be a perfect Christian, much less a good bishop. But its importance in him will readily be seen when we consider its necessity in his daily and constant communications with individuals of various characters, dispositions, &c. with whom he has to do, in the discharge of his official duties. In this, there will be a constant call for patience. In him "let patience possess her perfect work," in order "that he may be perfect and entire, wanting nothing."

8. "*One that rules well his own house*"—To set over, to appoint with authority, to be set over, preside, govern, superintend. This ruling well his house, means his family, particularly his children; "having his children in subjection, with all gravity," adds the Apostle. It denotes "one who has the command of his own house; not by sternness, severity, and tyranny, but with all gravity; governing his household by rules; every one knowing his own place, and each doing his own; and each work having the proper time assigned for its beginning and end." We have here, in this qualification and its adjunct, both the manner and the reason of doing well. The original seems to have reference to order, to keeping in order; an essential thing in ruling well. In the Epistle to Titus, this qualification is comprehended in the expression, "having faithful children." The original of the word "faithful" here means, of true fidelity, firm in adherence to duty, truth, &c. Deserving of confidence, worthy of belief or credit, &c. That character connected with, and the result of being "brought up in the correction and instruction of the Lord:" such children as we term dutiful and obedient. The man who rules well his own house will have such children; and the having such children is an evidence that he

rules well his own house. As a reason for this qualification, the Apostle adds directly after: "For if a man know not how to rule his own house, how shall he take care of the church of God?" The bishop's "gifts for government must be open, tender, patient, wise, prudent, and authoritative care, which a loving parent exercises toward his children. And if a man does not discover these qualities in the management of his own house, how shall he govern the church of God?" No man whose children are bad, wicked, disobedient, unruly, strangers to the house of God, &c. is fit to be a bishop, be his other qualifications what they may.

9. "*A good report of them that are without*"—Bearing witness, testimony, evidence, profession, declaration, public attention by those who do not belong to the Christian community, who are without the church, or in the world. The importance of this qualification can also readily be seen. A man who professes to be a Christian, has generally a good or bad report of the world, according to his character and deportment. Wicked and corrupt as the world is, they generally have a correct knowledge of what is in accordance with Christian character, and what is inconsistent with it; and can judge of its correctness or incorrectness. If a disciple, then, have a bad report of the world, unless he has been slandered, it is generally pretty good evidence that he is not a good man, and unfit to be a bishop. He could not be expected to rule rightly and justly, and could not, of course, be "an example to the flock."

10. "*A lover of good men.*"—Of goodness, or of good things in general. "A lover of goodness will be a lover of good men, and will practice goodness." This is also necessary, because if a man is not such, how can he be qualified to approve that which is good, and reprove, censure, or correct that which is bad? Besides a man cannot even be a good Christian and not a lover of good, as love, and the love of that which is good, are prominent traits in the true Christian character.

11. "*Just.*"—Blameless, innocent, good, upright, righteous, humane, benevolent, benign, indulgent. From these definitions of the original term, we learn what is here intended by the term *just*. It probably not only has



reference to justice in commercial transactions and intercourse—uprightness in dealings with men—but also to an equable character, one having nothing about it superfluous or deficient.

12. "*Holy*."—Pure, uncorrupt, just toward God—performing all the duties of piety toward God. It is rendering unto God that homage, reverence, obedience, and adoration due to him—"rendering unto God that which is God's," devoting to his service whatever of our own He requires. Such a quality is not only necessary to Christian character, and to make a bishop "an ensample to the flock," but is also necessary to the proper and rightful performance of all his various duties.

13. "*Temperate*."—Continent, having the control over one's passions and evil affections. This not only includes the idea of abstinence or temperance in the use of intoxicating liquors, (which is referred to elsewhere,) but also temperance in every thing else besides eating and drinking; temperance of mind in language, the indulgence of the passions, &c. Temperance in eating is as necessary as in drinking, and the denunciations against the glutton are almost as heavy as against the winebibber. One of the best definitions of temperance is, "The moderate use of things useful, and total abstinence from those which are pernicious." The importance of this qualification to the bishop is obvious, as without it he can neither perform his duties faithfully and efficiently, nor be an ensample to those under him.

14. "*Holding fast the faithful Word*."—The reason is added, "That he may be able, by sound doctrine, both to exhort and convince the gain-sayers." That is, he must be sound in the faith, adhering to the "form of sound words." For, without this, how can he teach correctly what is God's will? How can he keep the disciples sound and healthy in the faith? Where a man is not "sound in the faith," he is almost sure to be teaching his own opinions and speculations, instead of God's Word. And one who is liable to be "blown out by every wind of doctrine" is no better, and not fit to be made a bishop.

#### NEGATIVE QUALIFICATIONS.

1. "*Blameless*"—Not liable to be arraigned, unblameable, irreproach-

able; not to be blamed, "one against whom nothing scandalous can, in truth, be alleged." It "cannot signify sinless, because according to Scripture, there is no man without sin, or who is not liable to commit it." This is necessary to a bishop, as he should always be as free as possible from censure.

2. "*Not given to wine*"—Pertaining to wine, revelry, &c. prone to intemperance, drunken. The importance and necessity of this qualification are obvious. An intemperate man, or one in the habit of using to excess intoxicating drinks, whether wine, brandy, whiskey, &c. whether he becomes inebriated occasionally, or drinks regularly and habitually in such quantities as to keep his system always excited by it, and under its influence, is utterly unfit to rule or teach the church of God. How is it possible for such a man to be calm, cool, collected, dispassionate, qualities so essential to a ruler in the church? But what an "ensample to the flock" would such a man be!

3. "*No striker*"—One who is apt to strike, who is contentious, or censorious, or given to reproaches; one who is easily provoked to blows, or in the habit of reproaching, throwing out censures, &c. cannot make a good bishop; for how can he rule impartially and with equity, and be an ensample? It is one "not ready to strike a person who may displease him."

4. "*Not greedy of filthy lucre*"—Not eager for dishonorable gain, sordid. "Not using base and unjustifiable methods of livelihood." A bishop's secular vocation, if he have one, should be in keeping with the dignity, gravity, and purity of his office. The definition above sufficiently illustrates this trait. The "filthy lucre" is "dishonorable gain;" the making of money by base methods, as the distillation and vending of ardent spirits, buying property on the contingency of elections, engaging in lotteries, swindling, cheating, publishing and selling vicious and pernicious literature, &c. The incapacitating quality of such a character, is obvious enough to all.

5. "*Not a brawler*"—Not disposed to fight, not quarrelsome, or contentious, and perhaps a noisy and vociferous scolder. All know what is meant by a brawl. It also includes the idea of being litigious, fond of "lawing," or

disposed to go to law. Not only would such a man be a bad "ensample to the flock," but such a disposition would incapacitate him for "ruling well." How can a man be fit to rule others, who cannot rule himself? Not only this, but the bishop should be "quiet and peaceable; as far as possible, a peace-maker in the church; and, therefore, for this, as well as other reasons, should be himself a peace-maker."

6. "*Not covetous*,"—Nor sordidly fond of money, but liberal, generous; "not inordinately a lover of money or gain; not desiring the office for the sake of its emoluments." If the love of money be the root of all evil, it must incapacitate a man for being a bishop or overseer of the flock. Anciently when bishops devoted themselves entirely to the work, and were sustained in it, supported by the brethren, there were danger of some doing it for the love of gain. Hence the injunction: "Feed the flock of God, taking the oversight, not for filthy lucre." The love of money would also make a man a bad ensample, and incapacitate him for ruling well and impartially; for he would be too apt to be partial to those of the greatest possessions who were able to give him most, and wink at their misconduct.

7. "*Not a novice*"—A neophyte, one newly implanted into the Christian church. Novice means a new convert; and the bishop must not be a new convert. The reason is given: "Lest being lifted with pride, (in consequence of office,) he fall into the condemnation of the devil." Such are but "babes" in Christ, and must come to the "perfect stature" of a man in Christ, before they are fitted to rule. How would babes and children appear ruling in the political affairs, or the families of the world? Before they can do that, they must not only become grown men, but acquire age and experience, must be elders in these. What sort of elders would babes and children in Christ make?

8. "*Not accused of riot*,"—Prodigal, profligate, guilty of luxury, dissolute-

ness, debauchery. We all well know what is meant by riot and being riotous. Such a disposition would unfit a man to be a bishop. Such a character would unfit a man to rule, and render him a bad "ensample."

9. "*Not unruly*,"—Insubordinate, refractory, disorderly, contumacious, lawless. If a man is unruly in the church—will not submit to its discipline and obey its rulers—or is unruly under the civil authorities—or any where else where obedience to law, rule, or government is necessary—he is unfit to be a bishop. One of the best tests that a man is fit to rule and govern, is, that he submits himself to be ruled and governed in all situations and relations that render it necessary.

10. "*Not self-willed*,"—One who pleases himself, self-complaisant, assuming, supercilious, arrogant, imperious. Most disqualifying traits! Such a man cannot rule with equity or impartiality, nor will disciples be disposed to yield obedience to him. A disposition of this kind in the ruler is better calculated than almost any thing else to produce refractoriousness. It is a companion of unruliness. "The being self-willed is classed by Peter as among the worst sins of the apostates of Christianity. Even Christ had not his own will. To be self-willed, is to be presumptuous. It leads to tyranny, to schism, to faction, and to many evil works. It is connected with pride, with vanity, with ignorance."

11. "*Not soon angry*,"—Prone to anger, irascible, passionate. Of all characters, such a one would be most unfit to rule. Neither equity nor justice could be expected from such! "A choleric or irritable man is not fit for a bishop. He may expect opposition and contradiction from without and within, and if he has not the command of his own temper, he will disgrace himself and the church, and by hasty and passionate severity, do much harm to the church and the world."

J. R. H.

(To be continued.)

## THE EDUCATION OF WOMAN.

This is a theme of thrilling interest and paramount importance; and the best efforts which I can make for its

elucidation, during a few hours abstraction from an important and responsible profession, shall be devoted to it. Those

who have bestowed upon it the most elaborate thought, will most readily admit it to be fraught with much difficulty. This is not in understanding the true nature of woman, nor in defining her proper sphere of action; nor yet in pointing out the kind of training she should receive. It lies more in overcoming and dissipating the false views which many entertain on the subject, than in presenting true and rational ones. The fashionable, but false and irrational education which she is now receiving, so dazzles the injudicious multitude, that they seem unable to discern between the true and the fictitious, the genuine and the counterfeit. Many, too, seem to attribute what is said of woman in the native purity, simplicity, and excellence of her character, to woman as we too often find her, spoiled and corrupted by the vicious education and example of what may, in reference to this subject, aptly be termed, the *pseudo-civilization* and refinement of modern times. Hence the difficulty of distinguishing woman as God made her—pure, patient, faithful, powerful, and susceptible of the tenderest sympathies—from woman trained by folly, and nurtured by weakness, ignorance, and wickedness—the slave of lust, pride, and envy.

There is a sacredness in her native character, to which we all naturally and irresistibly pay homage, and to which we render a true worship—there are prompt and infallible instincts in her nature, which all men readily admit can give gentleness to her thoughts, charms to her words, and beneficence to her actions; yet few seem to understand and appreciate the true value of "Heaven's last, best gift to man." For few appear willing and determined to give her a proper social, moral, and intellectual elevation in the domestic circle, where love is her talisman, influence her magic wand, affection her gift, and happiness her dower, and by which she would truly be

"A guardian angel, o'er man's life presiding,  
Doubling his pleasures, and his cares dividing;  
Companion of his calmest, happiest hours,  
Dear partner of his home-felt joys and cares,  
For whom, in silent thought, his spirit pours  
Its glad thanksgivings and incessant prayers."

The beneficent Author of our existence gave her to be a help-mate for man, and in how many instances has she

proved herself capable of reaching beneath the lowest depths to alleviate our sorrows, and of soaring above the loftiest heights of human bliss to elevate our joys? And all this, too, with an education below her claims, inconsistent with her natural position, and degrading both to her intellectual and moral nature. Indeed we hazard little, if any thing, in saying, that as there are gems in the depths below, and brilliant stars sparkling in the azure heights above, which man has never yet seen—so there are beauties and excellencies in woman, which the most erudite in her nature have not yet seen. Nor is it saying too much to predict, that as science is daily bringing new facts and truths from the bosom of earth and ocean, and discovering new lights in the dim distance of the sky—so, when the star of woman's influence shall have risen to its true position in the social heavens, new beauties and new powers in her nature will be seen and felt, that will make that star, in brilliance and beauty, inferior to none but the star of Bethlehem.

Were she placed under the influence of that physical, intellectual, and moral culture which her Creator designed her to enjoy, it would not be a difficult work to convince us that she is all that oratory and poetry, in the most elegant periods, and in the sweetest measures, have declared her to be.

Are not such truths sufficient to stimulate woman, and her friends and guardians, to the exertions necessary to place her in her true position, and to qualify her for the discharge of the duties of that station, by a sound and rational education? We think they are; nevertheless, that the subject may be more fully and fairly before the reader, we will present a miniature view of the education commonly received by females occupying what are called the higher stations in society. The colors shall not be brilliant, but strong enough to make the lines distinct. There are, like green spots in the desert, exceptions to be found; but for these, we are indebted, not to the system, but to circumstances which the system could not control.

Truth constrains us to make our first sketches at the cradle. Here we find, in many instances, the result of a marriage which was entered into for mean and selfish ends. This child perhaps

has received by inheritance a feeble constitution, both physical and mental, and a proneness to moral obliquity. But we will presume that no law of our being has been violated or transgressed, and that the babe is all that its fond and devoting parents think it is. How little does that tender mother think that the feelings which agitate her bosom during the period of lactation, are to influence the temper and character of her child. How little does she seem to know of the influence of early habits and associations upon its future character and destiny. She seems not to understand that the food which it receives, the dress which it wears, the air which it breathes, the words which it hears, the smiles and the frowns which it sees on the brow of its mother, and that even the lullaby which quiets it in the evening's soft twilight, all have a moulding power silent it may be, but as effective as the action of gravitation. Heedless or ignorant—she regulates not her own feelings and passions—she suffers it to contract habits by chance, and to form associations at random—she feeds it "with food not convenient for it"—she dresses it, not in accordance with philosophy and reason, but with the fashion; in a word, its whole physical and moral training, till it enters the "school," has been the work of caprice or whim. God has said, "As ye sow, so shall ye reap;" and can we expect, from such sowing, to reap a crop of excellence and bliss? Nay, verily! But we proceed, and by one step pass over the period usually spent at the common or village school, and at the fashionable "seminary" or "institute." She has now finished her scholastic studies, and has a character. Here I borrow the pencillings of a more skilful hand: "Too often that character is a compound of pride, vanity, affectation, and selfishness. She has had what are commonly called 'advantages,' and been taught the whole circle of accomplishments; she left the maternal side and entered the boarding school, and there she has learned a little music—been taught to speak bad French and worse Italian, (while her native language has been almost forgotten)—to trace Chinese figures, and sketch butterflies in Indian fashion—to gild, enamel, draw, embroider, and paint in every style—to waltz, to go through a fandango or quadrille—to ogle, faint, and

languish—to affect sentiment, though she may be too heartless to feel it—to feign sensibility, though her whole soul is absorbed by selfishness. She is educated! She has been led through the whole cyclopædia of the arts and sciences, and gained perhaps a superficial smattering of all. But she has not learned *how to think*; she has perhaps skill for the piano and harp, a memory for words, a taste for display, but she has a soul which sleeps."

For literature, she has no fondness; for knowledge, no love; for improvement, no desire; her mind (with reference to these) is a blank. With a love of pleasure, a taste for display, an ignorance of the world, a conceited opinion of talents and accomplishments, a desire to love and be loved, she goes into society; and here, perhaps, she soon experiences, to her sorrow, the truth of the remark of Lady Blessington, "The whole system of female education tends more to instruct women to allure than to repel, yet how infinitely more essential is the latter art." How to regulate her affections, where to bestow her love, these, alas! have constituted no part of her education; and now she needs such knowledge. She is a belle, perhaps, and shines as such—for this she was educated; money and time have been spent, and health often sacrificed; she has acquired the power to dazzle, but where to give her hand in marriage, and how to perform the duties it imposes, she knows not. She undertakes duties only to neglect them, and incurs responsibilities of whose existence she has never thought, and cannot meet them. Should she fail to catch a beau, and contract, in fashionable language, an advantageous marriage, the whole object of her education and life has failed, and in sourness and disappointment, she becomes an old maid, often the embodiment of curiosity, credulity, envy, ill nature, censorial importance and affectation of extreme sensibility. Finally to become the subject of some revival excitement, and thus passes off the stage of life, without enjoying its pleasures, or discharging its duties."

How different the character and destiny of a rationally educated female! She is cheerful and affable; easy, yet dignified; pious, without superstition, enthusiasm, or ostentation; patient, meek, and resigned; frank and open

hearted; kind and hospitable; her chief aim in living is to spread happiness around her; smiles of benevolence and soft works of kindness make her an object of affection to all; she never outlives the love and esteem of her family and friends, for she never survives her good nature; in short, she is educated for her station. She is the able and kind instructress of her chil-

dren, and a companion to her husband; she is indeed a wife and mother in all the extent of those charming and endearing epithets.

*A perfect woman, nobly planned,  
To warm, to comfort, and command;  
And yet a spirit still, and bright  
With some thing of an angel light.*

J. M. B.

### SACRED COLLOQUY.—No. XIII.

#### THE ANCIENT GOSPEL—ARRANGEMENT, DEFINITION, AND RELATION— TECHNIA OF SCRIPTURE.

*Charles Sanford.*—Great exceptions, Mr. Stansbury, are taken, both by the world and professors of Christianity, to the apparent anxiety of your proclaimers to make converts, and to the suddenness with which they accept of the people for immersion, and still more to the immense deal that is said of this ordinance.

*Mr. Stansbury.*—To the first of these exceptions, viz. *anxiety to make converts*, I would answer, Nothing can be more laudable in those who labor for Christ. To his apostles the Lord Jesus said, "In this is my Father glorified, that ye bring forth much fruit;" and it was the boast of Paul, that he was a debtor, both to the Greeks and to the barbarians—to the wise and to the unwise.

Secondly. That we should desire to make them as suddenly as the nature of the divine institution of Christianity admits, is equally praiseworthy; because obedience to God is certainly not a thing of to-morrow, but of to-day: "To-day, if you will, hear his voice." Again, "There were added to the church, that very day, three thousand souls." Again, "He took him the self-same hour of the night," &c.

The gospel is a matter which may be believed and obeyed very promptly, as was well perceived at the restoration of it, when the instances and samples of conversion and apostolic preaching, recorded in the Book of Acts, were assumed as proper models in all respects. The people were accordingly baptized by night or by day, as the proclaimer happened to be engaged, or they to be prepared; and in this he has been supported and justified by the subsequent practice of all, perhaps, who have since labored in the ancient gospel.

As for the third exception, namely "*The great deal that has been said of the ordinance of immersion*," I would answer, that if regard had been paid to the theoretical arrangement, it is probable that much less would have been said about it, and fewer obstacles would have been thrown in the way of the gospel; for, you will perceive, that in the theory of the gospel, *baptism* has no superior rank—there it has its own place—it is subject to its own proper definition, and stands, and is located, in its own proper relations, and never could be offensive if people knew how to speak about it. But the ancient gospel, like many other things good in themselves, has fallen into bad hands—the hands of those who knew not how to present it to the world with prudence.

C.—The public mind, Mr. S. owing doubtless to many causes, is, even at this late date of Protestant history, strikingly characterised for religious imbecility; so much so, indeed, that we are willing, as you say, to treat many things of God Almighty as *non-essentials*, if we may be but allowed to retain the sentiments of our fathers. Now, how are such people to be approached?

*Mr. S.*—The corruptors and the corruptions of the times make it indispensable, that the long lost, or rather the long disused practices of the apostles, should be introduced on the most prudent plan; and yet, Mr. Charles, I cannot concur with those, who suppose that the proclaimers of the divine message, are to be governed solely by regard for the prudery and prejudices of the parties now in existence.

C.—But, Sir, it is singular enough that while all of your preachers speak

much of baptism, and baptize for the remission of sins, that the convert may receive the Holy Spirit, very few, of all that I have heard, ever respect the ignorance and imbecility of the public mind so much as to commence with faith, and continue his teachings and explanations until he enlighten his audience on all parts of the ancient gospel. I have heard (for you know I am not beyond hearing) you folks, who see something more scriptural in the name *Reformer*, than in the name *Baptist*!—I have heard, I say, the noblest exhortations ever listened to, wholly thrown away, from the fact that the speaker entirely overlooked the state of the case, viz. that his audience were not all informed on the gospel, nor on any particular part of it. Large meetings, too, are held in neighbourhoods where the truth has scarcely been ever heard, and where it is not at all understood. Ministers are assembled, and the proclamations are commenced and continued, while the crowd, old and young, and middle-aged, stand gaping around, wondering at the sublimity of your exhortations to obey a message, a divine message, not one principle, not one privilege of which have they been careful to explain.

*Mr. S.*—What you say of the imbecility of the public mind and of our proceedings, is correct: a man must deal with the men of these times as he would with a child whom he purposes to instruct in the English language or in arithmetic, otherwise he will scarcely obtain the reputation of a *good teacher*, with the men of understanding in these matters. He must begin by carefully enumerating the first principles of the gospel, proving from the constitution of the human mind, from fact, and more especially from the Holy Scriptures, what the gospel message is, and what it required to be, in order to deliver man; showing, at the same time, its perfect adaptation to both our wants and our capacities. And so, having arranged all the terms of the theory of eternal life, to commence a second course of *definition* discourses, which shall contain an entire explanation of every word, from *faith* forward. And so having *arranged* and *defined* the gospel, as we may say, he will then find himself and his audience prepared to enter upon a larger field of inquiry, enriched with the noblest productions of

divine wisdom, power, and goodness. He will find himself and his hearers capable of entering upon a consideration of the immediate and remote relations of the gospel; and he and they, proceeding from arrangement to definition, and thence to relation, will grow together in the knowledge of all that is great and good in Christ Jesus the Lord.

*C.*—And all that is great and good, is in Christ Jesus the Lord!

*Mr. S.* — Blessed be his holy name, and blessed be the name of his God and Father, for ever and for ever! for, with Jacob of old we may say, "I am not worthy of the least of all thy mercies."

*C.*—But, Mr. S. your terms. I thought you were the advocates of pure speech and sound words, that cannot be condemned. You say *arrangement*, *definition*, and *relation*! You have got into too deep water for me; for, while I understand, in some measure, what you mean by the first and second of these terms, of the third, viz. *relation*, I confess myself entirely ignorant.

*Mr. S.* — The gospel, Charles, is a matter of various relations, and the accidents of *arrangement* and *definition* are merely preparatory to the consideration of it in all its own proper and high relations, which it bears to the things and beings of time and eternity.

First — The gospel is related to the great fact from which it is derived, viz. that its author is the Son of God and Saviour of men.

Secondly—It is related to the several parts of which it forms the whole, and is never to be announced without regard to these parts, whether repentance or remission.

Thirdly—The gospel is related to the preceding and preparatory economy of the Law, and has, of God, been made dependent on it for many things, both explanatory, illustrative, and confirmatory; therefore, the proclaimers will do justice to the cause they advocate, only by reverencing the relations which the gospel sustains to that state of things. "To the Jew first," says Paul.

Fourthly — The gospel sustains its own relation to the material universe, and involves its destiny. It is also related to society and the kingdoms of this world, and records the fortunes of them all. But,

Fifthly and lastly — The gospel, the ancient gospel, is related to the divine

institution of the human family; and when the preacher has exhausted all the topics which arise out of *arrangement*, *definition*, and its immediate and superior *relations* to the great truth on which it is based—to the several parts of which it forms the whole—to the Law—to nature, to society, and to the kingdoms of this world—then let him bring it before his audiences, in all the distinguished and grand connections which it sustains in the three divine institutions of the human family, the Law, and Christianity. This will pull it up, as it were, by the roots, and enable the proclaimer to shake forth the deep things of God, until all shall confess and feel themselves buried in the light and glory of divine revelation.

C.—Ah, me, Mr. S. how I have been misled! I thought your gospel was *in the water*; and that the person who restored it, was distinguished for nothing so much as for *calling* people to the water—making revivals, *great revivals*, and upturning *mourning benches*, *anxious seats*, &c. which I understood him to do sometimes with his word, and sometimes with his foot or big toe, just as I would this chair.

Mr. S.—The gospel, brother Charles, is a call to *repentance*, as well as to the remission of sins; but many overlook this, and speak too much of water, and alas! sometimes to bind the world to their own mistakes, vilify and involve their brethren. This, however, always has been, is now, and perhaps still will be, in the present state of things. May God preserve his people from such dishonorable practices!

C. — I think, Sir, I now understand your arrangement, and I confess myself almost exhausted in mustering objections to it; but do not conclude that I am, on this account, conquered. Your account of the relations of the ancient gospel, though general, fills me with astonishment, and opens to me fields for divine inquiry, reflection, and meditation, which I have heretofore never dreamt of; and yet your plan of discussing the things of the gospel, according to the three divine institutions, is truly apostolic, as I can see from the New Testament. The Epistle to the Romans, I perceive, is founded upon the very fact of the existence of these institutions; and the human family with Adam, the Law, and the Gospel with Christ, constitute the very body of

the letter: while the Epistle to the Hebrews, &c. may be considered as a discourse upon the Law and the Gospel exclusively. Adam, Moses, Jesus—their natural and official character, with the economies which have been ushered in by them, I knew to make up the body of divine revelation; but the connection of your simple looking theory, with these grand things, I had not perceived.

Mr. S. — Yes, and it must have appeared to you, that those proclaimers who strike into this course, whether by chance or design, if they be sensible men, never fail to make the most instructive communications — because, having chosen their topic, they give themselves plenty of room, and have the fairest opportunity of approaching their subject gradually, and by things which we know, to hold up the wonders of the gospel of Christ. But observation and experience, with united force, compel me to aver that the grand reason why so few are able to speak with ease to themselves and pleasure to their hearers, on these higher relations of the gospel, is, that they will not tie themselves down to the consideration of the more immediate matters of *arrangement* and *definition*. The proclaimer who would lay the foundation on which to rear a superstructure of Christian doctrine, to which his gifts and genius are adequate, must begin with a patient and elaborate investigation of the first principles of the gospel of Christ; otherwise he never can handle, describe, and set forth its glorious relations as they are.

C.—I know not, Mr. S. what more I can militate against your arrangement. They say the Friends deny the resurrection, and that the seceders put repentance before faith; but whether these things are so, I avouch not.

Mr. S.—The Friends do not deny the resurrection, but only entertain peculiar views of it; and if the seceders put repentance before faith, it is because of another error, viz. the putting of the Holy Spirit before both. But if man is the machine which these unhappy people represent him to be, and dependent for faith and repentance on special operations, then I see not that it is of much importance which comes first, though it does appear to me most inexplicable, how any should repent of sinning against a power, the existence of

which has not been recognized or believed in.

*Mr. Locke* observed, that it would be highly gratifying to himself to hear *Mr. S.* on the various relations which the ancient gospel sustained to the subjects he had specified; but he could not, he said, forego the privilege which he was sure all would reckon it, of hearing him on *definition*. He had heard a great many things said on faith, &c. but these matters, he avowed, had never been fully explained in his hearing, according to the order which they held in the theory of the ancient gospel. Futurity, he hoped, would afford abundant opportunity of mounting up to the consideration of the more remote matters of *relation*, &c. but all present were young in the gospel, and the lessons required to be orderly and easy, and the teacher patient.

*C.*—Do your laws of *arrangement*, *definition*, and *relation*, brother *Stansbury*, give birth to anything remarkable, in regard to the proclamation of the ancient gospel?

*Mr. S.*—They do; they give birth to a very obvious classification of our labors. We are not all adequate to the same things, as the Roman poet has observed; and as some of our laborers are young, some weak, some slow to learn, and some ineloquent, such are equal only to the arrangement of the gospel, or they speak of it by the fire-side.

A second class, by reason of use, experience, and their superior gifts, have made themselves masters of arrangement and definition, and therefore speak in public of the great and saving terms of the gospel with profit. While a third class, like Paul, filled with the whole revealed counsel of God, are various and profound in all the relations of this most holy message of saving health to man.

"I am just now reminded of a striking difference between the writings of Paul and those of the other Apostles, which suggested itself to me some time ago," said *Mr. Locke*. "Not one of them has instituted a single inquiry into the higher relations of the gospel, while Paul, in every letter, is constantly comparing and contrasting the institution with all the former economies of God—running parallelisms, tracing differences, and pointing out resemblances—separating, defining, and handling all

its immediate, remote, and most recon-dite relations, with the facility, vivacity, and fulness incident to a genius of his prodigious wisdom, and his high, and noble, and peculiar temperament."

*Mr. S.*—The education of Paul, at the feet of Gamaliel, by whom he says he was accurately instructed in the Law, as well as in all the subtleties and questions of the times, sufficiently accounts for the difference which you have noticed. But though his letters are more argumentative, they are not more exalting and divine than the holy and heavenly epistles of Peter, James, and John, the fishermen.

To illustrate: while the saints were passengers, the eleven were like sailors in the vessel of the everlasting gospel; but Paul, under the Great Captain, Jesus the Son of God, held the distinction of pilot, and steered the ship, while she moved warily between the rock and whirlpool of corrupt and false religion, exposed to the bars, breakers, and quicksands of Jewish subtleties, and the false science of the Greek and Roman rhetoricians, poets, philosophers, and statesmen.

*C.*—Well, *Mr. S.* how would you, *cæteribus paribus*, bring out a young man, such a spirit as Paul, in the grand things and doings of Christianity?—Would you send him to college?

*Mr. S.*—I would; but it should be to the holy apostles and prophets, the church, Jesus Christ himself being President, and he should then and there be taught first to commit the Sacred Oracles, from Genesis to Revelation.

*C.*—What! commit the whole Bible, Old and New Testaments?

*Mr. S.*—Every word of both of them.—I repeat, every word of both of them.

*C.*—What then?

*Mr. S.*—Then he should prove, by practice, whether the lessons had done himself any good. If they had, he should finally be permitted to instruct others; and if he possessed the noble emulation of Christ and Paul, and his bosom confessed their aspirations after immortality, he might then practice their enterprise—go abroad in the earth, bring forth fruit, and turn the world to God.

*Mr. Locke*—I beg your pardon, brethren—we must correct our wanderings: these are pleasing themes, but we are here to listen to *Mr. Stansbury* on the subject of definition. We must have



something particular on this head, let what will come afterward.

Mr. S.—Brethren, I am prepared, but before we make our *entre*, let us glance back upon the important truths developed in our former conversations.

First—"Order is heaven's first law," and we have seen that it was, according to our theory, the apostles preached the salvation of our Lord Jesus Christ; also, that although Cornelius received the Spirit before baptism, yet did he not receive it before faith, nor did Peter preach that he should. The case is an anomaly, engendered by the circumstances of the times; but exceptions break not up the authority of general laws—they only keep them from being universal, and there are few universalisms either in nature, society, or religion.

Second—We have seen that this being true, other arrangements of the gospel principles must be false, having no foundation in the Holy Scriptures.

Third—The error of one party, religious establishments, is shown to be in the foundation; in other words, the errors of sectarianism are important and essential—not necessary and non-essential, as is very generally supposed and taught.

Fourth—It has been proved that all parties are ultimately the same—in other words, that notwithstanding apparent differences, Calvinists and Arminians are really one in regard to doctrine, both starting with the same error, viz. that spiritual operations are necessary to faith. This, it has been observed, is the common error of sectarianism.

These, then, are a few of the important truths already demonstrated by that simple, beautiful, and orderly thing, styled the Ancient Gospel. And though this theoretical method of testing and measuring the pretensions of popular gospels is novel enough, yet it is the most certain, definite, and lucid, that has ever been invented. Indeed we may say, that former methods of exposing error were those of ridiculing it; but the practical administration of baptism for remission and for the Holy Spirit, has introduced a light which has rendered every thing unnecessary but to speak the truth in love, that posterity may taste the blessings.

C. — Mr. S. does not this discovery bear an interesting relation to the un-

derstanding of certain passages of Scripture, especially those which relate to the arrangement of the gospel?

Mr. S.—It does. It has made crooked things straight; and though there is not such a thing in the sectarian world, yet it is demonstrated in the ancient gospel, that man received the Holy Spirit after baptism and on account of belief, but not to produce belief, nor before baptism.

But still further, in relation to the Holy Scriptures, I would observe that conversion, righteousness, translation, regeneration, faith, justification, repentance, reconciliation, baptism, remission, salvation, glorification, judgment, redemption, purged, cleansed, washed, illuminated, born again, Spirit, resurrection, covenant, perfection, propitiation, sacrifice, obedience, gospel, renewing, eternal life, quickened, called, hope, holy, faithful, sanctified, elect, election, &c. are words which may be regarded as the *technia* of Holy Scripture, without a knowledge of which it would be impossible to understand and teach the gospel of Christ.

Now the arrangement of the gospel is of admirable use in explaining all these terms, and, consequently, of settling all disputes about their import and the extent of their import. I say extent, for, as will be shown immediately, some of them have greater latitude of meaning and application in the Holy Scriptures than others.

If the six items of faith, repentance, baptism, the remission of sins, the Holy Spirit, and the resurrection, according to an elegant division of which they are susceptible, be separated into two threes, viz. into faith, repentance, and baptism—and remission, the Holy Spirit and the resurrection—then it may be seen, that the first three are required of man, and the last three are promised and given of God. He requires that all men should believe, repent, and obey; and on these conditions grants remission and the Holy Spirit, with the promise of a glorious resurrection, if we continue steadfast in the faith, and be not moved away from the hope of the gospel, with all the benefits in this life, as the Catechism says, which either accompany or flow from justification, adoption, and sanctification.

Now the arrangement of the gospel, and this division of the arrangement, explain the *technia* of Christianity.

But before explaining these, let me show you the relation of this *theory*, and the above division of it, to the fundamentals of the institutions of Christ.

It is the purport of nature to communicate and sustain life, and the purport of religion to communicate and sustain righteousness — for life and righteousness are the two ends of those great systems; but men, as the Catechism has it, by the fall, were brought into a "state of sin," &c. and therefore the Christian religion, contemplating all men as sinners, purposes to destroy sin before righteousness is communicated or can be sustained in man.

In regard to sinners and sin, then, six things are to be considered—the love of it, the practice of it, the state of it, the guilt of it, the power of it, and the punishment of it. The first three relate to the sinner, the last three relate to sin. Now faith, repentance, and baptism relate to the first three, viz. the love, the practice, and the state of sin; and remission, the Holy Spirit, and the resurrection, relate to the last three, the guilt, the dominion, and the punishment of sin. In other words, brethren, to let you see the beauty and wisdom of God in the erection of the gospel theory — faith is to destroy the love of sin, repentance to destroy the practice of it, baptism the state of it — pardon to destroy the guilt, the Spirit to destroy the power, and the resurrection to destroy the punishment of sin! So that the last enemy, death, must be destroyed.

Mr. *Locke* exclaimed that, "in this whole matter, the wisdom, like the goodness and power of God, was truly admirable! That each of these items, in the arrangement of the gospel, pointed to one special article in the destruction of sin, is a thing," said he, "which I have not antecedently understood. I admire it, and feel more and more confirmed in the immense value of that theoretical inquiry which distinguished the restoration of the ancient gospel."

As for Mr. Charles, the exposition almost disembowelled him of his sectarianism, and he cried out, "Is not a *change of action*, the thing to be gained in the conversion of the sinner?"

Mr. S. — You have hit it, brother Charles; you have hit it! That is the mark, my brother — that is the mark. It is in religion, as in medicine — the point to be gained is a *change of action*.

Yes, the skilful preacher, like the skilful physician, labors to obtain a change of action; and thus a change of *action* and a change of *state* are the two marks to be obtained by the religion of Christ, or in the conversion of men: these are the two things that fill the eye of an enlightened proclaimer.

C.—But are there not some of your ancient gospel proclaimers, as you call them, who, like unskilful physicians, heal the disease slightly, and seek a change of state before there is produced a change of action? Or rather, who do not sufficiently appreciate a change of action in this affair?

Mr. S. — In medicine, whenever a change of action is obtained, the patient passes from a state of *disease* to *convalescence*. Hence the high value of all those articles in our *Materia Medica*, which go to change action; hence, also, physicians say, the value of calomel, which is prized on account of its real or supposed powers to change morbid to healthy action. But

"When doctors disagree  
Disciples then are free:"

so I do not wish you, brethren, even to imagine what are my own sentiments in regard to calomel, or that I wish to teach you to fall in love with it, or any other medicine; if you are well enough, let *well enough* alone.

There are, however, two remarkable uses of this article among physicians. In the theory of medicine it is distinguished among local stimulants, as a specific sialogogue—that is, a medicine which affects the salivary glands, or which has the power of producing salivation; and of this class of stimulants calomel is the most powerful and extraordinary.

It is also a powerful drastic—that is, it operates as a purgative, and is much esteemed on this account, because it is supposed to change the morbid action of the stomach and bowels while in operation, and to introduce the patient into a state of convalescence; or a state in which the physician may with safety begin to edify and build him up.

To produce salivation, it is given in small doses. As a purgative, the famous Dr. Johnson administers a scruple; and a distinguished physician informed me that he did, without a scruple, administer, when necessary, sixty grains, which are three scruples, all at a

mouthful—and this, too, four times in succession, within a few hours! — carried it all off in the course of the day by other preparations, and raised the patient.

But now, to answer your question, brother C.: as there are physicians who, from ignorance and inexperience, know not the precise quantity necessary to *change action* in the case before them—or who know not that a change of action is the point to be gained—or who, having gained it, know not how to improve it, and do mischief—so, also, there are unskilful preachers, who cannot administer the things of the gospel so as to *change action* — or who do not know that change of action is sought for—or who, having gained it, do not know how to improve it. And this is the character, not of the ancient gospel preachers, so much as of the popular preachers everywhere throughout Christendom, many of whom are unskilful physicians—are either dabbling in small doses,

which keep the people in a state of salvation — or rash empirics, without the wisdom necessary to perceive and improve the advantages their nostrums have secured.

“Brethren,” said Mr. *Locke*, “take the Saviour’s advice to his apostles—let us condescend to be directed by Him, and ‘let them alone.’ Mr. *Stansbury*, will you please show us how this theory of the gospel is useful in sorting up the *technia* of Scripture, as you have styled certain words, about which there has been such strife?”

Mr. *S.* — With much pleasure, Sir. You have already seen, my brethren, the interesting relation which the different items bear to the destruction of the love, practice, State, guilt, power, and punishment of sin. Now the *technia* in question bear a relation to the theory, not less surprising than the theory itself does to sin and the sinner.

W. S.

## NOTES OF LECTURES

BY A. CAMPBELL.

### No. XXVIII.—ANALYSIS OF THE SECOND CHAPTER OF ACTS (CONTINUED.)

WE have traced the facts connected with the death, burial, &c. of the Messiah to his coronation, as the point to which the apostles led their audience. The Jews understood what Peter meant by the Messiah, and that when enthroned he was to reign for ever. As soon as they found out where the Messiah reigned, there was a new world opened to them. One idea frequently opens a new world to a man, as the law of gravity did to Newton and all after him. When the Jews heard that the man they had murdered was both Lord and Christ, and was empowered to use the sword of the universe, they saw the full bearings of the question. It was this that touched them to the heart and extorted from them the expression, “Men and brethren, what shall we do?” See how they rise from men to brethren. Mark the answer that Peter gave to this question. He answered it as if all the world, that lived or were to live, were present. No answer ought to be weighed more carefully than this, given as it was by the person who had the keys of the kingdom.

The first word in the answer is, *repent* — not the vulgar meaning of this word, for they had done this already, or they would never have asked the question they did. There are two words in the Greek (*metanetomi* and *metanoia*) which are translated *repent*. Paul uses both these words in the same verse, and thus gives us their antithetical meaning. The radical meaning of the word *repent* is, to change the whole views, and with these the whole course of conduct. The word *reform* is subject to similar objections as the word *repent*, so that neither gives us the precise idea. The original word means a change of views, of purposes, and of conduct, and implies an entire change of our mental and moral views, &c. This reformation is not to be temporary and partial, but must be permanent and include man’s whole being; and has respect not only to this, but also another world. It is, then, with respect to the bearing of this answer upon the destiny of the querists that we will view it. The answer Peter gives is authoritative, for there is no power beyond this. The

Pope claims to be the *only* representative of a Galilean fisherman, and kings have done him homage; hence kings have done homage to the shadow of a Galilean fisherman. The world could not have struck upon a better plan to give honor to a man than this. Why did they select this? Because they supposed that he possessed the keys of the kingdom of heaven. But this kingdom has not massive gates and huge keys; the term *keys*, therefore, is used in a figurative sense. Peter's answer has in it the fates of the world—the fortunes of mankind. He says, *repent*; yet does not mean that we merely see what is the truth, but that we practice it in such a manner that it will produce a simultaneous revolution of views, purposes, and conduct, and an entire change of life.

There are certain things called *catholic*, that is, things that are universally admitted; but any prefix limits their meaning, such as Greek, Roman, &c. But the answer here given is catholic all the world over. All the world acknowledge that baptism, as given by Peter, is significant, and exacts from its subjects a willingness to go through the same process figuratively that the Messiah went through literally; that is, be buried. To do a thing *in* and *into* are different acts. *In* here means by the authority of this great personage, who is Lord of lords, &c. *En, epi, and eis* are used to express this act. Hence you can see the bearings of this answer as given by Peter, and I wish you to note its object. What was this all for? The remission of sins, &c. It would be absurd to take a part of this answer and leave out the rest; therefore, the whole answer is to be obeyed, for the virtue is not in this part or in that part, but in the whole, as it affects our entire destiny.

Three thousand persons obeyed on this occasion, and I presume no speech ever effected so great a revolution in the world. At the giving of the Law three thousand persons fell, to show that every transgression would be punished; here three thousand were saved, showing that every act of our obedience would be rewarded. God has pursued the same course in teaching man his will, that we do in teaching arithmetic to our sons. He has first given us the rule, then an example under it, illustrating it. This was done both at the giving of the Law and Christianity. Here we see three thousand men selected, and the worst men in the world; for they had done the worst act ever done: they were the murderers of the Messiah, at least they were so called by Peter. Now this shows us the power and effect of this answer; for three thousand men never before stood charged with such a crime, and had so little hope of forgiveness. This was the first speech in the kingdom, and the first appearance of the Spirit; and the exhibition of the truth of what the apostles said was so great, and so overwhelming, that three thousand persons could find no fault in it, but were so fully convinced of its truth that they yielded a ready and willing obedience. We have now seen the commencement scene of the new reign, and the great scheme of man's redemption. But the best things in the world have been perverted, and Christianity has not escaped. Men have turned the sweet wine from heaven into gall, bitterness, and fire (the Inquisition), on account of Christianity being corrupted. If we want to find out what Christianity is, we must not suffer ourselves to be led by any thing more modern than the New Testament.

### CHRISTIAN INFLUENCE.

THE Scriptures are, to us, a primary source of influence; and the influence which they impart to the Christian constitutes him, to the whole extent to which he is influenced or actuated by the letter and spirit of revealed truth, a centre and source of divine influence to others. In other words, Christian knowledge gives influence — Christian speech, or the ability to communicate

our knowledge in appropriate and forcible language, gives influence — Relationship gives influence — and even Property or Wealth, when used in accordance with the will of God, is a mighty medium of influence. But these are media of influence only in the proportion in which they are filled and consecrated by the spirit of truth. We proceed to consider other media of influence.

1. *Christian love gives influence.*—When the compassion that bled on the cross beats in the hearts of Christians, it gives a combination and an energy to their efforts almost irresistible. The stern authority of law, the heartless ceremonies of formalists, the whining cant of pulpit affectation, or even the fascinating imagery of the most splendid pulpit eloquence, are feebleness in comparison with the divine might—the softening, the subduing attractions of love. Let it be fully manifest to sinners that Christians love them, and let the truth be spoken to them in love by those who walk in love, and their hearts will be melted and captivated by love. They will not only say, as anciently, “See how these Christians love one another”—but feeling that they are the objects of our Christian love, they will love us and the truth in return; and the love of God in the church will prove a resistless spiritual magnet, by which they will be attracted into a oneness with the church in the unity of the faith, and the knowledge of the Son of God. Love is stronger than death. It is the great principle of reconciliation. Seldom, therefore, will an individual long resist the truth from the lips of one whom he loves. Indeed error, enforced by love, is often irresistible. How important, then, that in order to the conversion of sinners, we cherish the love of God, as not only a principle that gives influence, but as being itself one of the most potent principles of that influence which is spiritual, or which saves the soul.

2. *Prayer gives influence.*—Puny as is the arm of a Christian, yet if in faith he is strong, he wields by prayer a power that moves an arm that governs the universe. The Christian, therefore, prays for all men, subject to the conditions of the gospel. He has the assurance, that when he asks bread, God will not give him a stone; or when he asks a fish, He will not give him a serpent: but that as the unjust judge was moved by the importunities of the widow, so will God be moved by the importunate prayer of faith. How incalculable, then, the power of those influences of which prayer is the medium! In perennial streams they descend from the bosom of God, more numerous than sunbeams, and pure as the water of the river of life. Christians ought, therefore, always to pray, and not to faint, seeing that their prayers are a medium

of divine influence—a divinely appointed means of spreading saving health among all nations.

3. *Christian union gives influence.*—Hence Christ prayed that those who should believe on him through the apostles might be one, that the world might believe. Powerful must be the influence of Christian union, if it is fitted to give faith to the world. In the church a union of individual Christian influence should obtain; and must, when Christians shall act in harmony with the prayer of the Saviour. The energies of all Christians will be combined, sanctified, concentrated. The scattered agencies of good will be collected and made to bear upon the world. Christians and churches will be but the hands, and feet, and mouth of Him who came to destroy the works of the devil—the body of Christ, and members to execute his work. “None of us liveth to himself,” is the expression of the characteristic of members of the united church, in the magnificence of its unity and spiritual conquests. God, and Christ, and the Spirit will make it, through the faith of its members, their habitation; and investing it with unearthly power, will employ it as the organ of a mighty redeeming influence, to recover the world to Christ. Then sectarianism will be a monster of the past, wonderful for its pride, selfishness, and stupidity.

4. *Good works are a medium or means of spiritual influence.*—On this principle we are commanded “to provide things honest in the sight of all men;” and to have our “behaviour honest among the Gentiles, that they may glorify God in the day of visitation,” and that we may “put to silence the ignorance of foolish men.” We are commanded to “let our light shine before men, that they seeing your good works, may glorify our Father in heaven.” Wives are exhorted, by a meek and quiet spirit, to win their unbelieving husbands to Christianity. There is, then, in good works a powerful converting influence. They are the fruits of Christianity. As apples indicate the quality of the tree upon which they grow, so good works attest to the world the divinity of the Christian religion. They also render Christian society inviting. They give, too, to the church, a majesty which is appealing to the conscience-smitten sinner. They attest the honesty of those who

perform them—they give boldness and force to the ministers of the word, in preaching, teaching, exhortation, and reproof—they are an important part of the true riches of the church. But as we are not writing an essay on good works, we shall only add, that as by good works men are to be constrained to glorify God, and as they are made in many Scriptures the conditions of salvation, we should all seek, with the greatest earnestness, to become rich in good works, laying up a good foundation against the time to come, that we may lay hold on eternal life.

When writers of the sects who con-

demn our views of spiritual influence, speak of the moral powers of the church, do they not adopt our views? Or is it a fact, that they contend for a moral influence that has no converting power? If the converting influence is not an intelligent influence, addressed to the intelligence and moral susceptibilities of men, what has the church to do with it? And we might also ask, What has the Bible to do with it? And again, What have missionaries to do with it? And, also, if the converting influence is abstract, why is it, that where there are no Bibles, there are no conversions to Christianity?

A. R.

### THE COMING OF CHRIST.

[The elaborate and instructive essay which follows, from the pen of Dr. Richardson, is on *two of the comings of Christ*, spoken of in the New Testament. We have had it in our possession for some time past, and often promised ourselves the pleasure of giving it a place in our pages. The time has now arrived when we can realize this pleasure. We may remark that the essay was published some three years after the Millerite predictions respecting the second coming of Christ, and the destruction of the world in the years 1843-5, had proved to be without foundation, and covered their author and his adherents with confusion. Bro. R. R. is not a man of one idea merely, but of many, and surveys each with an acute, intelligent, and scrutinizing intellect, to the great edification, as we think, of all who are disposed to receive the precious truths found in the Oracles of God.]

"The value of the following essay," says the Editor of the *Millennial Harbinger*, "does not consist in, nor depend upon, the *comings of the Lord*, of which it treats. This view of his coming upon the mount of transfiguration, has long been entertained by my father and some other brethren, but has not yet gained my full assent. That of his coming to John in the Apocalypse is quite original; and although because novel, it is nevertheless worthy of the profound consideration of our readers. But I have said the value of this essay consists not in the determinations of either of three *comings*, but in its very judicious and excellent views of the peculiar character and style of the Messiah as a teacher, and in the light which it

throws upon many portions of Scripture.—There are not a few who seem to think, that if an author or essayist does not, in every single point, acquiesce in their views of every particular text or question, that there is no excellency, no value or utility in them. We flatter ourselves that we have not many readers of that class amongst our subscribers. I know no man of any note in the world, with whom I agree in every thing; and certainly there is not one in the world who agrees with me in every thing. I neither ask nor expect it. We therefore contend not only for the *right*, but for the *duty* of private judgment; and with a Roman poet we will affirm, "It is right," and we will add, often expedient, "to learn from an enemy"—and certainly from a friend and brother with whom we may not agree in every thing."

To these remarks we cordially assent.

J. W.]

FEAR not from the above caption, gentle reader that I am about to afflict you with an essay of either six or sixty pages upon "the Second Advent." For such presumption I could scarcely hope to be excused by the intelligent, though I write this near the anniversary of *Christmas*, and for a periodical with so significant a title as *The Millennial Harbinger*—concurring circumstances which might well render such a theme appropriate, had not the world become wearied with the numberless disquisitions upon the subject. During the few past years, indeed, it would seem as if most of our religious editors felt themselves obliged, on pain of religious

condemnation, to furnish a constant succession of articles upon this topic; which, too, have been of so vain and visionary a character, that I have imagined their patrons, embodied in the shadowy form of Dinarzade, to have been in the habit of drawing regularly aside the curtains of their editorial couch to whisper softly, "My dear editor, if you be not asleep, I beseech you to tell me one of those amusing stories you relate so well." But I greatly fear they have far exceeded the reasonable number of one thousand and one, to which the story-telling Arabians have been restricted, and that the effect of the whole has been to lead away the minds of men from the simple yet great and precious promises of the Divine Word.

My object at present is to invite attention to certain declarations of Christ, which, as it appears to me, have been incorrectly applied to his final coming to judge the world, or to the destruction of the Jewish institution. These declarations are found in Matt. xvi. 28; Mark ix. 1; Luke ix. 27; John xxi. 22. We quote the passage from Matthew: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." With this the passages in Mark and Luke correspond.

Various interpretations have been given to these passages. Some have supposed the coming of the Son of Man, here spoken of, to be the destruction of Jerusalem, and consequent end of the Jewish state. They imagine that Christ here promises that some of his disciples shall live to see these events, and hastily connecting this with what is said of John in Christ's address to Peter—"If I will that he tarry till I come, what is that to thee?"—they draw the conclusion, that the promise was fully accomplished in the case of John, who is known to have lived until after these events had occurred. Respecting this view we need only to remark, that the promise is to more than *one*. "There are *some* standing here who shall not taste of death until *they* see," &c. And further, that it is here taken for granted that the destruction of Jerusalem was the commencement of the reign of Christ, a proposition of which there is no proof.

Others suppose that the period of fulfilment was that of the coronation of

Christ upon his ascension to heaven, when he might truly be said to enter upon his public reign, and when, as evidence of the fact, he sent down the Holy Spirit to reveal the power and glory of his name. In this case, however, there is no personal appearance of Christ any more than in the former. Here, too, *all* the apostles, except Judas Iscariot, lived to experience the immediate effects of Christ's exaltation to the throne, and the language of promise in the question seems to imply that a few only of the apostles should enjoy the favor of which it speaks.

It seems to me that the direct and obvious fulfilment of this promise is found in the TRANSFIGURATION of Christ, an account of which, in every instance, directly follows in the narrative; a circumstance which of itself suggests and confirms this view. It was natural to expect, for various reasons, that Christ, in the presence of a select few, would take occasion to throw off his disguise, to anticipate the future, and reveal himself as clothed with the insignia of royalty in the glory of his kingdom. This would be at once to confirm and reward the faith of the most devoted of his followers, to enlarge their views of his character, and to enable them to bear a fuller testimony to the world. It would serve to exemplify also that special interest taken by the Saviour in those who truly loved and honored him.

With this view the narrative agrees, for Peter, James, and John were with Jesus when he said, "There be some standing here who shall not taste of death, till they see the Son of Man enter upon his reign," and these three individuals were, eight days after, selected by him to be present at his transfiguration. In the next place, the event itself which they witnessed fully justified the language of the promise. They were to see "the Son of Man entering upon his reign," or, *as* entering upon his reign; that is, clothed in his robes of royalty. They were to see "the kingdom of God come with power"—to view for a moment the power and glory of the spiritual kingdom in the state and majesty of the King. Can any thing indeed be imagined more glorious than the transfiguration? So overwhelming was this display of magnificence, that these three sensible men of mature mind and undoubted courage,

and already familiar with the most stupendous miracles, were completely overpowered, and lost for a time their consciousness and their reason. They "saw his glory and them that were with him." They "feared as they entered into the cloud that overshadowed them, and heard the awful voice of God say, This is my beloved Son, hear him." And that they themselves justly appreciated the importance of this remarkable incident, and understood it to be the fulfilment of the preceding promise, is further evinced by the reference which Peter makes to it when he says: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I delight. And this voice, which came from heaven, we heard, when we were with him in the holy mount." Here he speaks of the "power and coming of Christ," of his "*majesty*," his "honor and glory," as displayed before him in the transfiguration.

It is acknowledged, however, that to this view of the subject there is an objection, derived from the language of the promise itself, which deserves to be considered. It is this: that the language of Christ on the occasion conveys the impression, that a considerable time would elapse before the fulfilment of his words. He says, "There are some standing here who shall not taste of death until," &c. intimating that some—that is, only a few of them, should live long enough to reach the period of his coming. In this view, it seems inconsistent that the event should so soon have followed, or that Christ should have used such emphatic language to announce what of itself was reasonably and naturally to be expected—to wit, that they should continue to live until after eight days. The language, in fact, would then amount to this: "Assuredly I say to you, there are some standing here who shall not die for eight days," which would be absurd.

It seems to me that this objection will be removed when the context is duly considered, and the emphasis placed upon the proper words in the sentence under consideration. The

main purport of the sentence is to promise, not life, but a view of the glory of Christ in his kingdom; and upon this, therefore, the emphasis should rest. The clause, "Shall not taste of death," is incidental merely, and evidently introduced for the sake of association with the previous discourse, a method of transition remarkably characteristic of our Lord as a teacher. The main object is attained without that clause: "There are some standing here who shall see the Son of Man enter upon his reign." But our Lord had just been speaking of the renunciation of life for his sake, and had most emphatically declared that no one could be his disciple unless he would renounce his life. "If any man will come after me," says he, "let him deny himself, and take up his cross and follow me; for whoever will save his life, shall lose it; and whoever will lose his life for my sake, shall find it." He had also just informed the disciples of his own future sufferings and death at Jerusalem, so that their minds were doubtless discouraged, and it was perfectly natural and consistent with the practice of the Great Teacher, that he should, under these circumstances, comfort and sustain them by the promise, that even before death some of them should be honored with a view of the glory which, as he had just declared, would attend him when he should come to judge the world.

As I understand, however, that this view of these passages has been sustained at some length by D. S. Burnet, in the *Christian Preacher*—though I have not seen the article—it will be unnecessary to say more upon them. Indeed I should not have been thus particular in regard to them, unless by way of introduction to a just view of the singular declaration in John xxi. 22, and in order to fix the attention upon that striking feature in our Lord's intercourse with his followers—the special interest which he took in particular individuals.

Of this special regard, the selection of Peter, James, and John, to witness his regal splendor, is a notable instance. Previous to this, indeed, he had distinguished the first as his "Rock," and the two latter as his "Sons of Thunder." Subsequently, they were all "pillars" in the Christian edifice. And it may be observed here, that nothing so well



prepares us to understand the meaning of any action, as a knowledge of the peculiar character of the individual who performs it; just as we are, in like manner, fitted to comprehend the true sense of a writer by a familiar acquaintance with his modes of thought, and style of expression. In the present case, this rule of judgment will apply in each respect, for Christ is the teacher who announces the fact, and it is of him the transaction in question is related. That Christ should thus reveal to a chosen few, the glory of his personal appearance in his kingdom, comported well with his circumstances and with theirs. His disguise of humble humanity might well be removed for a moment, to enlarge their conceptions of celestial glory, and unfold more fully the nature of his mission. To Paul also was granted, at a later period, the privilege of gazing upon the unveiled splendors of the Redeemer, so that his chief Apostles all equally enjoyed those superior advantages of a personal experience, to which they themselves justly appeal in corroboration of the facts and doctrines which they deliver. Yet the congruity of such manifestations with the objects of Christ's mission, detracts not from the favor specially vouchsafed to those who were selected to witness them. Nor, if we consider the circumstances of the case, and the mode of expression peculiar to the Great Teacher, would we expect such an event to be foretold in any other language than that adopted.

We may farther remark, that in order to form a correct estimate of the actions and characters of those whose histories are handed down to us, nothing is so necessary as an ability to enter into the spirit of the scenes described to us. This power belongs to a just and lively *fancy*. Many persons, however, have earnestly discountenanced all exercise of imagination in regard to sacred history, and would closely confine the attention to the simple words of the record. But that there may be a most injurious ultraism on this side of the question, is sufficiently obvious from the consequences to which this view has led. It has introduced a narrow-minded and sectarian bigotry wholly at variance with truth, and has substituted a superstitious regard for words, for the enjoyment of realities. I would not be understood to say that a strict attention

should not be paid to the language of the sacred writings, but only that this should not be exclusive. We may bring the page so near the eye that we cannot read a sentence of it aright, for there is a proper distance at which every thing is best regarded. And it is absurd to reject the aid offered by a knowledge of ancient customs, and of the circumstances of the times and the individuals connected with the events we desire fully to understand. Nor would I be supposed to mean that a critical examination of the language is useless, or even unnecessary. Much is doubtless elicited by judicious investigations of this kind, particularly in regard to accuracy of expression. But this is carried to such an extreme, that men will work out of the text almost any meaning that suits them. They pore over its words and letters—its various readings and acceptations—its meanings, literal, metaphorical, and etymological—they consult lexicons and concordances—dig out the *tap-root* of every word, analyse every compound, and, elaborate what they are pleased to call an *exegesis*, profound as an Artesian well, in which they imagine they have secured the truth. But this is no place for truth, and no one has a right to put truth into a well, especially when they are unable to draw it forth again. The words of an historian are but the body which his soul informs, and of which they are often an imperfect expression. As well might the anatomist attempt a minute dissection of the living human frame in order to discover life, as a theological hyper-critic endeavor to elicit truth by his remote investigation of the roots and elements of language. Life and truth equally depart under the hands of such operators. Would we know life, we must study it in the effects which it produces when surrounded with all the circumstances and conditions essential to its exercise. In a *post mortem* examination, it is not life, but *death* that is our subject. Would we fully understand the meaning of an author, or the interpretation of a fact, we must enter into the spirit of the writer. We must fancy ourselves amidst the scenes, the persons, the transactions he describes. A correct imagination must supply the deficiencies of language—must invest the narrative with all the differences of ancient men and manners, and with all

the circumstances of time and place, and tone and gesture, and all peculiarities of person and of diction, appropriate to the occasion.

It is, indeed, from attendant circumstances that events usually derive their peculiar *character*, and to appreciate the former justly, is essential to a proper estimate of the latter. When any one considers a passage of ancient history according to the letter, without any effort of the mind to encompass the peculiarities of the case, he takes for granted that the men and the times, the thoughts and pursuits, the climate and productions, the heavens and the earth, were just such as are around him, or such as he himself experienced; and in so far as he thus judges he errs, and in the essential points he misconceives his author. It is the man of lively fancy—who can imagine things, persons, and circumstances different from those around him—who is most likely to conceive the case aright, and this often in proportion as he is susceptible of vivid impressions of these differences. It is this freedom of mind, permitting us to look not only *upon* the scenes presented, but *behind* them, which makes profane history often better understood than the Bible, and brings to pass the well known fact, that a free version of the Scriptures—or what at first might be regarded as a paraphrase—proves frequently to be the most full and correct expression of the meaning.

We should adopt the same method of judging the sayings and actions handed down to us by history, as we employ in respect to the words and deeds of those with whom we are personally acquainted. The impressions we at first receive from these are corrected and deepened by a thousand minute circumstances which we can scarcely particularize, but which, like the delicate touches of the skilful painter, give the real expression of truth and life to the features of the character we study, and distinguish it in our minds from a rude sketch or caricature. It is upon the life-like image thus formed in our minds that we may rely, and it is by its means that we are enabled so to judge and estimate the individual, that we can accurately foresee what will be his conduct or his language in any given case. It is only when we can do this that we can be said to have truly understood the character of any one. And it is by this

previous knowledge of character, that mind is so well prepared to judge correctly of the subsequent actions of the individual; just as by becoming familiarized with the style of an author in the first chapters of his book, we learn to anticipate the form in which his thoughts will be expressed, and are prepared to interpret correctly passages which otherwise we might not be able to master. So it is in respect to the works of the Creator. If familiar with some of these, we are better prepared to know the rest. As our knowledge of his works increases, we are better fitted to anticipate his method of working, and such anticipations are unfailing *prophecies*. Thus Leverrier *conjectured* that there ought to be a planet of a certain size and at ascertain distance beyond Uranus, and subsequent observations by the telescope verified the remarkable hypothesis.

It is true, indeed, that with respect to the characters of men, we are occasionally deceived, because men may assume characters they do not possess, and in expecting from them a certain course of conduct in any given case we may be disappointed. Here our acquaintance with their character is as yet imperfect, because they have in a good degree concealed it from our view, and additional experience is required. But the case is far otherwise in respect to the character of God and of Christ. Here we have no concealment, no inconsistency; but, on the contrary, the most perfect openness and unity of character, without variableness or shadow of change. Every advance we make, therefore, in the study of the divine character, prepares us to acquire a more certain insight into its further relations. We may learn from the order of the moral universe to calculate its movements, and perhaps even to predict future discoveries of its extent and grandeur.

But, to apply the views above presented to the case in hand, we have only briefly to consider the character of Christ, as portrayed by the evangelists, to perceive that one of his most striking traits was his love for his disciples, and that in harmony with this feeling, no expression of regard was too marked, no special mark of favor too great, to be vouchsafed to them. With all their sorrows he sympathizes,

and participates in all their joys. With the most intense interest he enters into all their feelings, considers all their wants, and sustains them in all their trials. That he had a greater love for some of his disciples than for others, is also not only affirmed, but clearly evinced by the history.

To consider the conduct and teaching of Christ in the light which this trait of character throws upon them, is truly interesting. A thousand minute circumstances, before involved in shadow and unnoticed, now start into bold relief. Many things, previously unexplained, are now easily comprehended, and the whole character itself derives new lustre from the reflex influence they exert upon it. Of this I might adduce examples from almost every page of the evangelists; but I shall content myself with one, not altogether unconnected with our subject, found in the account of Stephen's martyrdom, (Acts vii. 55.) The characteristic incident here is, that Christ, though surrounded with the joys of heaven, was so deeply moved when the proto-martyr was about to suffer, *that he rose up from the throne of God.* The command of the Father was, "*Sit thou on my right hand, until I make thy foes thy footstool.*" And Paul says, (Heb. x. 12) that Christ, "*for ever sat down on the right hand of God, waiting till his enemies be made his footstool.*" But Stephen cried, "*I see the heavens open, and Jesus standing at the right hand of God.*" He appears to have arisen to express, as it were, to Stephen, his deep interest and sympathy in his sufferings, and so to sustain and strengthen him with the view of his glorious power, that he might triumphantly endure them. Stephen, therefore, as though he still gazed upon his Lord's countenance, beaming with love and pity, exclaims, in his last moments, "*Lord Jesus, receive my spirit.*" Had Jesus remained *sitting* upon the throne, this striking evidence of feeling would have been wanting, and Christ in heaven would have appeared less sensitive in respect to his disciples, than when, upon Gennesareth, he stretched forth his hand to Peter; or when, at the last Passover, John leaned upon his bosom.

If we come now to the consideration of his remark to Peter in reference to John: "*If I will that he tarry till I come, what is that to thee,*" it will ap-

pear obvious that this saying, otherwise singular, may be readily understood in harmony with these views. It will appear perfectly natural that Christ should bestow some special mark of favor on John, who is emphatically called the disciple "*whom he loved.*" From his special kindness to him, a kindness so marked as even to excite envy on the part of other disciples, as shown by the question propounded by Peter on this occasion, we are led to expect some signal evidence of regard in that distribution of offices and privileges, consequent upon the termination of our Lord's ministry. That he should honor Peter with the keys of the kingdom, and yet not signalize his love for John by some suitable token, would appear incongruous, and contrary to expectation. It is accordingly agreed upon by all, that he did intend in this saying to intimate that John should receive a special mark of favor.

A variety of opinions, however, have existed with regard to the nature of the favor granted. Some, at the time, supposed the remark to mean that John should not die, but he himself, with charming simplicity and love of truth, corrects this error. Others suppose the saying accomplished in the fact, that John lived till after the destruction of Jerusalem, which they regard as a "*coming of the Lord.*" They feel authorized to put this figurative construction upon this phrase, because in the Old Testament they find the infliction of punishment occasionally spoken of as a "*coming*" of the Lord. This has always seemed to me a very general, and consequently a very vague and superficial view of the subject. That all judgments are "*visitations of God*" is doubtless true, and that each one, in a certain sense, may be termed a "*coming of the Lord,*" is a proposition, general enough and indefinite enough, in all conscience, to mean—just any thing at all, and consequently, nothing to the purpose.

There is one thought which seems to have been overlooked in the application of such expressions, used in reference to the God revealed in the Old Testament, to the Son of God presented in the New. It is this: that the latter is presented to us as a visible and tangible person, as an *incarnate being*—God in the *flesh*, possessed of a determinate corporeal form, and that

the "coming" of a being thus constituted may and doubtless must be a very different matter from any of those special providential acts, in which there is a simple manifestation of the power or justice of the invisible Deity, by means of any of the various natural agencies through which he works. Hence it seems to me certainly incorrect to regard expressions used in reference to Deity, either in the Old Testament or the New, as equivalent to such as are employed in relation to the Son himself in his own proper character and nature. The "coming of Christ," when the subject of a special promise, can be nothing less than the personal appearance of Christ. We have, indeed, a few promises of a general and conditional character, as when Christ says, "Wherever two or three are gathered together in my name, there am I in the midst of them." "If a man love me, he will keep my commandments, and my Father will love him, and we will come unto him," &c. Again, "If any man will open to me, I will come in and sup with him," &c. But there is no difficulty here, when it is remembered that Christians are the "habitation of God, through the Spirit," that Christ "dwells" in his people "by his Spirit," and that John shared these promises in common with all the disciples, so that nothing of this nature could be intended by the declaration of Christ in question which related exclusively to him.

If the supporters of the hypothesis, that the "coming of Christ" referred to in this and some other passages is the destruction of Jerusalem, could show that this phrase is, any where in the New Testament, directly and distinctly applied to this event, the doubtful and far-fetched argument above noticed would be quite unnecessary. And it would be very singular, indeed, if to such a marked judgment of God, the New Testament writers would fail to make such an application, provided it was at all appropriate under the circumstances. The destruction of Jerusalem was, however, certainly a notable event. It was the subject of particular prophecy, and most important as the breaking up of the Jewish polity, but, in some respects, it has been greatly misunderstood. It is wonderful, indeed, to see how many opinions and systems of opinions, from Universalism, upwards,

(for we may well place this at the bottom,) have been built up with the  *rubbish* taken from the destruction of Jerusalem. But it is a thousand pities that its venerable remains should be disturbed for such purposes. *Requiescat in pace.*

But there are other difficulties in the way, upon this view of John xxi. 22. If we may credit the history and chronology of the period, other apostles, as Simon the Canaanite, and Jude the brother of James, lived, as well as John, until after the destruction of Jerusalem. Indeed, many of the disciples doubtless lived till afterwards, and Christ does not intimate any thing else, in addressing them upon the subject, and forewarning them that, when they should see Jerusalem compassed with armies, its desolation was nigh. In this respect, then, there was no special or peculiar favor bestowed upon John. But the passage under consideration certainly leads us to expect in his case some peculiar mark of favor, not to be enjoyed by the other disciples.

Again, if any thing special was to be vouchsafed to John, it was certainly something which would be really a mark of favor—something which would be regarded as a high privilege and honor. But could we regard the simple fact of his living till after the destruction of Jerusalem in this light? It does not appear that a long life upon earth was at all an object of desire with the apostles. The reverse, indeed, is the fact, for they "counted not their lives dear to them." And could we suppose for a moment that to witness or to hear of the destruction of Jerusalem, would be regarded as an honor or a privilege? If Jesus himself wept when speaking beforehand of this calamity, are we to suppose John, who was also of the Jews, so destitute of those natural and national feelings, that the desolation of his country could become to him a subject of glory rather than of grief?

But I have doubtless said enough of this hypothesis. It now only remains for me to state a view of this passage which seems to me the true one. We have first to remark, that Jesus certainly intimates that John would live until he came. For though there is no absolute promise, but a conditional expression, "If I will," we cannot suppose that our Lord would use language

to excite an expectation which was, in no sense, to be gratified. The language, and perhaps more the manner, adopted upon the occasion, certainly made the impression that John would live until the coming of Christ, which was connected in the Apostles' minds with the end of the world. Hence the rumour that "that disciple should not die." Now the question is: Did Jesus come again to earth before John's death? or, Did Jesus make a special visit to John which he did not make to any other? The Sacred Record answers in the affirmative. Jesus did pay such a visit to John in the Isle of Patmos—a special and remarkable visit, minutely detailed in the first chapter of the Apocalypse, and I am surprised that a view so obvious and simple should not sooner have been taken of this passage.

John did not in this case, like Paul and Stephen, see Jesus in *heaven*. He was not himself caught up to heaven like Paul, either in vision or reality. But he was on earth, in the Island of Patmos, as he seems to take particular pains to inform us (verse 9) at the time of the visit, and he heard behind him a great voice, which announced the immediate presence of the Alpha and the Omega. He turned to see the speaker, and saw in the midst of symbols, appropriate to the special occasion of the visit, one whom he at once recognized as "the Son of Man" (verse 13.) Overcome with the majesty of his presence, and the intensity of his emotions at seeing again his beloved Lord, he falls at his feet as dead. But Jesus laid his hand upon him, saying, "Fear not: I am the First and the Last: I am he that liveth and was dead, and behold, I am alive for evermore."

I am aware that, from the highly figurative character of much of the Apocalypse, some may be disposed to regard this appearance of Christ as unreal; and that, confounding it with the symbols of subsequent portions of the book, they consider it as merely a splendid emblematic vision. If this were even so, it might not be any the less the fulfilment of the intimation given by the Saviour in respect to John. But we must recollect that this visit of Christ is a matter wholly distinct from the subsequent revelations to John, and for a very different purpose. Christ appeared to John to dictate those remarkable letters to the Asiatic churches, re-

corded in the 2nd and 3rd chapters, and here his personal interview with John terminates. This interview took place *on earth*, but the subsequent revelations were made to John when in spirit he was taken up *to heaven*. For it was after the visit of Christ had terminated, that he, still on earth, saw a door opened in heaven, and heard a voice saying, "*Come up hither.*" Previous to this, therefore, the revelation was made to him on earth in Patmos. Subsequently the symbolic visions were presented to him in heaven. Previously the communication was with Christ in person. Subsequently the revelations were made to him by the elders and angels, and not by Christ. The first was Christ's visit to John in Patmos—the second was John's visit to heaven, where he saw Jesus as the slain Lamb in the midst of regal splendor around the throne of God. The first was a visit on the special business committed to the Apostle by the Saviour, the care and instruction of the churches—but the second was a presentation of prophetic visions relating to distant periods of the world's history and to the world at large. We cannot, therefore, too carefully separate matters which are thus so evidently different, as it respects the time, the place, the agent, and the object.

As certainly, then, as Stephen saw Jesus standing on the right hand of God, or as Paul, on the way to Damascus, saw Jesus in heaven when he said, "I am Jesus," so certainly did John see Jesus in Patmos when he said, "I am he that liveth and was dead, and behold, I am alive for evermore." And can we imagine a more apt or suitable fulfilment of the implied promise in John xxi. 22, "If I will that he tarry till I come, what is that to thee?" Peter had already received his promise of distinction—a distinction consonant with his ambitious and enterprising disposition. What was it to him, if Christ should be pleased to distinguish John by a mark of special regard, in gratifying, by a personal visit, that personal attachment so conspicuous in this amiable Apostle? Here, indeed, is a high privilege granted to John; a peculiar favor every way comporting with the fitness of things, and the affection borne by the Saviour to "the beloved disciple." He did survive until the condition of the churches required a

special interposition. He did tarry, till for this purpose Christ came to him in Patmos.

Here, then, we leave the subject to the meditation of the reader, with the additional remark, that this special visit to John is no more incompatible with the declarations concerning the *second* coming of Christ, than his personal appearance to Paul, or his spiritual communion with every faithful disciple in

every age. For these manifestations, however varied and diverse in character and circumstances, are to particular individuals and for special purposes. But the "coming" called *second* is, like the one from which it is thus numerically distinguished, a public manifestation — a coming to the world at large. In this point of view he has not yet come, and will not so come, until the period of the final consummation.

R. R.

## THE SKY.

BY JAMES CHALLEN.

What is man ? we humbly cry,  
As we look upon the sky,  
With its diamond glittering dome,  
Arch of man's eternal home.  
To your starry orbs we turn,  
Where a thousand torches burn,  
Trembling in the azure blue,  
Brilliant bright, of every hue.  
To the wakeful, sorrowing band,  
Speaking of the better land;  
Sending messages of love  
From their burning thrones above.  
Old, familiar faces, *thou*,  
Ever calm and bright as now;  
By thy sweet and sunny smile,  
Anxious cares and fears beguile.  
To behold thy glories shine,  
Shepherds on their hills recline;  
And childhood, in its wildest glee,  
Lifts its tiny hands to thee.  
And the prophet bard inspired,  
By thy kindling warmth is fired;  
Silent, in thy depths profound,  
Circling all above, around.  
Lifting high their wondrous forms,  
Far beyond the reach of storms.  
Shining on, and shining ever,  
Changing, fading, *thou* wilt never.  
Telling us of worlds of light,  
Far beyond our mortal sight;  
Pointing to the brilliant road,  
Which the bless'd Redeemer trod,  
When he left our sinful sphere,  
In thy palace to appear.  
Lights which sparkle on the way,  
Leading to eternal day.  
Windows of that glorious fane,  
Where the happy spirits reign;  
Brilliant blazing on the breast  
Of the Saviour's gorgeous vest,  
Where, in oracles divine,  
Light and beauty ever shine;

Nightly preaching, still and clear,  
To the observant, listening ear;  
Breathing lessons deep and low,  
In their bright, unfathomed glow.  
Springs of sweet inspiring thought,  
From thy holy founts are brought.  
Isles of beauty, clustering shine,  
In thy liquid depths divine;  
Teaching by their majesty,  
How diminutive are we!  
In our little, narrow dell,  
Tenants of the dust, we dwell;  
Chained and prisoned to the earth,  
Which has given our humble birth.  
But the eye which sees thy light,  
Shines with glories not less bright,  
Than thy brilliant orbs now shed,  
On our lowly, humble head.  
And the mind which soars afar,  
To each twinkling, trembling star,  
Less capacious cannot be,  
Than thine own immensity.  
And when raised above this sphere,  
Hence with seraphs to appear,  
Orbs of glory *we* shall shine,  
Spotless, stainless, pure, divine;  
Far above thy might we'll spring,  
Boundless on our tireless wing,  
To those realms of light our own,  
Near the crystal, burning throne.  
*Then* our pavement thou shalt be,  
In a blest eternity:  
In that city seen of old,  
Flashing emerald and gold;  
Where, with mighty seraphim,  
Martyr'd hosts, and cherubim,  
Louder than the thunders roar,  
Choral anthems we shall pour,  
To creation's Lord and King,  
For that princely offering,  
Which hath opened up the way  
To the realms of endless day.

## NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS &amp; MISSOURI.

NO. I.

*(From A. Campbell's Hurbinger, for January, 1853.)*

LEFT Bethany for Missouri October 28th, in company with Mrs. Campbell, a portion of my family, and my agent, Brother Roberts, of Ohio. We sojourned the first night in Wheeling, Va.—the second in Zanesville, Ohio, where we exchanged the stage for the steam cars, via Newark and Mount Vernon for Sandusky City. The day was agreeably spent till within some thirty miles from Sandusky City, when the train of baggage cars immediately before us, encountering some cattle on the road, caught one of them in its cow trap, which so entangled the wheels as to eject the tender from its course, and thereby wholly wrecked four cars, crippling two others. The passenger cars immediately behind, in another train, by a given signal, happily stopped before we ran upon them, and so we providentially escaped farther damage than the loss of time and consequent delay—equal, as the sequel proved, to two days on our tour from home to Bloomington, McLean county, Illinois, not being able to connect, in proper time, with the cars from Toledo, Chicago, to Joliet. At Joliet we were obliged to take the canal to La Salle, and thence a steam-boat to Peoria, whence we took the stage some forty miles to Bloomington. In this journey of 752 miles, we had almost all the varieties of travelling—440 miles by steam cars, 192 by stage, 60 by canal, and 60 by steamboat. At Bloomington and its environs we continued four days. Then by stage 65 miles to Springfield, and from Springfield to St. Louis, Mo. via Alton, 100 miles by rail car and river. From St. Louis, after one day's rest, I left for Hannibal, 138 miles up the river, at which point our labors commenced, being Lord's-day, November 14th.

The incidents of this journey of 1055 miles, from Bethany to Hannibal, were such as ordinarily befall tourists and travellers. There were, besides those named, others somewhat special. Such occurrences are, indeed, already becoming so common, as to call for some special measures on the part of railroad companies or of the travelling community. But the spirit or character of our communities partakes so much of

the boldness or recklessness of the border war era, as to jeopardize neck or limb for the sake of *going ahead*.

Another incident, of the same class, occurred between Chicago and Toledo, which we as happily escaped, through the delay occasioned by that already related. The cars, returning from Chicago to Toledo, ran off the track on Monday, and gave the travellers a rest of eleven hours, in the midst of a prairie, far from any dwelling. Thus we escaped by resting on "the Sabbath" in Sandusky City; for had we not, we should have met them on Monday, and been constrained to wait with them the refitting and backing out of our way.

We also had the pleasure, if pleasure it may be called, of being lost a part of one night in a stage coach from Bloomington to Springfield, the capital of Illinois. The night becoming exceedingly dark, wet, and tempestuous, and the stage lamps emitting but a feeble ray, the driver, having no land-mark in his eye, drove out into the wild grass, and becoming bewildered, dismounted, seized the flickering lamp, and wandered off in quest of a road, fearing some swamp or pit, dug for a railway, which he imagined to be near at hand; meantime leaving us to the mercies of his palpitating team. Unfortunately he got out into an ocean of grass, in which he could find neither land-mark nor heaven-mark to direct his team into the beaten track. Of course our anxiety for his safety and speedy return was as intense as his own. Though needing encouragement myself, I nevertheless endeavored to encourage our fellow-pilgrims, when immediately the winds, as if suddenly provoked, began to blow with fury, and the clouds to pour down their treasures of rain upon us. They beat upon our stage with such violence as to indicate the probability of either affrighting our team, left to their own discretion, or of inundating us through its too numerous chinks. Meanwhile, the safety of our driver became with us an object of thrilling importance, not altogether or exclusively for his safety, but necessarily for our own. Moments counted minutes, while in the alternation of hope and fear, we imagined that we

had lost him, or that he had lost the road. Our suspense in such a crisis of our affairs may be more easily imagined than described. He, however, returned, but not with much more assurance of our deliverance than when he left. Still the question was undecided, whether there might not be some pit, or slough of despond, into which we might be drifted by the winds, or by the precipitance of our team. This was a question which neither logic nor metaphysics, neither history nor chronology, could decide. We were, therefore, literally, sensibly, and every other way, completely in the dark. But when hope was almost gone, a feeble ray from the tempest-beaten lamp gave indications that our driver was plodding his way back; but with what new light upon our destiny, we knew not. He gave but little satisfaction, for, indeed, he had none to give. Leaving the horses to their own discretion, we finally stumbled into the road, and in *eight hours and one half*, wading through mud, we completed *fifteen miles*, and safely arrived at Springfield.

From Springfield we took the rail cars to Alton, on the Mississippi, twenty-four miles above St. Louis, and at eight o'clock in the evening found ourselves safely lodged in the Planters' Hotel, in the midst of this great city of the Valley.

Next day we found out some of the brethren, long and well known to me; amongst whom were old Brother Fife, well known in Virginia and Missouri for his works of faith and his labors of love, Professor Stewart, Dr. H. Christopher, and Elder Samuel Church, pillars of the church in this great commercial emporium.

In order to reach my appointments in Missouri, I was obliged to leave Mrs. Campbell and children to return, after a few days, to Bethany, via Cincinnati, and to hasten to Hannibal, where my labors were to commence. Accompanied by Elder Fife, we reached this flourishing town on Saturday, at one o'clock, after a pleasing sail of some twenty hours.

Before entering upon the details of our visit to this large field of labor, I will retrospect our visit to Illinois. In this great prairie State we made no pause, save that with Brother E. W. Bakewell and the brethren at Bloom-

ington. We had, indeed, the unexpected pleasure of meeting with some of our brethren of the evangelist department during our stay here. Amongst whom was Bro. W. Thompson, formerly of Great Britain, lately of Kentucky, now located at Walnut Grove, Illinois, one of our most intelligent and able teachers and preachers of the apostles' doctrine. Brother Thompson was regarded, when I first met him — at Huddersfield, England, and Edinburgh, Scotland, as well as in Steubenville, Ohio, and in every place where he has sojourned in this country — as a good man, and a teacher that needed not to be ashamed. Brother J. H. Neville, a graduate of Bethany College, of much promise, of good endowments, and of very respectable attainments and scholarship, is also located at Walnut Grove as a teacher in that institution, already in a flourishing condition. We had the pleasure of meeting, also, with Brethren Minier and Ireland, of Walnut Grove, while at Bloomington, as well as with the whole church at Bloomington, on Lord's-day afternoon.

In the morning of the Lord's-day, through the courtesy and liberality of the Methodist ministry and people in Bloomington, we had the pleasure of addressing, in their large meeting-house, a very large assembly of the citizens of that flourishing city; at whose importunity, we consented to address them again in the evening of the same day. We have seldom witnessed a more attentive and interested auditory than that assembled on this occasion.

During our sojourn here, we enjoyed the hospitality of sundry citizens in Bloomington, as well as that of Brother W. T. Major, in its vicinity. Indeed, the new city and its environs is one of the most beautiful localities we have seen in the interior of Illinois. For superb rolling prairies, of great fertility, interspersed with beautiful groves, and for an industrious, intelligent, and I presume to add, moral population, M'Lean county has few superiors in the State.

Brother Warinner, whose hospitalities we so much enjoyed, and Elder W. T. Major, have long been the stay and the staff of the church in Bloomington. There are, indeed, also other excellent spirits in that community, with whom we formed a pleasing, though a tran-



sient acquaintance, through whose influence and coöperation the cause has risen to high consideration in M'Lean county. But there is no place where the thorn and the thistle do not spring up in the soil of our fallen humanity, and teach us that all are not Israel who profess to be the "Israel of God." And so it may come to pass even in Bloomington.

M'Lean county is highly favored with railroads, now in progress, which will make her one of the most flourishing commercial centres of this large, and by concession, the most flourishing State of the American confederacy.

Before leaving Bloomington we delivered an address on the subject of education, general and special, and received a few scholarships towards endowing a chair in Bethany College. We have reasons, and good reasons, to believe that Illinois will, as Missouri is now doing, raise up and establish a chair in the first college in the union created on the Bible and its philosophy of education. She, too, is being benefited by the labors of its graduates, and she needs as many evangelists for her large and rich territory as any other State in the Valley of the Mississippi.

A. C.

## LECTURES ON POPERY.

SINCE our last number was issued, three lectures have been delivered in Nottingham, of a character so novel, and withal so interesting and powerful, that we publish an outline of each for the benefit of our readers, more especially of those who are young, and as yet unacquainted, in a great measure, with the iniquitous practices which are not merely tolerated, but enjoined upon, the disciples of Romanism. The lectures are able exposures of the corruptions and tyranny of Popery. They were first delivered in Italian, and then translated into English.

### THE POPES AND THE BIBLE.

#### LECTURE I.

FATHER GAVAZZI began by saying:—I shall prove, firstly, that the Popes have prohibited—absolutely prohibited—the Bible; and finally, that the Popes have substituted human authority for the divine authority of the Bible.

Light and darkness, God and Satan—both cannot exist together. Therefore the Popes have always prohibited the reading of the Bible. "No," answer the Romish clergy—"no, it is untrue. All exaggeration. Really, no." The council of Bologna prohibited the reading of the Bible—the council of Toulouse prohibited the reading of the Bible—the famous bull Unigenitus prohibited the reading of the Bible—the decree of Pope Innocent III. against the Waldenses—the first general rule of the Judex Expiatorius prohibits the reading of the Bible, as being the greatest corrupter of Chris-

tian morality. Now here are five Popish documents against the reading of the Bible. Can you deny these five documents? If not, therefore it is true what I say, and what I maintain, that the Popes have again and again absolutely prohibited the reading of the Bible. But the Popes have good reason to prohibit the Bible, for under the control of the Bible the Popes could not introduce novelties into the church, and it is only in these novelties that they gain either influence or money. The Romish people say it is not prohibited. They say the Pope gives license for reading the Bible. "License!"—by bishops; license—by the Inquisition; license—by curates; license—by father confessors. License—for reading the Bible! License by the Pope! License! License! No, no, no! I don't need any license for reading the Bible. I have the commandment of God to read the Bible—I have the precept of God to read the Bible—and I do not therefore need a license of the Pope. The Romish people say that the Latin Vulgate of St. Jerome is a good Bible. Oh! you will see in a few minutes how good a Bible it is. I speak of my Italy. In the greater portion of my Italy the people do not understand the Latin language. Very few ladies in my Italy can read it. Many of the Italian priests even do not know the Latin language. A short time ago, on one of my first visits to London, after leaving Dublin, I had an interview with Cardinal Wiseman—Cardinal Wiseman the clever, the learned, and the *humble*—and he told me that the Bible alone cannot be made a rule of faith. It is necessary to have some support—it is too weak—it must be bolstered up with the bulls of the Pope, the sermons and precepts of the holy fathers, the divines, the ascetical writers. Bah! (with an indescribable expression of contempt.) The council of Trent, who form these dogmas, is composed of men—the bulls of the Pope are written by men—the holy fathers were but men—the divines of

Rome are men—the ascetical writers were, are, and always shall be men—every where men, fallible men; and shall I, oh Roman Catholics, substitute the authority of men for the authority of my God—the fallible for the infallible? No, everlastingly no. The pure word of God alone is all-sufficient to make me a good and faithful Christian. But what Bible do they permit to be read? A corrupted Bible—an altered Bible—a forged Bible. I will quote some authorities on the subject, in order that you may judge for yourselves, and you will then not be astonished that the church of Rome has corrupted this divine oracle. One great Spanish divine—Gregory of Valencia—said the Latin Vulgate, in some instances, may be found incorrect, or not exactly agreeing with the original. But it is not very hard to correct it; and it is not necessary to have recourse to the original to correct it. To make the original agree with the Vulgate, correct the original; that is all that is necessary. The second quotation I shall make will be from an eminent Spanish cardinal. He prepared a polyglot edition of the Bible. He placed the Latin version in the middle of a page; then, on each side of it he placed the Hebrew text and the Greek text, and he said that the Latin Vulgate was like Christ crucified between the two thieves. I shall give you only two instances of this bad interpretation. You know the church of Rome claims infallibility; but you are to know besides that it founds its claims on—a bad translation. The passage where Christ says he will send his apostles the divine Paraclete, to teach them everything “I have said unto you,” the church of Rome makes, “I shall say unto you”—thus changing the preterite into the future. What is the consequence? Why, they go on the plea that they see Christ every day—receive his counsel, and shape their dogmas accordingly. They rely on the corrupted text, “I shall say unto you.” For instance, only the other day, Pius IX. propounded the new doctrine of the immaculate conception of the Virgin; yet this is in direct opposition to the opinion of St. Paul. The second instance is this.—Paul said that the bishop should be the husband of one wife. The people of the church of Rome give this a very extraordinary interpretation. They say a bishop cannot be bishop of two dioceses—he must be bishop of only one, because the diocese is the wife of the bishop. This is really the extraordinary interpretation they put on it; and upon this very clear text they found their doctrine of the celibacy of their clergy. Thus you have some specimens of the interpretations put on the Bible by the church of Rome. It has introduced the apocryphal books against the opinion of the Jewish church—against the opinion of the primitive church—against the opinion of the ancient general councils. In order to exclude the Bible from Christian use, the church of Rome held the maxim of the great Nicene

council, viz. that what was always and every where believed was a doctrine of faith even without the Bible. My dear brethren, do not repose faith in this maxim. What was always believed can only be right by God's help. The doctrine of purgatory was not always believed—not till the 14th century—transubstantiation was not believed in till the Lateran councils—the immaculate conception was not believed till last year; and therefore, the doctrine of Rome cannot supply the place of the Bible, because what is in the gospel alone is that which is to be believed. Auricular confession, established in the council of Lateran, was not always and every where believed—transubstantiation, or purgatory was not always believed—the worship of saints and images was not always believed; therefore all your practices and dogmas are fallacious, because they are not founded on the Bible. You call the Pope his *Holiness*, the *Holy* Father. In Rome, every thing which belongs to the Pope is *holy*; there are the *holy* palaces, the *holy* gardens, *holy* horses, *holy* grooms, *holy* driver of his *holiness*, most *holy* coach, the *holy* kitchen, *holy* cook, and there is *holy* roast, beef. But what does this holiness consist of? Mark, the venerable Cæsar Barronis, venerable because himself about to become *holy*, said, “the Popes were so wicked as not only to be a shame to religion, but a disgrace to humanity.” They are drunkards, lascivious, murderers, robbers, and butchers of their children. Prove to me by the true Bible that the Pope is the vicar of Christ—the elect of God on earth—the representative of the divine will—the interpreter of the divine law—and I will worship him with you. Prove to me that the Pope is the representation of Christ, poor, and humble, and crucified. Prove to me by the true Bible that the father of the Christian church, that the vicar of Christ—of Christ the humble, Christ the crucified—must have palaces, must have gardens, must have country houses, must have horses, must have stables, must have Swiss guards, dragoon guards, national guards, noble guards, bishops, cardinals, and priests—must have courts—magnificent courts, proud, but corrupted courts; courts filled with priests, by corruption—and I will worship your Pope with you. Prove to me, priests of Rome, that Christ ordered your Pope to have a temporal kingdom—to have a temporal monarchy, a temporal authority—to have ministers of foreign affairs, ministers of finance, ministers of public works, legates, governors, and ambassadors—to have prefects of police, commissaries of police, ruffians of police, and I will believe with you. Prove to me, priests of Rome—prove to me by the Gospel—that you must have tribunals and sentences, sentences of imprisonment, sentences of hard work, of confinement, of exile, of death—death against your Christian brethren, against my Italian fellow-countrymen, against the true Italian

patriots, whose crime was the attempt to free their dear country from Austrian barbarians, from the accursed French. At present the Pope and Satan are equal. I will prove my proposition. Satan was the first corrupter of the word of God in Paradise, when tempting Eve; and really Satan altered the true sense of the word of God. The first corrupters of the word of God in the church of Christ were the Popes, because we had not the Bible corrupted before we had the Popes. Satan introduced misery into this world, and death; and the Popes introduced blindness and slavery into religious and moral society—they introduced spiritual death. Therefore Popes and Satan are perfectly equal. But Satan never changes—he is always Satan. The Popes have never changed—they are always Popes. And in ancient times the ancient Popes prohibited the Bible as the present Pope does; therefore Satan and the Popes are perfectly equal. I have logically proved my proposition. Gregory XVI. wrote an encyclical letter against the readers of the Bible, and Pius IX. restored by God by Austrian bayonets and French troops—has shown his gratitude by publishing pains and penalties against any man who purchases, pays for, possesses, or dares to read a Bible. If the Popes permitted the reading of the Bible in Italy, after a few months Popes and Popery would disappear from the country—would be stripped of all authority, because they cannot subsist under the control of the Bible. Father Gavazzi then referred to the recent instances of erasures of Scriptural texts from tombs in Florence, Rome, Bologna, and other towns, and to the seizure of religious books in Italy, in the possession of English tourists, specially alluding to the case of the Maidai. But, he said, God will help Italy. For my Italy God will have pity, and at last my Italy will be delivered by God, and will rise in fair time to knowledge, to religious freedom, and will be one among the Christian nations. Great Britain is the first nation of the earth; but look at Spain, look at Portugal, look at my Italy. What are they without the Bible? Nothing. And what is France without the Bible? Less than nothing. In Prussia, Austria, France, Switzerland, every where, there is no comparison between Protestant and Catholic. The Catholics are wretched in body and soul. But the Protestant people—I speak without flattering you—I am glad to say, because I believe it, that you are the first nation in the world: first in commerce, first in industry, first in riches, first in science, first in arts, first in freedom of conscience, first in religious and civil freedom—first of all the earth—first of all the world. Between the Popes and bulls, misery, blindness, and slavery—or God and the Bible, happiness and liberty, choose—choose for yourselves and your rising generation. My dear English brethren, let me again caution you against Romish priests, Protestant Romish

priests, and Protestant Jesuits, who will surely, unless you be on your guard constantly, work your destruction. They are striving now with all their subtle energy to sap the great bulwark of freedom—your Protestantism. I see you in danger, and I warn you of it, as a man indebted to you for your hospitality. Whenever you see some Protestants contesting the supreme authority of the Bible—the authority of the people to freely read and discuss the Bible, conclude at once they are but Jesuits, Romish Protestants masked. The Bible is the great bulwark of Protestantism, and Protestantism is the bulwark of Freedom. If you remain Protestants you will keep your position—the first amongst the nations of the earth—your glory, your liberty; but if you become Romanists, you will also become blind, miserable, down-trodden slaves. If you wish to resist the conspiracies now forming against your liberties, be united. Let there be union amongst you; union, union, all-powerful and invincible union.

## AURICULAR CONFESSION, NUNS, AND NUNNERIES.

### LECTURE II.

Father Gavazzi said, the subject of his lecture would be "The Auricular Confession, Nuns, and Nunneries." I will prove that the auricular confession is immoral, because it substitutes man for God—multiplies sins and sinners—and overthrows all civil and religious society. I shall also prove that nuns and nunneries are unscriptural and unreasonable. The safe-guard of Rome is certainly the auricular confession; without it, the Inquisition, the Church of Rome cannot exist one day. Therefore, every effort is made to maintain in its entirety the dogma of the auricular confession. But I don't find in the Scriptures an instance wherein Christ authorises auricular confession. In such a serious thing as to confess the secrets of the human heart, had Christ approved of it, he would have left some authority regarding it. When Christ was on earth, he absolved many sinners, but never heard any confession from them. He has taught us, in that beautiful prayer, that when we pray it shall be after this manner:—"Forgive us our trespasses as we forgive them that trespass against us." If we forgive much, he will forgive us much. *He* will forgive us, not the priests. He will absolve us from our sins. In Italy the father confessors were very ignorant men. Of father confessors there were three kinds that he would allude to. The Dominicans, very strict; the Franciscans, less rigid; and the St. Augustine, or Carmelite friars. In confessing a crime to the first, the confessed would receive an order to depart, and a curse; the second would, for the same crime, order penance, such as licking

the dust; and the third, a Jesuit father, would say to the penitent, "Poor sinner, encourage yourself: God is always for you. Pray the Virgin Mary, and say two or three little prayers, receive holy absolution, and take the Lord's supper." It was all a farce—a disgusting farce. The prophets had declared of God that he alone was the scrutator of the human heart. Therefore, no man ought to confess to priests. The secrets of the confession were not "under a seal which could not be broken," as alleged by the Romish priests; for the ignorant, drunken priest, in his debauches, will often publish the whole. The confessional encouraged sinners, and promoted sin. All confessors were not alike. In Italy, some were good, some stupid, but most of them ignorant men. There was an annual confession at Easter; and in Italy it was a common thing for the folks to question each other thus:—"How many sins have you?" "Oh, ten," "twenty," "thirty." It was all the same, ten or a hundred. The confessor would absolve one hundred as easily as ten. By this means, crime was encouraged. The Roman Catholics boasted of their morality through the confession. He pointed to the Six Mile Bridge affray, the assassinations in Ireland, and the Ribbon Society, as proofs of their morality; and again, to the degradation of Spain, Naples, and other parts of the continent, as proofs of the thralldom of the people through Roman Catholicism. He called attention to the power of the priests, and the robberies they commit, in getting the rich father to disinherit his children, and leave their patrimony to the Church of Rome. Thus the families of England, professedly Protestant, were being robbed of their substance to support Cardinal Wiseman and the Church of Rome. Father Gavazzi then showed that nuns were made by confession; for when a father confessor once gets within his meshes a young lady, he seldom permits her to escape. Nuns were not of scriptural origin. Though Christ was followed by many faithful women, there is no mention of his having sent Mary Magdalene or Martha to a cloister. Nunism was not supported by Christ; but Christ said, "No man lighteth a candle and putteth it under a bushel, but putteth it on a candlestick, that it may give light to all that are in the house." Christ also said, "Let men see your good works, that they may glorify your Father which is in heaven." Nuns, by their seclusion, could not fulfil this command, for their goodness was all hid from the world by the walls of the monasteries, and God was thereby deprived of part of his glory. There being no commandment from God in the matter, it was audacity and impudence on the part of the Popes to institute this order of nuns. It was said that the nuns prayed for the church. All the prayers were said in Latin, and not many nuns understood that tongue. How, then, could they pray for the church? The nuns, on the day of their

admission into the nunneries, were made to swear to forget all their relatives and friends. How, then, could the nunneries be a fit place for instructing the daughters of England? Their education was pigmy, jesuitical, confined to kitchen-work, making baby-linen, confectionary, &c. So that when the confessors were in bad humour, the nuns provided them with sugarplums and bon bons. Their one prayer was, "God convert the Protestant church." Last year some members of the British Parliament moved for an inquiry into nunneries. The British deputies don't know what nunneries are. You are mistaken in them. The devil in Paradise did not tempt Adam, he tempted Eve, and by seducing Eve the fatal apple was eat by Adam. The Jesuits do not come here, and openly attempt the overthrow of Protestantism. No. What are the means they adopt? They introduce among you nuns—"ladies of the sacred order"—"sisters of mercy"—"sisters of providence"—"sisters of charity," and so on. These have in their hand the fatal apple of the Papacy, which is presented to you in so kind and gentle a manner, that you cannot resist the temptation, but become Catholics. But for the nuns, many who are now Catholics would have been Protestants. Therefore, the existence of nuns is more dangerous than the existence of Jesuits. If you would preserve your country free from the Popish pestilence, don't fear only the Jesuits and monks, as emissaries of Rome; fear also the nuns, as more powerful emissaries. I will now speak of those poor victims, the nuns, and give some reason for their deliverance. English people—don't believe appearances!—don't believe the priests, when they say the nuns are contented and satisfied! Look at their iron gates, iron bars, iron padlocks! This is the happiness in which these poor victims live. My own experience is, that where the nuns are without heart, they live to be sixty or seventy years of age; but when they are gentle, warm-hearted, they die between thirty and forty, despairing and repenting of their sacrifice. Oh, I ask of you help for these poor victims. They are not content—they are not satisfied. Take one fact. They are not all voluntary, not all content, not all satisfied nuns. To this subject, gentlemen of England, are very indifferent. They don't take any care for these poor victims; and, therefore, I now appeal to you, English ladies—for the sake of your husbands and brothers now sleeping with regard to this subject—rise, English ladies, and defend your sex against the priests of Rome. Rise! as, last year, you, in hundreds and thousands, signed the memorial to Queen Victoria, praying for an inspection of the nunneries. Rise in this present year; not in hundreds, not in thousands. No. You Protestant ladies must sign another memorial to Queen Victoria—not to inquire into monasteries and

nunneries — no; because the answer will be, "The nuns are content;" but in order that they may be destroyed for ever in England.

## THE INQUISITION.

### LECTURE III.

Father Gavazzi exclaimed, I shall prove that the Inquisition is inimical to the spiritual liberty granted by Christ; to the spirit of meekness, humility, and love which is a characteristic of the mission of the Christian clergy; and to that charity on which is founded the true church of Christ. All the precepts of Christ, in the articles of the true faith, were embodied in the one command of our Saviour, "Go ye forth and preach the gospel to every creature," and 'whosoever will believe shall be saved, and whosoever will not believe shall be condemned.' Therefore the believing or not believing is left to the free choice of every one. Religion is a great gift of God, the best comforter in tribulation, and the beacon of hope in the future; but the first and greatest gift of God to mankind is liberty. Without doubt religion is a great benefit, but a man without liberty is nothing; and religion without liberty is no longer a benefit but a curse, and man so deprived of liberty is reduced to the condition of a slave—a brute. Leave me free in the choice of my creed, and I shall be happy in my conscience, but make me compulsorily embrace any religion, then I repeat a hundred times that my religion is no longer a benefit. But this is not the case in the Church of Rome. In the Romish church, whoever is born a Roman Catholic, must live a Roman Catholic, and die a Roman Catholic. If a Roman Catholic, after reading his Bible, entertains some doubts as to the purity of his creed, and becoming at length convinced, decides to abandon the Romish church, the Inquisition puts its hand upon him, and without even the formula of a trial, imprisons him in one of its deep, dark, ugly dungeons, tortures him, burns him, denies him Christian burial, disperses his ashes, condemns to ignominy his family, and curses him, and his children, and his children's children, to the fourth generation, and calls these barbarous atrocities the *mercy of heaven* in the preservation of his soul. This is the mercy, this is the charity, shown by our Romish brethren to all good and courageous characters, and this is done for the preservation of their faith—the Roman Catholic faith—my friends. Heaven preserve us from their mercy! Man is a reasonable being, and if the reason for a thing is shown to him, he will at once embrace it; and it is so with regard to religion: if it is a reasonable religion, he will hold to it. But what is the religion of the Church of Rome? Nothing: because nothing in the principles and

creed of that church is scriptural. Therefore, nothing is reasonable in the Romish church, because nothing is scriptural; and if the Church of Rome violates the gospel in order to set up her theories and practices, she is no longer a church of Christ, of truth, of justice, of charity, of love; but a church of lies, of ignorance, and impostures. I will repeat, nothing is reasonable in the Church of Rome, because nothing is scriptural. The conception of the Virgin Mary is not reasonable. The autocracy and infallibility of the Pope is unreasonable. The belief in purgatory is unreasonable. Transubstantiation is unreasonable. Indulgences are unreasonable. Works of supererogation, justification by works, and auricular confession, are unreasonable; and all is unreasonable in the Church of Rome. But mark, the Church of Rome believes in the necessity for the Inquisition, and that is *very unreasonable*. Nevertheless, I say, that without the Inquisition the Church of Rome could not exist—without the Inquisition, all Europe would be Protestant—without the Inquisition, my dear Italy would not be a Papal country. If you believe the bigot priests, you will believe that Christianity must have law and compulsion to support it; because they have already got the Inquisition, the torture, the penance, and the pile (the fagot). It is not the merit of Popery, of her theories, her practices—it is not by the grace of Christ that it spreads amongst the people—it is by the strength, the power, and the terrors of the Inquisition. Christ, teaching his disciples, said, "When ye enter a house say, Peace be to this house;" therefore I think the true mission of all Christian ministers is one of peace, of meekness, of love, and charity. Christ said to his ministers, "I send you as sheep amongst wolves;" therefore the mission of the Christian clergy is evidently a mission of peace, of mercy, and of clemency, and the priests who have changed this religion of heavenly light, of love, and of liberty, to intolerance, persecution, and death, are no more the ministers of our Saviour, but the Judas Iscariots of Christ. The priests who support this tribunal of life and death are no priesthood of Christ, but executioners. The ancient tyrants—Nero, Tiberius, Caligula, and other Pagan monsters—invented one species of torture, but the meek clergy of Rome have invented fourteen, some of the most diabolical character, not to be inflicted upon enemies, as in the case of the ancients, but upon brethren and Christians. It would be impossible for me to describe the whole of them to you, and too cruel, but I will not pass on without at least remembering three or four of them. Some Roman Catholics would say that their church never *spilled* human blood. Granted: but why? Because the sentences of death in the Inquisition were always by strangling, burning alive, or other modes. This is one means by which the torturing priests avoid *spilling* human

blood:—Upon a stone the prisoner is chained. An iron mask over his face is never opened except by the executioner to give him bread and water. Water is allowed to drop, drop by drop, perpetually upon one spot of his head. Gradually it took off the hair, macerated the skin, penetrated the integument, perforated the skull, and reached the brain; all was then over. A second species of torture is:—A great embrasure filled with coals is placed in the middle of the prison, and the feet of the victim are put very near the fire. Soon the feet begin to be inflamed, afterwards to burst, and from the flesh broken by the wounds comes blood and matter; from the fire arises a horrible smoke and a most horrible smell. This torture is always endured from twenty to thirty minutes. After suffering this torture for five or six minutes, the victim can never again use his feet; and in many instances the feet become swollen, the flesh separates from the bones, and falls into the fire in the embrasure. The third species of torture which I shall speak of, is that invented for delicate women: A great wheel is fitted up with sharp hooks. Two strong executioners, generally two Dominican friars of great strength, turn round this wheel, upon which is distended the delicate woman, undressed. At the command of the inquisitor the wheel is moved rapidly round, and the victim is asked, "Have you committed the crime imputed to you?" If she answers "No," the inquisitor gives orders to stop the wheel immediately, and the executioners stop it suddenly; in doing which the hooks upon the wheel enter the delicate skin of the victim, rendering her insensible, and sometimes lifeless. The last species of torture that I will mention, is the torture by water:—The victim is bound upon a bench, with a wet linen cloth over his face. Upon his face there descends, without ceasing, drops of water. Respiration consequently becomes difficult, and the victim breathes with pain; he feels as if he was being strangled. After ten minutes of such a martyrdom comes the first interrogation, "Are you guilty of the crime imputed to you?" The poor victim, breathing painfully and gasping, replies, "No—I am—not guilty—of the crime—imputed—to me." The water still goes on falling, drop after drop. Then comes the second interrogatory, "Are you guilty of the crime imputed to you?" The victim, in horrible pangs, again replies, but more slowly, "No—I am—not guilty—of the crime—impu—ted—to me." And the water still falls, drop after drop. In ten minutes more comes the third interrogation, "Are you guilty of the crime imputed to you?" The victim replies, more slowly still, and in the agonies of death, "I am—not—guil—ty—of—the—crime—im—pu—ted—to—me" (choking). There is no more life in the victim. Deny, Roman Catholic priests, if you can, that you inflict such devilish tortures;

you cannot! and you are no longer the ministers of Christ, but consecrated executioners of his people. This, then, is the charity of the Church of Rome; and what are her ministers? Executioners, murderers, assassins. These are the means by which she triumphs over her enemies; but woe, woe, woe unto her, for the day of retribution is at hand. All this is exaggerated, say the Romish priests. The Inquisition is a *particularly pleasing* (?) subject for a Protestant audience, and therefore the lecturers always select it, in order to excite sympathy. But they do not attempt to prove that it is exaggerated, while you can remember the martyrdoms and blazing fagots in your Smithfield, the slaughter of the Huguenots in France, and the Auto-da-fe in Spain and Italy. An Irish Roman Catholic priest, preaching in Perth, tells his benighted hearers, that Roman Catholics had never persecuted any one for their religious opinions, and his poor ignorant dupes shut their eyes and answer, Amen. The Inquisition, says another, is not an ecclesiastical institution—it is a tribunal of the saints. They say the Inquisition is not supported by the clergy, but by secular agency. But I say it is, always was, and always will be, an ecclesiastical tribunal. Was it not founded by Don Gusman, a Dominican friar? Yes. Then it was founded by an ecclesiastical man, and not a layman. Its permanent establishment was effected by 24 bulls from the Pope, and not by a layman. The Grand Inquisitors are now, and always were, Franciscan or Dominican friars, and not laymen. The Inquisition was always situated in the monasteries of the Franciscan or Dominican friars, and not amongst laymen. And finally, the High Prefect of this tribunal is to-day, always was, and always shall be, the Pope, and not a layman. With regard to the Roman Catholics never having persecuted any one for their religious opinions, let me again remind you of Smithfield—of the dreadful cruelties practised on the Covenanters in Scotland—of the wholesale slaughter of 40,000 Huguenots in France, on St. Bartholemew's day—of the slaughter of the Templars, in which 18,000 children perished in the flames—of the 30,024 victims made by order of the Inquisition in Spain. Who has not heard of the Auto-da-fe, in which twenty or even thirty human beings were roasted for their fidelity to the *pure faith*? My dear English brethren, three millions of your fellow-creatures have been sacrificed to the same cause in my Italy—slaughtered like wild beasts. But then, say the Romish priests, the Inquisition does not now exist. It is easy to say such a thing as this in a blind Roman Catholic country, but in the face of a Protestant and English audience it is very difficult, because they know that it is in Austria, and it exists in Tuscany; and where now are the Medici? It is in Prussia, in Hungary, in Spain, and is very shortly to be introduced into France, under the auspices of Napoleon

III. It is in Italy, and we have some species of Inquisition in every country, especially against the Word of God. The Imperial Government, some time ago, expelled every Protestant from Vienna. From Austria they have expelled Protestant Bibles, and it is, as you know, now death to be found reading one. In my Italy, and in all the Florentine countries, it is a great crime to be found with a Bible. The Inquisition is now in England! You start, my dear friends, but it is amongst you; its powers, I will admit, are but feeble at present, but they will grow stronger. With Cardinal Wiseman came the Inquisition, as by the canon law of the Romish church he is strictly enjoined with the persecution and extermination of all heretics, and as such you are considered by your Romish neighbors. If he does not obey the laws of his holy father, the Pope, it

is only because he has not the power; there is no want of hearty good-will. You are acquainted with the secrecy and mystery of the proceedings of the Inquisition. You know the process of trial, without the prisoner being permitted to confront the witnesses, without the chance of an appeal hereafter, and without the opportunity of making known to friends the agonizing occurrences which pass within those gloomy prison walls. Beware, then, Englishmen—take care of your rights, of your liberty of conscience, of your privileges, with jealous care, for your own sake, and for the sake of your children. Take my advice, and send this Cardinal Wiseman back to his master in Rome. But no persecution, no intolerance, that is the exclusive property of the Church of Rome. You will have plenty to do to tolerate some people at Oxford.

### ADDRESS TO AN ASSEMBLY OF FRIENDS,

WHO, THOUGH STRONGLY OPPOSED TO MY VIEWS, WERE DESIROUS OF HEARING  
WHAT I COULD SAY IN THEIR DEFENCE.

ALMOST every professor of the Christian religion freely admits, that God has revealed his will to man; and if we ask for what purpose, the answer invariably is, that His will may be known in order to be obeyed. And as God is a jealous God, any departure therefrom, or want of conformity thereto, is sure to incur His displeasure, if not His wrath and vengeance. The smallest as well the chief of His commandments, *must* be obeyed. To say any one law or precept is of minor importance, and not essential to salvation, is a very irreverent manner of speaking, certainly the reverse of trembling at the word of God. All Scripture given by inspiration, is profitable for doctrine, conviction, correction, and instruction in righteousness, adapted to make perfect in every good word and work, even wise unto salvation.

The reason of the many existing and conflicting sects, is owing to the not making the Scriptures the sole standard of religious truth — the rule, and the only rule of conduct to individual Christians and the Christian church.

Unless what is believed and practiced can be substantiated by an appeal to

the Word, understood in the sense conveyed by the Holy Spirit, (and this undoubtedly is attainable by every truth-seeking mind) there is wanting the evidence of being built upon the foundation of the Prophets and Apostles, Jesus Christ the corner stone.

We reformers are charged with presuming to think, that all who differ from us are in error. To which we reply — If they whose aim, desire, and determination is, to adhere to the spirit and letter of God's Word, be wrong, none differing from us can surely be right. "Call no man master or father upon earth; one is your Father who is in heaven, and one is your Master even Christ," to whose will, in all matters of faith and obedience, (the faith and obedience of the gospel) we are commanded to bow with unreserved submission. How pertinent the question, "Why call ye me Lord, Lord, and do not the things which I say?" Most religious communities seem ignorant as to the nature of that close and intimate union required, and which ought to subsist in every church of Christ. Thus writes the Apostle to the Romans — "We, the many, are one body in Christ, and

every one members one of another." The same to the Ephesians—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And the churches planted by the Apostles were entreated, in the name and by the authority of the Lord Jesus Christ, to "speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment;" and by walking worthy of their high vocation, in lowliness, meekness, long-suffering, and forbearance, endeavour to keep the unity of the spirit in the bond of peace. The example of the apostolic churches in their order, worship, and discipline, is the pattern or model after which all subsequent churches are bound to adhere.

The twelve apostles were personally instructed by the Saviour during his abode upon earth, and for forty days after his resurrection, and being endowed with the inspiration of the Holy Spirit, rendered them infallible teachers of the Christian doctrine. On no other ground could they allege, "We are of God; he that knoweth God heareth us, and he that is not of God heareth not us: hereby know we the spirit of truth and the spirit of error." And Paul, to the Colossians—"Be ye followers of me, as I also am of Christ, and keep the ordinances as I delivered them to you," and "as I teach everywhere in every church." The three thousand who had been baptized, and the same day were added to the community of the one hundred and twenty disciples previously formed, "continued steadfastly (every Lord's day) in the Apostles' doctrine, and fellowship, and in prayers."

The *Apostles' doctrine*, as contained in the New Testament—the reading, teaching, and enforcing the truths therein revealed—comprise the mean-

ing of this act. The *fellowship* is the contributing of monies for the relief of the poor disciples, for the maintenance of public worship, and for the promulgation of the gospel at home and abroad. The *breaking of the loaf*, the commemoration of Christ's death, in obedience to the command, "Do this in remembrance of me" "till I come again." And by *the prayers*, is meant the public worship of God by the whole church in the offering of mutual supplications, praising God—"that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "What is wanting to the perfection and happiness of the Christian church, is a restoration of the ancient order of things, for nothing can be done right, not done according to the gospel."

Most sects affirm that they do this, yet teach and practice things no where found in all the book. Infant sprinkling, to wit, when they cannot fairly adduce one single passage of Scripture, nor one single precedent, in justification of the same.

Then there is the *one man system*, which almost universally prevails, and which excludes the exercise of the brethren's varied gifts.

The duty of mutual exhortation, and of speaking the truth in love when assembled together—a means of divine appointment for the edification of the church, is but here and there permitted—the scriptural method of educating and raising up both pastors and deacons, to supply the lack which death and removals frequently occasion. The sending of youths to college to be expressly trained for the ministry, is altogether foreign to the direction of Holy Writ. The church is Christ's college, and from this institution, and this alone, are faithful men who shall be able to teach others, to be selected. That this was the apostolic plan may be gathered from the 6th chap. of Acts. The church in Jerusalem becoming numerous, the Apostles addressed the assembled dis-



ciples after this manner: "It is not reasonable we should leave the Word of God to serve tables; wherefore, brethren, look out from among you seven men of honest report, &c. And the qualifications enumerated in 1 Tim. iii. and Titus i. clearly demonstrate, that from the church, both bishops and deacons were elected. The evils arising from the system of educating, and then hiring the men to preach and to pray, for a specified sum per annum, are innumerable—a human device, and never instituted by the Christian legislator; therefore, should not be sanctioned.

And how common is the practice of going from one congregation to another, and oftentimes for reasons disreputable to mention. And the removal of a minister is known to be the cause, occasionally, of scattering and dividing both the church and congregation, proving the *man* and not the *gospel*, to be the bond of their union. In choosing a pastor the law of the case is wholly disregarded. How does it read? "If any be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not self-willed, not soon angry, not given to wine, not covetous, one that ruleth well his own house, not a novice (young and inexperienced) lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without," &c. It cannot be denied, the prevailing custom is to choose a person because of his possessing a graceful utterance, is able to make an eloquent discourse, and to interest his audience with something pleasing and entertaining, though ill adapted to feed the mind with the knowledge and understanding of God's Word, either to promote their temperance, patience, godliness, brotherly kindness, and charity; and yet if these things be lacking, barrenness and unfruitfulness will be the issue. Neither are the stated ordinances of the Lord's house observed, agreeably to his will; for instance, the *fellowship* and the *breaking of the loaf*, are attended to but once a month and sometimes less frequently, when with equal propriety, they might keep the Lord's day just as seldom.

And as for the order of discipline, as laid down in the 18th chap. of Matthew, and the 20th verse of Paul's 5th chapter,

first epistle to Timothy—"Them that sin (sin openly) rebuke before all, that others also may fear," is treated with almost total neglect, thus "making the Word of God of none effect." "To be loyal subjects of Christ's kingdom, there must be an entire subjection of mind, an unqualified and total surrender of soul, to all the doctrines and to all the laws which he has enjoined and imposed." These observations will justly apply to most of the sects in Christendom.

Then there is the Protestant church of England, a mere national establishment of religion, virtually dethroning the rightful sovereign, and in effect declaring him incompetent to rule and govern his own church or kingdom. Besides, a national church comprehends believer and unbeliever, bad and good, the whole nation as members of the same, and if it embrace all, how can the Lord and Saviour, with any thing like consistency and truth, say, "My kingdom is not of this world." Being incorporated with the state, it acknowledges the Queen as its head. It is governed, too, by laws framed by act of Parliament—the civil legislator prescribes the doctrines that shall be taught—the rituals to be observed—its worship, order, and discipline. It names and appoints its multitudinous officers, and decrees the means for the maintenance of each. The Scriptures are certainly read, and the sermons delivered from their pulpits, are founded upon texts taken therefrom, thereby admitting the Word of God to be the only legitimate source of true religion; yet without a scruple, compunction, or a blush, it presumes to alter and subvert the ordinances and commandments of the Lord. But what says Christ? "In vain ye do worship me, teaching for doctrines the commandments of men."

If Jesus be the prophet, priest, and king of his church, nothing can be acceptable or pleasing in his sight, not done in accordance to the gracious instructions he has given.

His religion, as delineated in the New Testament, with not an item added or taken from it, is the only true religion in the world. When about to ascend into heaven, he called his apostles unto him and said, "All power is given unto me in heaven and in earth—go ye into all the world and preach the gospel to every

creature—he that believes this gospel, and is baptized into the faith, or belief, that Jesus is the Christ, the Son of God, and that he died for sinners and rose again for their justification, *shall* be saved; but he that believeth not *shall* be damned."

Being an institution of his own appointing, is it wise or safe to disobey his command? What he said to Nicodemus is enough to alarm every caviller, as well as silence every unscriptural objector: "Verily I say unto you, except a man be born of water and of the Spirit, he *cannot enter* into the kingdom of God," viz.: Christ's church on earth, and if denied an entrance here, the hope of admission into heaven must surely be fallacious. Besides, immersion in water into the name of the Father, of the Son, and of the Holy Spirit, is God's appointed medium for the remission of past sins, else there is no meaning in Peter's address to the converted Jews on the day of Pentecost, "Repent and be baptized every one of you into the name of Jesus Christ, for the remission of sins, for the promise (of pardon, the Holy Spirit, and salvation) is unto you and to your seed, and to all that are afar off, (Gentiles as well as Jews) even to as many as the Lord our God call," (by a preached gospel to believe and to repent).

Then one asks, "Are none pardoned but such as have been immersed?" An answer, yea or nay, would prove neither the one nor the other; but this we should know, that salvation can be obtained only in God's way and on God's terms. Ananias's address to Paul immediately on his conversion, establishes the fact, that immersion is the ordinance of remission: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Not that immersion in water, without faith in the sacrifice and blood of Christ, is of any avail—will take away sin. Impossible, and awfully wicked and absurd, to suppose it. But as water cleanses and purifies, so is it a striking emblem of the purifying efficacy of the blood of Christ.

In perfect agreement are the words of Peter: "The like figure, viz.: the salvation of Noah by water, so baptism doth also now save us, by the resurrection of Jesus Christ." See also Titus: "Not by works of righteousness (works of our own devising which

we have done), but according to his mercy he saved us, by the *washing* (or bath and evidences) of regeneration and renewing of the Holy Spirit." The design and import of immersion is, to represent our communion and fellowship in the death, burial, and resurrection of Christ. Thus to the church in Colosse—chap. ii. ver. 10, and in the 6th chap. of Romans—the allusions are striking and powerful, to which refer. At our baptism we assume the possession of Christ—we put on Christ, put off the old man—renounce sin, and put on the new man, live anew unto God. And what is undeniable, every instance on record was by immersion on a profession of faith—"Then they that gladly received the Word."—"And if thou believest, thou mayest. He, the eunuch, went down into the water, and came up out of it, and went on his way rejoicing."

The adoption of any other mode, or the immersing of any other than a professed believer in Christ, is a perversion of the right ways of the Lord, and he who is guilty of this may see the consequences by reading Acts xiii. from the 6th verse. This statement, so far as it goes, we humbly conceive, will, on a candid examination, be found in exact accordance with the teaching of Christ and his apostles; and if any consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, we are authorized and admonished to withdraw from them. And this we do, not without feelings of sorrow and regret, but we dare not act contrary to plain and clearly revealed law. Remember, my respected friends, it is by the Word of God alone we shall all be judged at the last great day; and no opinion, or sentiment, or article of belief, untaught by the inspiration of the Spirit, however dear and sacred in our estimation, will avail us any thing (unless to enhance our condemnation) when standing before his awful tribunal. To believe what God has said, and do what he has commanded, is the only way of making our calling and election sure; and we have the assertion of the Apostle Peter, that if we do these things we shall never fall, for so an entrance shall be ministered unto you abundantly, into the *everlasting* kingdom of our Lord and Saviour, Jesus Christ.

J. H.

## CORRESPONDENCE.

## LETTER FROM AUSTRALIA.

Beloved brethren,—It is with deep emotion that I communicate with you who are so dear to me. \* \* \* I have searched Melbourne through, and cannot find any of the brethren, but hope to meet with more success as soon as I see Brother Russell, which I hope to do in a day or two, for two of Mrs. Chisholm's ships have just arrived in the Bay. The largest dissenting body here are the open-communion Baptists. I have visited two chapels, but cannot find that edification and strength which my soul is longing for. You ought, and I trust do, appreciate your spiritual communion with each other. The Mormons are already here, and lecture on the Green-every Lord's day afternoon, whither also I think of going, for the purpose of speaking a few words on the gospel of life and peace, and may God bless my feeble efforts. The very first day of arrival I set about getting employment, and obtained a situation in the chief office in the city, where I am able to earn from £7 to £8 per week. Last week, ending October, I earned £8 14s. and this week it will be quite as much. I manage to put by £5 a week: it seems to me like a dream. I wish my poor brethren (Walton and Welch) were here, they would do well; in fact, dear brethren and sisters, I wish you were all here. I have got a very comfortable little cottage two miles from town, at a place called Prahran, and you would be fully welcome to its shelter and what it contains. My office hours are very short, viz. from half-past nine to half-past four, and on Saturdays we leave at two o'clock.

It is truly a delightful country; the scenery is magnificent, and I greatly enjoy it, especially as I am wending my way home, across Nature's soft and green carpet, unimpeded by

hedges and enclosures. There are many thousands who have been greatly disappointed in the country, or rather the "diggings," through the false statements that have been made to the English public. Many at the diggings are, comparatively speaking, doing very badly, but any hard-working person is sure to do well; females are very much required. Bro. Welch would get a situation immediately in Melbourne, at a good salary. I really wish Bro. Walton would come, for by the time he got out, I hope to have a horse and dray, and if he could not get employment, which is a very unlikely thing, he would be able to do very well if I allowed him one-fourth of what it produced, as it would bring in from £3 to £4 per day.

Brothers Russell and Lisle have arrived; the former has taken a situation at £70 a year with board and lodging, and the latter, I am told, is doing remarkably well at his business.

We are going to arrange for meeting together on Lord's days; I greatly long for it. Here is a fine field for gospel truth, the minds of the people being prepared for it. I attacked the doctrines of the Mormon preacher one Lord's-day, and I am happy to say with great success.

Bread and rent are the two dearest things here; the former is at the rate of 2s. 6d. per 4lb. loaf, and the latter is at the rate of £1 per room per week. Tea is 2s. per lb., coffee 1s. 6d. sugar 3½d. butter 3s., meat from 3½d. to 5d. We have had very poor accounts from the diggings lately, many whom I know having come back much worse off than when they went. Notwithstanding there are many that make a good thing of it. It is an every day occurrence to see the diggers, rough-looking men, riding about Melbourne and its suburbs in open carriages, for which they pay £2 per hour.

H. G. PICTON.

## ITEMS OF NEWS.

## SHREWSBURY.

A communication from Brother Hill informs us, that he left home on the 8th of January, to enter upon this field of labor, calling at Wigan, Leigh, and Wrexham, subsequently spending a few days at Coxlane, Shrewsbury, Welchpool, &c. He is now on a second journey, and purposes spending two Lord's-days in Shrewsbury, where the meetings are well attended, and a spirit of inquiry prevails, two being immersed on the 26th of January.

## PILTDOWN.

Brother H. Farley, writing on the 4th of February, says:—We continue in love here, now and then adding one to our number. It is cheering to see so many disciples surrounding the table of the Lord each first day, notwithstanding many have to come a distance of five, six, and even nine miles.

## JERUSALEM MISSION AND BIBLE UNION FUNDS.

On page 46 of our January number, we gave an extract from a letter of Brother Burnett, of Cincinnati, inviting attention to, and soliciting contributions for, these important and benevolent enterprises. Some few have responded, as the following accounts show:

G. D. for Bible Union and Mission	£2	0	0
W. F. for ditto	1	0	0
W. B. for ditto	1	1	0
Brethren at Banff	3	0	0
Brethren at Nottingham	6	18	0

£13 19 0

We intend to transmit the amount subscribed to the Secretary on the 11th instant, so that any additional subscription forwarded to us previous to the 10th, will be added thereto.

## OBITUARIES.

WILLIAM JAMES.

The church in Nottingham, within a month, has lost three members by death. January 21, Brother William James, aged 65 years and 28 days, was removed from us. This brother confessed the faith in Christ in the month of June, 1847, in presence of some fifteen hundred persons, after proclamation of the gospel, in a powerful address, by Brother Campbell. He was immediately baptized, and added to the church the following Lord's day, from which period he remained steadfast in his adherence to the truth and institutions of the gospel of Christ, in the faith and hope of which he died.

HANNAH PEARSON.

On Thursday, 10th of February, Sister Hannah Pearson, aged 88 years, fell asleep in Jesus. For about forty years this sister belonged to the Independents, and for anything we know to the contrary, was a most conscientious and upright member of that body. In the month of April, 1839, she heard the obedience of the gospel pointed out, as proclaimed in Jerusalem by the Apostles on the day of Pentecost, and came forward, although upwards of 74 years of age, and confessed her faith in the supremacy of Christ, requesting to be immersed into his name for the remission of sins. "For more than 30 years," said she, "I have been anxious to know the true import and design of Christian baptism; and now, blessed be God, He, in his providence, has brought it to my apprehension." Her firmness of mind, as well as her peace and joy in the truth, as might have been expected, continued to the end.

JANE BANWELL.

February 17th, Sister Jane Banwell, aged 51 years, after protracted affliction, closed her eyes in death. This sister, with her husband who died in July last, withdrew from the Scotch Baptist brethren in 1836, both of whom continued firm in their adherence to the truth, to the termination of their earthly career.

J. W.

LILLIAS MITCHELL LAWSON, (CUPAR, FIFE.)

Fell asleep in Jesus, on the morning of January 28th, 1853, Lillias Mitchell, the wife of our aged brother, John Lawson, within a few days of her 82nd year. She was immersed in April, 1841, and has continued to adorn the doctrine which she believed, by steadfast adherence to the institutions and commandments of the Lord and Saviour. She was regular in her attendance at the meetings of the church, although she had three miles to walk, until within a year of her death.

She was one in whose heart the truth found a most congenial soil to germinate, bud, and bring forth its blessed fruit—love, joy, peace, long-suffering, gentleness, goodness, meekness,

temperance, in all which she did abound. She was a most affectionate and dutiful wife, a loving and much-beloved mother, and a kind and highly-esteemed neighbour. Possessing a large amount of disinterested benevolence, she took a deep and lively interest in the welfare of all around her—"the general favorite, as the general friend."

Retaining her faculties to the last, she derived great pleasure from reading the Scriptures, and in conversing with those who visited her, giving expression to her unwavering confidence in the Lord, and her joyful hope of a glorious resurrection from the dead. She suffered great pain shortly before her death, which was borne with exemplary patience; and she received with the liveliest gratitude any attempts to alleviate her sufferings, or minister to her comfort. At length nature gave way, and breathing out her spirit, she closed her eyes in death. "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them." A. D.

## HAPPY OLD AGE.

I feel that age has overtaken

My steps on life's descending way,  
But time has left no lingering pain,

No shadow of an evil day;

And you, my children, gather near,

To smooth and solace my decline,

And ye are peaceful, dutious, dear—

Oh! why should I repine?

Not all exempt has been my sky

From fitful storm and lowering cloud,

But sun-bursts, shed from source on high,

Have cheered my spirit when it bowed;

I have not lived all free from sin,

For what imperfect nature can?

But I have no remorse within

For scorn of my fellow-man.

More blest than thousands of my race,

And 'bove all worldly caste or creed,

I never turned disdainful face

Against another's need.

And now, unruffled as the pool

Reflecting Autumn's sunset hues,

My mind remains all clear and cool,

As I serenely talk or muse.

Age has not dulled my moral sense—

Age has not dimmed my mental sight—

No passions weaken my defence—

No doubts and cares affright.

For me, I have no mortal fear—

No darkling as I hasten down;

The path is clear, the goal is near,

The end, the glory, and the crown.

Rather than let your eyes grow dim,

As ye consign me to the sod,

Rejoice that I shall be with Him,

My hope, my trust, my God!

## POETRY.

## THE LORD IS MY SHEPHERD.

The Lord is my Shepherd, in him I'll confide—  
In health and in sickness He'll for me provide ;  
Come storms or come tempests, what have I to  
fear ?

The Lord is my Shepherd and always is near.

The lions may growl, and the wolves they may  
rage,

To scatter the sheep in their short pilgrimage,  
But the Father who gave them is greater than  
all,

The Lord is their Shepherd, what can them  
befall ?

Dark clouds they may hover, to darken my view  
Of my Leader who guides me my journey all  
through ;

But safely He'll lead me to mansions above—  
The Lord is my Shepherd, I'll joy in his love.

In pastures the richest He'll lead me to graze  
Of love that's unbounded, which leads me to  
raise

My voice in thanksgivings to bless his great  
name—

The Lord is my Shepherd, He's always the  
same.

By the cool limpid streams He'll make me re-  
cline,

To have my thirst quenched by the water divine ;  
Regal'd by this water, I'll cheerfully sing,  
The Lord is my Shepherd, my Saviour and King.

When my frail bark is sinking, my Pilot is nigh,  
To guard me in safety to regions on high ;  
When I pass through death's valley there's no-  
thing to fear,

The Lord is my Shepherd, and ever is near.

In the fold of my Shepherd I'll ever abide :  
When I leave this vain world I shall sit by his  
side—

Heaven's arches shall ring with the song of his  
love,

The Lord is my Shepherd, I'll praise him above.

Oh, come then, ye wanderers, no longer delay,  
'Tis Jesus in i e; you—oh, come ! come away !  
He waits to receive you, and says there is room,  
For He is the Shepherd, and welcomes you home.

He died to redeem you from hell and the grave,  
From sin's slavish power He came for to save ;  
Believe these glad tidings, and enter the fold  
Where blessings await thee with glories untold.

A DISCIPLE.

## PRAYER FOR GUIDANCE.

Great God ! inspire both love and awe,  
And let my spirit be  
Bathed in the holy atmosphere  
Of Jesus and of Thee.

In thy great temple let me stand,  
And in thy kingdom shine—  
Remove the blindness of self-will,  
And seal me to be thine.

Teach me to trace Emmanuel's steps,  
His precepts to fulfil,  
Seeking continuance in His love,  
By practising His will.

And may the love of Thee, Great God,  
Drown pride and self-conceit,  
And let it be my privilege  
To sit at Jesu's feet.

And teach my feet to love those paths  
Where 'tis my lot to go,  
And in the doing of Thy will,  
Give me Thy peace to know :

That so intent Thy pardoning love  
And mercy to enjoy,  
I may a holy, useful life,  
In seeking Thee employ.

T. J. YOUNG.

## WHERE TO SECURE FAME.

" Abide in me."—JESUS.

" I know whom I have believed, and am persua-  
ded that he is able to keep that which I have com-  
mitted unto him against that day."—PAUL.

If you ask in what aisle of the temple of fame,  
You may carve out a niche for your lowborn name,  
That will stand undefac'd while eternity rolls  
On the truth and existence of God for its poles :

'Tis within you rent veil, in the Lamb's bleed-  
ing heart,

And to pierce't, just believe that he suffer'd the  
smart

Of the pain due to sin—paid the debt with his  
blood,

And made an atonement 'twixt man and his God.

Then your duty is thus—go repent and reform,  
Then down to the " fount " through tempest  
and storm

Of priests' anathemas and infidels' jeer,  
And leave all your sins on the Nazarene's bier.

Then the deed you must do is, show mercy to man,  
Your course then pursue in humility's train,  
As it moves on unnotic'd by pontiffs and kings,  
'Fore the God with whose praise the wide uni-  
verse rings.

And your name will be carv'd — yes, indelibly  
penn'd

In an aisle which the thunders of hell cannot read,  
There safe to remain, 'mid the crashing of  
thrones,

'Mid the flames of the world and death's dying  
groans.

J. F. W.

Banff, 1853.

APRIL, 1858.

## PRAYER AND SELF-EXAMINATION.

It is satisfactory to know, that amid the doubt and confusion that exist on various subjects connected with the religion of Jesus, some things are fixed and settled. Amongst these, by universal consent of those who fear God, are prayer, watchfulness, and self-examination, so far as their obligation is concerned. The Old and New Testaments alike enjoin these exercises upon the faithful, and by precept and example, as well by the happy effects resulting from their observance, enforce the duty of perpetual performance. No man can claim to be a Christian who does not devote a part of his daily life to these solemn and edifying privileges. It is said of Rehoboam, that he did much evil, because he prepared not his heart to seek the Lord. Self-examination, fasting, and prayer, in theory or practice, formed no part of his religion. Ezra, on the contrary, prepared his heart to seek the law of the Lord, and to do it. "I know, O my God," said David, "that Thou triest the heart, and hast great pleasure in uprightness." Private prayer and self-examination are indispensable to a personal realization of the promised blessing of salvation.

Jesus taught his disciples by a parable, that they ought always to pray, and not to faint. The Apostles exhorted those whom they converted to Christ, to pray everywhere without ceasing; not merely in the Jewish synagogues, or public places of worship, but in all localities where they might sojourn. Because the Saviour whom they had confessed, and into whose name they had been immersed, is both omnipresent and omniscient; and therefore, his disciples are exhorted to realize this fact, to cast all their care upon him, and in everything, by prayer and supplication with thanksgiving, to let their requests be made known to God, "and the peace of God, which surpasseth all understanding, will guard the heart and mind through Christ Jesus." This, then, is the appointed means of peace and safety to every disciple of Jesus. "I will," said Paul, "that the men pray everywhere, lifting up holy hands without wrath or doubting." Now with whatever latitude such general instructions are received, certain it is, they are unmeaning, or they cannot mean less, than that prayer is of perpetual obligation upon every Christian. They cannot, by any system of fair interpretation, amount to less than a solemn duty to pray in all places appointed for worship, to make known at all seasons, our desires to God: and like soldiers who have their respective watch-words, to be known as fellow-soldiers by the watch-words of prayer and thanksgiving in the name of the Captain of our salvation. Such should be our abiding sense of our own infirmities and weaknesses — such our knowledge of the divine power and goodness — that we should readily embrace every fit opportunity of asking the protection and blessing of God upon all our ways.

As the morning and evening sacrifice among the Jews was called "the continual burnt offering" throughout their generations, (Ex. xxix. 42) so the regular and constant offering of our prayers and thanksgivings, may be regarded as "praying without ceasing." We do not once pray, and ever after cease; but, as our necessities are continual, our prayers should be habitual. Paul, in allusion to the offerings of the Jews, says of the twelve tribes, "that they instantly served God night and day" (2 Tim. i. 3.) He is the best exponent of his own commands; and if instant service is a morning and evening offering — a nightly and daily prayer — we cannot understand anything less by the injunction, "pray without ceasing." Indeed there is more in it than these allusions to Jewish

customs would signify. There is habitual cherishing of such views of the being, character, will, and *presence* of God — such an obligation to place the affections upon things above, and especially upon God and Christ, as the highest objects of veneration and love—such a disposition to submit our will to God's will, our plans to His direction, and our undertakings to His guidance and control — as comports with the cultivation of an inner spirit of prayer, as well as the regular morning and evening sacrifice. But as an indispensable means to secure these habitual devotions, care and regularity in the performance of the distinct duty of prayer is enforced. And thus while it is true, that in spiritual rather than in a legal religion, any hour may be an acceptable hour of prayer, at the same time, any particular period thus unappropriated, that will secure the habitual disposition, ought to be redeemed and used for that purpose. Hence we say—

I.—*That the morning is a proper season for prayer.* It is not only sanctioned by the example of the greatest and best men that have ever lived upon the earth—Patriarchs, Prophets, Apostles, and the Son of God himself — but even nature points it out as a proper season for offerings to the Deity. The mind is most free from care and excitement in the morning. The violence of the fever of life has been allayed by the soothing influence of “nature's sweet restorer;” for ten or twelve hours in the twenty-four, the mind has been free from the hurry and tumults of life, and the stern hold which the world has upon us. The hour is quiet, the attention undivided, and more tranquillity reigns within the inner temple than at any other period. Now, then, let us seek a repast for our spirits. Look we out upon creation's morning spectacle: behold its wakening life, as it arises from the gloom and silence of that apparent pause in nature we call night. Behold the flood of light that pours upward from the orient sky with fresh, and bright, and glorious rays, as if it just received its birth from the plastic hands of its great Creator! There is a blessing appears in the sun, as his beams ascend—there is a cheerfulness over the earth, as the dampness and darkness of night are dispelled; and glowing glances, as if lit by the beams of “far-off Paradise,” and brightening fields of dew, assure us that God

Has set a tabernacle for the Sun,  
Who resembles a bridegroom coming out of his chamber;  
Who rejoices as a strong man to run a race;  
Whose goings are from the ends of the heavens,  
And his circuit is also from the end of them,  
And there is nothing hid from the heat thereof (Psalm xix. 4-7.)

Look at that sun and those heavens, and the consciousness of frailty and imperfection will insensibly spring up amidst all our emotions of wonder, admiration, and delight, which the opening skies excite. How pride is humbled, unholy passions banished, and the pure love of God shed abroad in the soul, and the whole heart inspired to ask the Author of the moving and the morning developments, to bless us, and raise us higher than the heavens.

Whilst beholding these bright displays of wisdom, power, and goodness, how do we feel our helplessness and mortality! Exhausted by labor, we had laid down to sleep. Our minds were sluggish, and wearied in thought even upon the most interesting subjects. We sank into insensibility—our eyes were closed, our limbs were motionless, and our thoughts were suspended or moved in the aimless efforts of dreams. Our friends, the world, God, and even ourselves were forgotten in sleep, so much akin to death. But the morning has arisen, and we

have arisen with it, and death-like sleep has given new life to all our powers! The closed eye is opened and bright—the spirits are strengthened as with new braces—and the mind from the land of forgetfulness and dreams, returns to its deserted throne—and family and friends are met and greeted again. Does not the morning furnish us with gratitude? We must be dull and brutal indeed, yea, we are fast sinking into the sluggishness of the animal man, wholly given up to the senses and passions, which inevitably ends in that spiritual death which bars to man the kingdom of heaven, if it does not. But let us try to be devotional. Who preserved us during the insensibility of sleep? Who granted the return of renewed intellectual and physical powers? Who slept not while we slept? Who watched over us, and fixed his sleepless eye upon us when we could not watch over ourselves? Who guarded our prisoned faculties, and broke the chains of sleep asunder which were not suffered to destroy our vital powers? It was the Father of our spirits, the Preserver of men.

“O Jehovah! in the morning thou shalt hear my voice: in the morning I will direct my prayer unto Thee and look up” (Psalm v. 3.)

The eyes which God has opened should be raised to him—the arm which he has strengthened should be pledged to justice and virtuous effort—all the powers which he has renewed should be consecrated to his service. Thou hast loosed my tongue, therefore will I praise thee; thou hast preserved my breath, and I will speak of thy kindness. Let the ungodly forget thee, but my thoughts and my affections, let them rest upon thee, oh God, my deliverer and my joy!

Again: The morning opens a new day. We start afresh in life each morning—in that life which has so often been a life without God. We return to that world which has so often led us astray. We know not what that day may bring forth. We may perform actions in it which will never be forgotten. We will qualify our character either for heaven or hell. It may be a day of dangers and of death—a day of opportunities to serve God or of temptations to deny him. Is it not fit, then, that entering upon a day of uncertainty and dangers, we should commit our ways to him who presides over all days, and ask not to be abandoned to temptation, but to be delivered from evil, to be encouraged in doing good, prospered in all our undertakings; and as the day will bring us one day nearer the end of our lives, ask that our preparation for the spiritual and undefiled inheritance may be advanced by one day. He that thus rests upon God in the morning will not forget him in the day, but he will recognize him as encompassing his path, and this thought is the greatest of all preservatives from sin. He who begins right, is apt to end right. If God is in our thoughts in the morning, it is not likely he will be absent during the day.

It is proper, then, and useful, that we should pray in the morning. In ordinary circumstance should be allowed to prevent it. If it presses us early, let us rise still earlier. We can rise early shall we not rise to meet the Almighty Benefactor? We for a business call, or a day of entertainment and pleasure the dawn, as did David, to return thanks to God we have not time in the morning, it is not likely time during the day. If the worldliness of this quiet and tranquil hour, we may expect day, and return at night to regard the thought commences the day without God, need not if his spiritual soul is not deadened, without



II. *The evening is also a fit time for prayer.* The labors of the day are ended. The shades of night are enveloping our habitation and shutting out all the mighty spectacles of creation, except the starry heavens, which also lead to thoughts of God and immortality. The busy confusion of life has gone by, and we have time now for composure, seriousness, and meditation. The scenes of the day may pass in review before us. Happy are we if there are not some things to be regretted and confessed. Impossible but that we have occasions for gratitude in the review of God's goodness in the day which is passed. Had we strength for our duties—had we food for our bodies—was the friendship of our companions continued—did we meet with the expected pleasures of life—and now are we safely returned to a loved home? What reasons these for sincere gratitude! But have we met with unlooked for successes—with unexpected concurrences of favorable events—formed new friendships, or witnessed the rising prosperity of others that were worthy? What causes these for peculiar thankfulness! Shall we retire, ungrateful as the thankless brute? Reason, and nature, and God, say that we should not.

But the evening is a proper time for the review of life. Another day has dropped from our lives. What report hath it borne to the Lord of those lives? Perhaps if we commenced the day by committing ourselves to the divine direction, we may look back upon the general tenor of it as spent innocently, and it may be in useful and necessary duties. But there are few days that do not bring a report of some wrong, of improper desires, of surprises into passion or sin. And shall we lie down with the consciousness of guilt unconfessed? Shall we leave these stains unpurified by the blood of our propitiation, when we are assured that it waits for our forgiveness when it is confessed?

There is no duty so neglected as self-examination. We are hurrying onward in life as though we had a thousand years to live. Important interests are always at stake in a life of trial. We are always in danger of deceiving ourselves, and we should therefore seek opportunities to obey the divine command, "Examine yourselves whether you be in the faith." Our affections should be compared to the will of God. Have we endured affliction in a proper manner? Has it worked for us patience, and approbation, and well-grounded hope? Are we engaged as laborers with God? Are we urging forward the salvation of our fellow-men? Are we holding forth the word of life? Are we denying ourselves of worldly lusts? Are we conscientious, industrious, and faithful in our professions? A religious examination of our lives after this manner is absolutely necessary to our piety and growth in grace. No day should end without something like it; for if we take no account of our conduct, how can we hope to watch against the sins of to-morrow, or obtain that help and strength which we will not improve?

Night is, then, a fit time to seek divine protection. We are about to sink into the unconsciousness of sleep. How appropriate that we should recommend ourselves to the care of him who never sleeps nor slumbers. How well to ask him, that should we awake no more upon the earth, we may awake in his likeness, and see him in his glory.

Such are the seasons of prayer to every Christian. His sacrifice should ascend in the morning and evening. Morning and evening we should return thanks for the blessings of his providence, and implore his protection and assistance; and we should remember that which we have seen to be so natural and necessary, and so illustrated by the example of God, that I know not what apology any one can offer who neglects it. Let us, then, as the children of God, pray at all seasons,

with all prayer and supplication, and for this very purpose watch with all perseverance and prayer for all saints ; and especially let us not forget in our prayers those who proclaim the gospel of salvation, that they may open their mouths with eloquence and boldness to make known the truth concerning Jesus Christ, and that those who have not obeyed may be led to obedience, to the praise of his glory.

---



---

### SEASONS FOR PRAYER.

PRAY at bright noon ! the spirit then needs strength

For all the varied duties of the day ;

And in panoply of virtue strong,

Among thy lab'ring fellows take thy way.

Then shall thy hand be strong, thy heart be light,

Though hard thou toilest ; and thy daily bread

Shall sweet as manna seem ; thy prayer is heard,

And by a hand almighty thou art fed.

Sweet is the water of the running brook

From which thou drinkest at the hot mid-day,

For He who caused the crystal wave to flow,

Gives it His blessing—He has heard thee pray.

And when thy toil is done, with thankful heart

Think life's brief journey shorter by a day ;

Trial shall soon give place to bright reward,

And strong in hope go on, and pray—still pray !

Pray ! pray at midnight, when stars come softly forth,

Giving a glory to the sunless sky ;

Oh ! then call thy eyes and heart away

From earth, and fix them steadfastly on high.

Calmly survey the past, and e'er thou yield

Thy wearied frame to sweet, oblivious sleep,

Confess thy sins, seek pardon, and implore

That God would thee in His protection keep.

Pray in temptation's hour, and thou shalt find

The prayer of faith shall make the tempter flee !

Though strong thy foe, thy God can break the snare,

And let thy soul at perfect liberty.

Pray, too, when death is near, and thou shalt find

In that dark vale, a Friend whose words of love

Can cheer thy gloom, and bid thy failing eyes

Behold the crown reserved for thee above !

W. BAXTER.

---



---

Many poets have sung laments over departed youth. Did any one ever sing, or chant—for it would be like a psalm—the peace, the joy, the comfort of growing old ; of knowing passions dead, temptations conquered, experience won, individual interests become universal, and vain, fantastic hopes merged into sublime, strong-built faith — faith which makes of death its foundation-stone, and has for its summit eternity ? The Hymn to Old Age would be one not unworthy of a great poet. Who will write it ?

## BE TRUE TO YOURSELF.

WE must, in some measure, become what we describe, and feel a personal identity with the objects we would paint — transfuse ourselves into the forms of nature, and thereby look into the "life of things." How does the sculptor best succeed in his peculiar art? By what secret did our own Powers chisel out his Eve and his Greek Slave? He had his Eve cloistered in his own mind, and his Greek Slave he found in the shambles of Constantinople!

They were both his property, having an ideal existence in his own imagination, before they possessed an artistic existence in the Parian marble. Had they not lived there they never would have been born. The creative faculty already had given them shape and form, and clothed them in the warm habiliments of flesh and blood, all redolent with life. Doubtless they were far more perfect in idea than in fact—in his own mind than in the cold marble. For is not the creator greater than his creation, and the man greater than his works? The poet or painter never realizes the truth and beauty of his conceptions. And may not this be the reason why some of the most gifted minds, as a "tired child," cease to work, because their productions bear so little resemblance to the bright images which exist within them? They fail to bring out before the eye the ideal forms which dwell within, and so they yield themselves to the indolence of despair — the ennui of disappointment—

Because they fail "to add the gleam,  
The light that never was on sea or land;  
The consecration, and the poet's dream."

He who pronounced his work good at the creation, merely used the term

good adjectively. But the Saviour speaks of God, as good; not adjectively, as a good being, but good as a noun. He is positively good, admitting of no degrees of comparison; just as he is styled not a spirit, nor a light, contrasting Him with other spirits and other lights; but, Spirit—Light. God is spirit—God is light, as in the Greek; essential spirit, essential light; the Spirit of all spirits, the Light of all lights.

It is not by the force of intuition or instinct that the man of genius describes the objects which fall under his observation; but by the mysterious metempsychosis of his own mind, passing into the objects he describes:—

"I was as a gem conceal'd,  
Me—my burning ray revealed."

The orator cannot excite the passions of others, unless he feels them himself. His words will fall dead from his lips, and powerless without this. But a word spoken in love, in hate, in sorrow, or in joy, never fails to awaken similar emotions in the hearer. And, therefore, sincerity is the first element of power, both in the writer and the speaker; without this his writing and speaking will be but the ravings of a madman, from which the universal heart of nature will recoil. The utterances of an automaton are horribly shocking, though it may speak the truth. We feel an utter abhorrence to its mutterings, simply because it has no heart, no feeling. It is but the mockery of life, the mechanism of spirit, the unintelligent language of mere sham, which finds no echo in the soul. And, therefore, is it most appalling to the ear, though its sounds may be as mellow as the flute, and its chattering as various as the magpie. J. C.

## OFFICERS OF THE CHRISTIAN CHURCH.

(Concluded from page 109.)

THUS have we given, defined, illustrated, and enlarged on these qualifications laid down by the apostle as necessary to qualify a man for a bishop, in the age in which he wrote, and in the churches and countries to which he sent Timothy and Titus. He prefaced his list with a "MUST," which rendered

them all equally and indispensably necessary. And as they include and cover the whole character, as relates to mind, disposition, relations occupied, intercourse, &c. they have generally been necessary to every age and country, and will be found, most of them, as necessary now as in the age

of the apostle. And as far as there may be any difference, occasioned by difference of times, manners, customs, practices, &c. they will form a criterion to be guided by, and from which to judge. For instance, the apostle does not say that a bishop is not to be a gambler, dancer, idolater, &c. but who does not know that these traits are just as incompatible with the character and office, and as disqualifying as any of those mentioned? In fact, they are included by some of them. Nor does he say that a man must be punctual, a good master, a good husband, &c. but we know these to be essential, to accord with the other qualities required, and the character to be included in the definitions.

But it may be, and perhaps often is asked, "who is equal to these things?"—where can we find a man possessing all these qualifications?—who can ever attain unto them? To these we reply, that if they are unattainable, they would never have been required by the apostles—that they are necessary, almost every one of them, to the formation of a good Christian character—and that they were in the possession of hundreds in the first age of the church, of many in almost every age since, and are now, and can be possessed by numbers. It is true that it is not indispensably necessary to possess them in perfection; but they can and should be attained unto, and are necessary for the prosperity and proper edification and government of the church. Until we have them, the church will never be what she once was, what she ought to be, and what she must be, to enter upon the millennium.

As to the proper age of a bishop, the term elder, and the being "not a novice," are expressive enough. None but old or elderly men, or those advanced in the Christian life and character, are qualified by age. The term "elder" as used for "bishop," has particular relation to age, wisdom, prudence, experience—every part of the description given us of the qualifications of a pastor, evidently supposes some advancement in age, or in qualities of age. He must have a good report of them that are without. His character must be established by the more discerning part of worldly men, for wisdom, prudence, and respectability. Such a character is not usually acquired

in youth—it is the fruit of some standing in society. Nor do we understand the Apostle as implying that a man to be a bishop, must be a married man, or have a wife and a family of children; but merely what a man must be, who has all these: what must be his character here, as what it must be in any other relation in which he may be placed, or in any other situation which he may happen to occupy. As to the necessity of his children being believers or disciples, we do not understand the expression, "faithful children," as implying this, but merely as being dutiful and obedient. And if in any of these qualifications, the bishop should be pre-eminent, it should be those of teaching and ruling. The first implies an intimate acquaintance with the Bible—a correct, thorough, and extensive knowledge of the Scriptures. This is absolutely indispensable. "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And joined with knowledge, must be the ability to communicate it in the best manner to secure the end of instruction. "Mighty in the Scriptures," is a quality that can by no means be wanting in the elder of a Christian church. "Utterance and unction in declaring the truth of God, are also necessary." And, "the gift for rule, is an assemblage of those qualities which create love, respect, esteem, and confidence, in the minds of believers; a combination of knowledge, wisdom, humility, meekness, patience, prudence, and sincerity; these, mixed with candor, openness, and bowels of love and compassion, fit a man for being an overseer in the church of God." Bishops never should be selected, merely or mostly on account of their speaking talents, their eloquence, address, fluency, and volubility. Churches frequently fall into a great error here; and their conduct, and that of such officers, resembles too much that of the Corinthian church in their ambition for the most splendid spiritual gifts!

We now proceed to the selection and ordination of bishops. Where a congregation needs them, and has the properly qualified men, or can procure them, (for she doubtless has a right to get them elsewhere if she can,) let her

select as many as may be necessary and she can sustain. This selection, as in the case of the evangelist, may be made in that manner best calculated to express the approbation of the members, and secure unanimity of assent, and in which she can be aided by the evangelist. If she has members in her who have not all the qualifications, but only a part of them, and can acquire all of them, it is their duty to do so, and one as binding on them as any other duty. It is their duty to qualify themselves for the office—all who can do so—and to “seek” it, in the language of the Bible. “If a man desire the office of a bishop, he desireth a good work.” And he must not suffer it to be forced upon him, but take it cheerfully and willingly. The elders are to “take the oversight of the flock, not by constraint, but willingly.” That false delicacy, so often witnessed, which causes men who are qualified to decline the office, and suffer it to be forced on them before they will take it, is as inconsistent with God’s Word as it is reprehensible. If bishops could devote all their time to the work, or as much as might be really and actually necessary, and were sustained, by being supported as they ought to be, men would then qualify themselves for the office, seek it, and cheerfully and willingly enter upon it. And in almost every congregation of any size and age, there will generally be found more or less persons qualified, or who can become so. And until they are properly sustained men will not seek it, but rather the lucrative offices and employments in the world, as we find to be constantly the case.

The properly qualified men being selected, must next be ordained, in order to be fully qualified for entering upon the duties of their office. And as the congregation cannot do it in her collective, or any other capacity, as a body, any more than the human body can act without its organs through which to operate, she must do it through, or have it done by, the appropriate officers; and we have shown that it belonged to the office of the evangelist, and was a part of his work and duty. And from all that we can ascertain from the Scriptures in reference to it, it was done in the same manner as the ordination of evangelists themselves—by prayer, fasting, and the laying on of

hands. We find but one scriptural mode of consecrating all officers of the Christian church for their duty, and that was this. The New Testament recognizes no other, that we can ascertain. We have also shown that the evangelist was the most appropriate officer for this work, as it pertained to his duty in organizing the congregation and setting it in order. Hence Paul, in giving Timothy directions in reference to elders, instructs him to “lay hands suddenly on no man”—that is, not to be precipitate in ordaining any man to office—and be not partaker of other men’s sins,” by appointing improper men to office, and thus becoming a participant in the evils that might follow. Titus, another evangelist, was told to “ordain elders in every city;” and Paul and Barnabas, evangelists of the church at Antioch, “when they had ordained them elders in every church, and prayed with fasting, commended them to the Lord,” &c. Here we have ordaining of elders, laying on of hands, prayer, and fasting, and all by evangelists. Can any thing be plainer, or better sustained? We are, therefore, brought to the conclusion, that this was the scriptural method, and should be practiced by us.

#### DUTIES OF BISHOPS AND ELDERS.

Much may be inferred on these from their qualifications, in speaking of which we have said much in reference to them. And in all the round of Christian duties there are none more important, or of such importance, as these, for on the proper performance of them often depends, not only the eternal salvation of the bishop himself, but the eternal destiny and salvation of many under his teaching and care. The work of preparing souls for heaven is one of superlative importance, and not to be compared with any other.

The duties of bishops, when particularly and specifically considered, are numerous, various, and extensive, but may be briefly summed up under a few general divisions. They may be ranked under two divisions: those which relate to the church in a congregational capacity; and those which relate to the members in a private or individual capacity. Or, they may be ranked under two other heads: the feeding of the flock, and the overseeing of them. These two are much emphasized upon

by the Apostles. The Apostle Peter has beautifully comprehended all in a few words: "The elders which are among you, I exhort—FEED the flock of God which is among you, taking the OVERSIGHT thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." The feeding and overseeing of the flock were to be the work of the elders or bishops, and for the faithful performance of these duties. they were to receive the reward of an unfading crown of glory at the coming of the Lord—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." By a figure of speech, the church is called the "flock of God," (from sheep, to which, from their innocence, inoffensiveness, &c. Christians are often compared) the bishops are the under shepherds, and the Lord Jesus Christ, the "chief Shepherd." Hence He said to Peter: "Feed my lambs—feed my sheep." The feeding of the flock, or, in other words, the teaching and instruction of the church—being a duty of the bishops, of primary importance, a most important qualification of them, as we have seen, is, that they "must be—apt to teach." They are to be the teachers, and the only authorized ones, of the congregation—the only ones who can exercise authority, as such, in the church. There is an important difference between preaching and teaching, when closely examined and critically considered, although, like the terms soul and spirit, they may sometimes be used interchangeably, the one for the other. To preach, then, strictly speaking, is to proclaim the gospel to the world, for the faith and conversion of sinners; and is the duty and business of the evangelist, and belongs to his office. But to teach, relates to the instruction, training, and edification of the church, as a congregation, and as individuals; and belongs to the office of the bishop, and is his business and duty. In a correct rendering of the commission by Matthew, we have both offices embraced: "Go, convert (or disciple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Here the converting, or discipling of the nations, bap-

tizing them, &c. is the work of the evangelist; and the teaching them to observe all things, &c. that of the bishop or elder. But the same man can exercise both offices; and it is probable that there were some in the days of the apostles: and they themselves by virtue of their apostolic office and authority, seemed to have exercised all offices, at least at the beginning of the church. We also find Paul acting as an evangelist, and having the "care of all the churches;"—and Peter preaching, and speaking of himself as "an elder." We have an intimation from Paul, that there were some in the churches which Timothy visited for him, who filled both offices: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine"—that is, who both preach, baptize, &c. as evangelists; and teach, rule, &c. as bishops. And we even find a deacon acting as an evangelist, and a prominent one too—"Philip the Evangelist." Where a man fills both offices at the same time—bishop and evangelist—and which is not incompatible—he should have a separate ordination to each, by the appropriate officers, and be careful not to confound them together; for he can easily act in his duty and capacity in each, without doing this; he can teach and rule in the congregation, and go out and proclaim the gospel to the world. It is probable that it was some such a confounding together as this, or of the Scriptures describing the two, that one man came to assume and engross both offices in himself, without any scriptural authority.

In the commencement of this essay we drew an illustration from human institutions of learning, and spoke of the church as the school of Christ. Now the great object of education is not only to inform and enlighten the mind in the various branches taught, and thus prepare it for the business, duties, &c. of life, but to train it by such instruction, to develope, strengthen, and train aright all the intellectual faculties and moral powers, and thus to promote growth of mind, and its enjoyment and happiness. Now the object of teaching in the church, in connexion with the requisite discipline, is somewhat similar, but of far higher and infinitely superior importance. It is to promote spiritual growth and develop-

ment—growth in the favor and knowledge of the Lord Jesus Christ—to increase and promote spiritual life, the highest kind of life—to train the soul for heaven, and aid in that progress that shall go on for ever. This is, or should be, the design of the teaching of the bishop; in all his addresses, instructions, and exhortations, he should always have these great objects in view. The BIBLE is always to be his text-book, and he is not only to understand it thoroughly himself, but to make such a timely, constant, and skilful use of what it contains, as best to secure this great end. This is his paramount duty, and for the performance of which he is always to be prepared. To effect the object of teaching, he must understand how to “rightly divide the Word of Truth,” as regards those to be instructed. In the school of Christ, as in our common schools, there are various grades of students—from those just entered and in the first rudiments, to those long in it and far advanced. Now the bishop, in his teaching, must always keep this in view, and adapt his instructions to them accordingly. And this he will do if he is skilful in the Word of Righteousness. As there are “babes” in Christ, and those grown to the “perfect stature of men and women in Christ,” there is the “milk and meat” of the Word—food of the kind adapted to each class. Now it is the duty of the bishop to learn which is the milk and which is the meat, and how to use each, so that he may know how to feed the babes, and how those who are grown. He must give to the lambs, as Peter was commanded to do, “the sincere milk of the Word, that they may grow thereby;” and those of full age must “have strong meat.” This feeding of the flock, or teaching of the church, is a matter of such vital importance, that not only did Peter, as we have seen, give the elders a most important charge to do it, but Paul, in that beautiful and solemn address which we have from him to the elders of the church at Ephesus, gives them a most impressive charge concerning it: “Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” They were first to take heed to them-

selves—to their own conduct, example, and preparation—and then to all the flock, every individual of them, to feed them, just as the shepherd is careful to feed every sheep of his flock. They were made overseers by the Holy Spirit, and all who are now made such, according to the directions of the Holy Spirit in the Word of God, are just as much made so by Him as they were then. And this feeding or teaching is to be both public and private. They are to teach the members in the congregation, when assembled together on Lord's day, and at any other stated meetings; and privately, as may be necessary, when not thus assembled. This is indispensably necessary for their edification and growth in knowledge and favor. The apostles' “doctrine,” or teaching, was made just as necessary and important as prayers, breaking of the loaf, or fellowship. And as the bishops have this to do, it is as indispensably binding upon them, as any of these or any thing else. As “all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” the whole Bible should be taught. Particularly should they take the Living Oracles, and teach the disciples all that the apostles taught, in that arrangement and manner best calculated to secure the ends of such instruction. The congregation should, in reality, be a Bible class; and pretty much the same plan pursued in this part of their training, as in all such classes. To thus teach a congregation, as it ought to be done, will require much time, study, and attention to the Bible; and various and extensive reading and observation. They should, in particular, emphasize on the various duties of Christians, in a congregational, family, and individual capacity—in all the various relations, positions, and occupations of life—as pertaining to the whole man, “body, soul, and spirit.” And not only are they to be promptly and constantly engaged in teaching every thing necessary to be taught, but they must endeavor to enforce all they teach, with all the powers and abilities they possess—with all the illustrations and eloquence they can command and of which they are capable. They must be grave, mild, affectionate, sincere,

earnest, and persuasive, in their addresses—as a tender-hearted and faithful father to his beloved children. They must themselves feel what they say, in order to make others feel it; and if they cannot make others feel it, they will speak to much less purpose. And, in addition to all, they must themselves be “ensamples,” or examples, to the

flock, of what they teach and enjoin upon others. Important as their precepts may be, their example will not be less so. In fact, example is generally more powerful in its influence than precept, because more obvious and more perceptible to the senses.

J. R. H.

### W O M A N.

THE sphere of woman's happiest influence is that of the domestic circle. Any attempt to introduce her to a different position to secure this object, has proved a failure. Any desire to forsake her chosen and appointed place, for one of a wider and more ample sphere, has been at the sacrifice of some portion of her influence, and has weakened the chain which binds her to those whom she is taught to love and revere. It requires not much sagacity to perceive, that those women who have shone the most brilliantly by their talents and address, have not been the chosen guardians of the peace, the purity, and the happiness of the *social* circle. Doubtless many such have exerted a beneficial effect upon society, both in word and deed, by their pen and their tongue. Their example has been felt far and wide, and their works have moulded to a great extent, the character of our race. Some have shone with peculiar brilliancy in the literary firmament, and will hold their place among those who have shed a benign influence over the destinies of mankind. Others have occupied the chair of state, and have exhibited great executive talent; and, occasionally, they have been found among the leaders of armies in successful competition for crowns and kingdoms. But these have been like stars, which “stand apart.” Many of them have shone beautifully, gloriously—and their light we would not abate. nor would we have them shorn of their beams. But we insist upon it that this is not the appropriate sphere of woman's influence. An age may produce such prodigies of human genius as the “empire founding” Semiramis—the captivating Cleopatra—the queenly but unfortunate Zenobia—and the self-sacrificing Isabella, who pledged her jewels to the disappointed Genoese, to assist him in the discovery of a new world. But

these live not so much for the present as the future—they move in a higher circle, and command a wider horizon, than falls to the lot of even the *lords* of creation, and can never be appealed to as those who fulfil the destinies of woman, or serve the great object of her mission. Her daily work is in the exercise of the unpretending virtues, and in giving full play to the warmest affections and sympathies of her nature. She is the chosen companion of man—his counsellor and friend. Gifted with such fine perceptions, she acts from instinct, while we are compelled to reason. She disentangles the morality of all questions by a touch, and discovers the right and the true, while we are lost in the mazes of the inextricable thread; and thus she best knows what will contribute to the happiness of those about her. By ready application of the means in her hands, she can accomplish the object proposed in the readiest and easiest manner.

To win the heart away from vice—to check the rising waters of ambition—to dissipate the spirit of worldliness—to breathe quietude and peace in the family—to spread cheerfulness and content around the hearthstone—to soften the miseries of penury and want—to relieve the victims of misfortune and affliction—to wipe away the tears of sorrow, and spread consolation in the abodes of wretchedness—these are greater trophies than were ever won in court or in camp, in drawing-rooms or in palaces. These are attractions more winning than were ever displayed by the most courtly and elegant, or that were ever seen in the manners of the most accomplished *belle*, or the greatest *dilettante* of literature or the fine arts. The little flower encased among the green lanes, and hidden by the grass, which diffuses its fragrance until the air is heavy with its sweetness, refreshes



the weary traveller; while he turns away from the more gorgeous flower, which for a moment attracts his attention, with the faint recollection of its brilliant hues, as the only impression which it leaves behind.

It is not what shall I do to render myself an object of attraction, or win from the admiring crowd applause—but how may I best subserve the interests of humanity, by improving my own heart, and adorning my life with the graces which have their growth in love to God, and benevolence toward the family of man—in cherishing all pure and holy affections, and in sincere devotion to Him who came to purify to himself a peculiar people, zealous for good works; and thus on woman religion sits with peculiar grace. This is her natural element, and here is she most at home. And who needs her benign and soothing influence more than woman? And who best can promote it in others? By this means she will strengthen her influence over those to whom nature and society have bound her by the strongest and most abiding ties.

No artificial forms of society can destroy, in the heart of woman, love for kindred and race: all attempts have hitherto proved an utter failure. True to her own nature, she clings to the sacred names of father and mother, of brother and sister, and to the still nearer relationship of wedded life. Love,

which is the all-pervading element of her being, will find its natural objects on which to lavish its choicest gifts. Though often betrayed and deeply wounded, amid hopes that were disappointed and affections crushed, she will look upon the form of him who has dealt the heaviest blow, like the wounded gazelle whose heart has received the spear of the hunter, with an eye still lustrous, and shining with unsubdued tenderness.

To minister to the wants of those allied to her, she will brave any misfortune—subject herself to the greatest self-denial. She will endure fatigue and reproach—she will suffer penury and want; and thus by her moral heroism, secure the objects most dear to her, the happiness and well-being of those to whom she is allied by nature and religion.

For the improvement, then, of woman—for the education of the young—to impart just and correct views of human life—to widen the sphere of her influence—to point out the path of life best adapted to her nature—are the objects which should claim our attention; and though our efforts may be humble they will be sincere, and we trust, by the blessing of God, they will not prove in vain.

"Small service is true service while it lasts;  
Of friends, however humble, scorn not one;  
The daisy, by the shadow that it casts,  
Protects the ling'ring dewdrop from the sun."  
J. C.

## ESSAY ON PARABLES.—No. II.

[The importance of having correct rules of interpretation for the parables, which comprise so large a portion of our Lord's teaching, will be obvious to all, and we hope will render this Essay not unacceptable to the student of the Living Oracles.]

We have now before us the following inquiry—*How does it happen that parables, which, as we have seen, are eminently fitted for illustration and explanation, sometimes not only fail of this, but become a means of involving the mind in uncertainty and confusion?*

In seeking to explain this difficulty, we have to observe, that various causes may be assigned for such an effect, and we might reasonably expect it to occur in any one of the following cases:—1, Where there is *no definition or statement of the subject of comparison*; 2, Where there is in the mind an *erroneous definition* of that which is the subject of com-

parison; 3, Where the comparison is applied to a part of the subject *to which it was not intended to be applied*; or 4, Where the subject chosen for comparison is mistaken for the subject itself.

These cases we will now proceed to consider more fully. As regards the first, viz. *Where there is no statement or definition of the subject of comparison*, it is obvious that here there is nothing whatever presented to the mind, to which the comparison can be applied, and consequently there is nothing which it can explain. Nay, in this case a comparison has plainly the effect of confusing the mind, by leaving it a prey to

vain and uncertain conjecture; and, in fact, constitutes a puzzle, a riddle, or enigma. We have an example of this in Samson's riddle—"Out of the eater came forth meat, and out of the strong came forth sweetness." This, it seems, puzzled the Philistines seven days, and had they not "ploughed" with Samson's "heifer," as he styles his better, though certainly his *weaker* half, they might have wearied themselves seven years before they could have discovered that strength was made the emblem of a lion, and sweetness the symbol of honey.

Symbols, indeed, are always enigmatical, unless we distinctly understand what they are intended to represent; and being made to stand in the room of the subject of comparison, which, therefore, is not necessarily mentioned, they afford us ready examples of comparison without definition. A symbol, as we have already defined it, is the object of comparison substituted for the subject—in other words, it is an object used for the purpose of comparison, yet spoken of and even addressed as though it were the thing or person which it resembles; or, to express it perhaps more clearly, it is a species of comparison in which the object selected for comparison is made to *personify* that which is compared. For example, the Saviour is compared to a lamb, and this lamb is used as a symbol, or is made to personify the Saviour, so that John, in Revelation, does not say, that "in the midst of the throne and of the elders there stood" *the Lord Jesus*, but "there stood a *lamb*;" and again he represents the *Lamb* as opening the seals, as standing on Mount Zion, &c. The Redeemer used the same figure, when taking the bread and wine he said, "This is my body," and "this is my blood." Here he constituted the bread and wine symbols of his body and blood. On another occasion, he made his own body the symbol of bread, when he observed, "I am the bread which came down from heaven."

This, then, is what we mean by a symbol; and if we understand those which we have just mentioned, it is only because we certainly know what they are intended to represent. A lamb is a familiar symbol of *Christ*, and in the other instances the *subject* is distinctly stated; and this is no sooner understood, than we can see the greatest force, beauty, and propriety, in the

comparisons, and are enabled by them to appreciate more fully the character of that which they are employed to illustrate. But without this information they would for ever remain enigmas. Thus in the first chapter of John's Revelation, we read that the Lord appeared to John in the midst of "seven lamps," and that he had seven stars in his right hand. When we are informed, immediately after, that the seven lamps represent the seven churches, and the stars their messengers, we can see great propriety and beauty in these comparisons; but is it not evident, that if the subjects of comparison were nowhere stated, the comparisons themselves would merely involve the mind in doubt and uncertainty? And this we really find to be the case with regard to those symbols which are made to personify something which is concealed or not defined. Of this we have an example in the 11th chapter of Revelations, where something is presented to us in the symbols of "two witnesses," "two olive trees," "two lamps, which stand before the God of the earth." Now there is perhaps no passage in the book upon which commentators have dwelt more earnestly or exercised more ingenuity, and yet to this day no one has been able certainly to discover the meaning of these symbols. No doubt we would see the greatest relevancy in them as objects of comparison, if we were made acquainted with the things to which they apply; but until we obtain this information, we may indulge imagination as we please, and they will still continue to be inscrutable and incomprehensible, a means of producing in the mind uncertainty and confusion. The same may be said of other symbols in the book of Revelation, and indeed they seem to be employed for the very purpose of concealing the things which were about to happen, until these should actually occur, and thus reveal the meaning of the comparisons, by presenting the subjects to which they related.

We have, then, discovered a case in which comparison, however relevant and striking, will not only fail to elucidate a subject, but actually become a means of veiling or concealing it. And here we would remark, how important it is that those who attempt to communicate instruction to others, should pay regard to the laws that govern the

human mind. There are certain avenues through which alone the human mind can be approached, and it becomes every teacher to be well acquainted with these, that he may readily gain access to it. As a walled town can only be entered through its gates, so knowledge can be communicated to the mind only through what may be termed its portals; and although, in respect to these, various minds may differ somewhat from each other, on account of a discrepancy in age, education, prejudices, &c. yet there are certain general rules applicable to all; and among these there is no one of greater importance than this, that an unknown subject (unless we wish it to remain unknown) must be distinctly stated and laid down, before the comparisons can be understood—in a word, *that definition must always accompany illustration.*

It may be well to observe further, that although a statement of the subject must always *accompany*, it is not necessary that it should always *precede* illustration. In some cases, on the contrary, it is with much elegance made to follow; as where it is wished to make a sudden and forcible impression upon the mind, or to obtain its previous consent to certain truths or principles which, from pride, selfishness, or some other cause, might not be readily admitted if the subject to which they were to be applied were already stated. When the prophet, divinely guided, appealed to the king for justice against “a rich man, who had exceeding many flocks and herds,” and yet, to feast the traveller, took away from the “poor man” his “only lamb,” which “had grown up together with his children,” had “eaten of his own meat, drank of his own cup, and lay in his bosom, David’s anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die, and he shall restore the man four-fold because he hath done this thing, and because he had no pity.” How striking then became the application of the parable. How overwhelming the solemn annunciation of the subject—“*Thou art the man!*” \* Again, com-

parisons are introduced before the subject they are designed to illustrate, for the purpose of exercising the mind upon things with which it requires time to become conversant, and inculcating certain leading truths, which are in due time required to be fulfilled in the subject of comparison. The effect of comparisons thus presented is, to excite the eagerness of curiosity, and engage the faculties of the mind in a close and anxious search for their hidden meaning, while any truths which they may teach incidentally, or which may be connected with them, produce in the mean time a lasting impression. Thus the Mosaic institution preceded and shadowed forth the Christian, and while by the most graphic imagery it displayed its various parts, and exhibited by the most appropriate symbols the great sacrifice which was to be offered up for the sins of the world. It impressed at the same time upon the minds of men these all-important truths—the unity of God, the holiness of his character, his justice, his mercy, his faithfulness, the nature and exceeding sinfulness of sin, and that without shedding blood there could be no remission—preliminary lessons which it required time to communicate, and without which the world could never have understood, or in any degree appreciated, the atonement made by him who was the “end of the law,” in whom “the veil was done away,” in whom (the true subject of comparison) all types and symbols had their explanation, and without whom these would have remained for ever mysterious and incomprehensible. Just so have the minds of Christians been excited, exercised, and prepared by the symbols of the Apocalypse.

If we now turn our attention to the 13th chapter of Matthew, we will find presented the very case which we have just been considering; and will perceive that the first parable, that of the sower, was delivered to the multitude by the Messiah, without any statement or definition of the subjects or persons to which it was intended to apply. “He spoke many things unto them in parables, saying, Behold a sower went forth to sow,” &c. But they were not informed who was represented by “the sower,” nor of what “the seed” was made a symbol, nor was there anything previously presented to their minds to

\* This affords a striking proof of the power of illustration which parables possess as soon as the subject of comparison is stated.

which they could apply the comparison of seed fallen "by the way side," or "among thorns," or "upon stony places," or "in good ground." Consequently the parable could not be understood; and that the want of definition or application was the only cause, will appear abundantly evident when we observe the manner in which the Saviour expounded it, which was by simply stating what the symbols he employed stood for. "The seed," says he, "is the word of God;"\* the "sower," he who "sows it;" that "which fell by the way-side," and was "picked up" by the "fowls of the air," represents the case of one who "hears the word of the kingdom and receives it not, then cometh the wicked one and taketh it away;" that which fell upon "stony places," represents the case of one who "at first receives the word," but having "no root in himself, soon withers away;" that which fell "among thorns," exhibits the case of one who "hears and receives" the word, but "cares" and riches render it unfruitful; and that which fell into "good ground," and "brought forth fruit abundantly," is an illustration of the effect produced by the reception of the word, in "a good and honest heart." So we see that however striking the parable may appear to us, after we are supplied with a statement of the subjects to which its various parts relate, it would, without such aid, only serve to embarrass and confuse the mind. In these cases, indeed, *definition is to knowledge what eyes are to vision*; and as the radiant noon-day sun would pour forth floods of light in vain, if we were without eyes, or if our eyes were closed; so the most appropriate and beautiful comparison which could be imagined, would, unless the mind distinctly perceived the subject to which it applied, not only fail to enlighten, but actually become itself an insolvable enigma, and as difficult of comprehension to us as the light to one born blind. Yet as the sun is intended and fitted to give light to those who have eyes, and will use them, so a just comparison is eminently calculated to communicate knowledge to those who are furnished with, or will receive a definition.†

\* Mark and Luke.

†The question may arise here, Why did the Messiah address the Jews in parables without stating the subject of comparison, or without

We come now to the consideration of the second case, *Where there is in the mind an erroneous definition of that which forms the subject of comparison*. Here the subject is stated, but is imperfectly or erroneously understood; that is, the idea which the mind has conceived of the true subject, is erroneous, and consequently is not a representation of the true subject of comparison. The comparison, therefore, not being applied to the true subject, and having no legitimate application to any other, either leads to error, or becomes a source of doubt, conjecture, and confusion. Thus when baptism is compared to a being

communicating instruction to them? This inquiry was made by the disciples, and the reply was, "That they seeing might not see, and hearing might not understand." And this was justice. For "to him that has, more shall be given; but from him that has not, shall be taken even that which he seems to have." These self-righteous Jews supposed themselves already wise. They seemed to have eyes—nay, *they had eyes*, but, as the Saviour declared, quoting the prophecy of Isaiah, "their eyes they" had "closed," lest they should "see with their eyes;" their ears they had stopped, "lest they should hear," and be converted and healed *by the Messiah*. Their eyes they had closed against the light, and their ears would not hear the instructions of Jesus; for being filled with thoughts of worldly grandeur and distinction, "their hearts" having "become gross," they had pre-judged his character, and already virtually rejected him as the Messiah. As, therefore, it would have been fruitless and unwise to have attempted to reveal anything to those who obstinately closed their eyes against the light of truth, so it was perfectly consonant to justice and propriety that their pretended wisdom should be utterly confounded by parables without a definition. "Because you say, we see," observed the Saviour, "therefore your sin remains." Again, "For judgment am I come into this world, that they who see not might see, and those who see might be made blind." And even if he had stated the subject of comparison, they would not have received his instructions; for in some cases in which he did do so, as in the parables following the sower, where he stated the subject, the kingdom of heaven, the result was the same. In a word, they had *eyes*, but not *to see*; they had *ears*, but not *to hear*. Therefore, on such occasions the Saviour usually concluded by saying, "He that has ears *to hear*, let him hear;" and to his disciples, who were teachable and desired to know the meaning of the parables, he remarked, "Blessed are your eyes because they see, and your ears because they hear."

born of water, to a washing, to a burial and resurrection, these comparisons serve only to confuse the minds of those who imagine that baptism is sprinkling or pouring, while they appear very fit and striking illustrations to those who have a correct definition of the term. But the parable which follows that of the "sower" is so striking an exemplification of this, and has, for this reason, been so long misunderstood, that it deserves our particular attention. It is as follows:—"The kingdom of heaven may be compared to a field in which the proprietor had sown good grain; but while his people were asleep, his enemy came and sowed darnel among the wheat, and went off. When the blade was up and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, Sir, you sowed good grain in your field; whence, then, has it darnel? He answered, An enemy has done this. They said, Will you, then, that we weed them out? He replied, No, lest in weeding out the darnel, you tear up also the wheat. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel, and make them into bundles for burning; then carry the wheat into my barn." Thus explained to the disciples:—"He who sowed the wheat is the Son of Man. The field is the world—the good seed are the sons of the kingdom, and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state, and the reapers are the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. The Son of Man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their father."—(*Dr. George Campbell's Translation.*)

This parable has often been appealed to in justification of corrupt communion. When sects have been charged with harboring in their churches the unjust, the ungodly, and the profligate, their reply has usually been, "The Saviour himself declares that the church or kingdom of heaven would contain both tares and wheat, both wicked and

righteous—that these tares, or darnel, must be permitted to grow with the wheat, and cannot be separated until the harvest—that the church cannot be purged until the end of the world." This has commonly been rebutted by saying, that the tares and the wheat are indeed to grow together, but not in the church; for, says the Saviour, "the field is the world." It is evident, however, that neither party have understood the parable; for the comparison is plainly between the *kingdom of heaven* and a *field containing both darnel and wheat*; so that it matters not what the field may be, whether the world or not, the kingdom of heaven is just like such a field. Now if the kingdom of heaven be like such a field, and this phrase "kingdom of heaven" mean the church, as is commonly supposed, and that by both parties, it follows that the church is actually compared to such a field, and that the children of the devil and the sons of the kingdom must remain together in the church until the end of the world. Besides, it is said that the angels will gather the wicked "*out of the kingdom*," and of course it must be admitted that they are now *in it*. But this conclusion that the openly wicked (for the darnel were observed as soon as the wheat, and were quite conspicuous) are not to be separated from the church, is too sweeping even for the sects, who do sometimes excommunicate, the parable to the contrary notwithstanding; and it is plainly irreconcilable with many plain injunctions of Holy Writ, as well as the principles and genius of the Christian religion. Thus this parable has remained a source of confusion, obscurity, and error, and wholly in consequence of the want of a correct definition of the subject of comparison.

But it will be asked, If the phrase "kingdom of heaven" cannot be understood to mean the church involving this difficulty, what does it import? To this we would reply, that as we have no reason to suppose these words to be used in an appropriated sense, we are bound to take them in their common acceptation; and that whatever meaning we ordinarily attach to the word kingdom, or the word heaven, they should be permitted to retain. What, then, do we mean by *kingdom*? This term usually includes several ideas. 1st—It implies a *king*, as a

kingdom cannot exist without a king. 2nd—It implies *subjects*, without which there can neither be king nor kingdom. 3rd—It implies also a *territory* or *realm*, in or over which the king reigns, and in which the subjects live. These three things—king, subjects, and territory—we conceive to be essential to the existence of a kingdom. When a territory is possessed, and the subjects have vowed allegiance to the king, we can say with truth a kingdom exists, if it should have commenced but an hour before, and there should be as yet no constitution, no law promulgated or administered. Yet the administration of law, and perhaps a constitution, are to be considered as absolutely essential to the *subsistence* and perfection of a kingdom. Every kingdom, too, has its manners and customs, and kingdoms are distinguished from each other by these perhaps more than by any thing else; at least a peculiarity of manners and customs distinguishes nations from each other more than a difference in laws, and is a more invariable attribute—as some nations possess peculiar manners and customs, and have no laws. For example, the inhabitants of the Marquesas Islands are regulated solely by their customs. Kingdoms may be also good or evil, and greatly prized and esteemed on account of the happiness and privileges enjoyed by the subjects, or be disliked or avoided by reason of the tyranny and oppression of the monarch. For our present purpose, it will suffice to consider these three essential attributes of a kingdom, viz. *king, subjects, and territory*.

In the kingdom of heaven, then, we must have a king, subjects, and territory. It will be at once conceded that CHRIST is the *King*, the Son of the Living God. "I have set my King," says God, "upon my holy hill of Zion." Therefore it is called the kingdom of *heaven* by Matthew, or the kingdom of God by the other Evangelists, being under the government of God in Christ, and belonging to God or to heaven. It is also evident that the *subjects* are those who have vowed allegiance to King Jesus, and submitted to his authority. And now where is the territory? Not in the Moon, certainly—not in Jupiter or Saturn, Mars or Mercury. No! undoubtedly it must be upon the Earth. But does any particular part of the Earth form this territory? Is it

confined to any of the islands of the ocean—to any of the great continents? Is it limited to any district? By no means. Time was when the land of Canaan was the territory of God's kingdom among the Jews. They were the subjects, and the land in which they dwelt was the territory. But the landmarks of Judea have been broken down—the rebellious subjects have ceased to possess the land of promise—and the world, THE WHOLE EARTH, has become the territory of a more glorious and extensive kingdom—the kingdom of heaven. Therefore, said the Saviour to his Apostles, "Go ye into *all the world*" \* \* — therefore, said an Apostle to the subjects of King Jesus, "All things are yours, *the world*" \* \* — therefore, the saints rejoice before the King, saying, "We shall reign with thee upon *the earth*" \* \* — therefore, said the Saviour, "The field is *the world*." It is scarcely necessary, however, to adduce further proofs of a matter so plain, for the subjects of Christ live in the world, and may enjoy the blessings of his reign in every part of it, and the *territory of every kingdom is where the subjects live under the government of their king*. So we perceive that the kingdom of heaven is not the church, and that in this parable the church is not at all the subject of comparison; in short, that it has in reality no more to do with it than holiness has to do with the Pope of Rome. Being therefore always applied to a *wrong subject*, it has always been misunderstood, or rather not understood at all; nay, for want of a correct definition, it has been a means of confusion, and the occasion of erroneous views and practices.

It is worthy, however, of inquiry here—If this parable of the darnel in the field do not apply to the church, how does it apply to the kingdom of heaven as we have now defined it? This inquiry brings us to the consideration of the third case in which comparisons may produce confusion, viz. *Where the comparison is applied to a part of the subject to which it was not intended to be applied*. This is, indeed, equivalent to applying it to a wrong subject; for, as every parable relates to a particular subject, and all subjects have various parts, and may be looked at in various points of view, so every parable or comparison has some particular part of that subject to illustrate, and will only con-

fuse the mind and lead to error, if applied to the whole subject, or to any other part of it than that which it is intended to elucidate. In this respect a parable resembles a painting, which can give but one side of an object — it may be a front, back, or side view, but it cannot prevent all sides. Or it may be compared to a lamp shining upon an opaque body—it cannot shine upon all sides at the same time; but if one part is illuminated, others are left in the shade. Yet as we can, by a series of paintings, display all sides of an object—and as the whole of an opaque body can be illuminated by surrounding it with lamps, so every part of a subject may be illustrated by a series of appropriate comparisons. Hence the necessity for so many parables to illustrate one subject—the kingdom of heaven.\*

To what part, then, of the kingdom of heaven, relates the parable of the darnel in the field? Can we apply it to the king? No: this is wholly out of the question. Can we apply it to the subjects? This would be equally incorrect; for though the subjects might be aptly represented by the *wheat*, they cannot be supposed to be like the *field*, and the comparison is *between the kingdom of heaven and a field containing both wheat and darnel*. In what particular, then, we repeat, does the kingdom of heaven resemble such a field? Certainly as regards its *territory*. And this is just the explanation given of it by the Saviour. "The field," says he, is, or represents "the world," which is the territory of that kingdom. We can now perceive the whole beauty of the parable. The main purpose of it is to show that *in the territory* of the kingdom of heaven, the righteous and the wicked must be permitted to remain together till the end of the world — that a separation cannot be made sooner; else, as Paul says, "we must needs go out of the world." For "the darnel cannot be rooted out without tearing up also the wheat." If the Lord Jesus would descend in flaming fire, with all his holy angels, to reap the harvest of the *earth*, (Rev. xiv. 14-20) and to take vengeance

\* There is perhaps no point or trait in the kingdom of heaven, which the Saviour has not illustrated by a comparison. It would be both pleasing and profitable to draw out an analysis of the kingdom, marking the true application of the parable to its various parts, and tracing accurately every point of resemblance.

on those who know not God and obey not the gospel, while the righteous and the wicked are mingled together as at present, both being equally susceptible of injury, would equally suffer — both would be destroyed. But at that time, says the Apostle, the saints "shall be caught up to meet the Lord in the air," and thus be far removed from danger. Till this "reaping time" has come, however, it seems they are to remain together. And why not? Do we not know that people may live in the territory of a kingdom without being subjects? How many thousands live in the territory of Great Britain who are not subjects of Queen Victoria? — foreigners, strangers, aliens, who yield no homage, and own no allegiance? So is it in the kingdom of heaven. As it regards its territory, every one is in the kingdom of heaven, but every one is not in the *church* — every one is not a *subject*. Nay, the aliens and rebels are by far the most numerous, and many false kings exercise dominion over different portions of this territory, and even oppress the people of God during this the suffering state of Christianity; but the time will come when the righteous sovereign shall be revealed—the "Lord of lords," the "King of kings," who is also called "the blessed and only Potentate," the "King of saints" —and cause his enemies who would not have him to rule over them, to be slain before him, and "shall reign before his ancients gloriously." Then shall the righteous shine forth like the sun in the kingdom of their Father?

How perfect, then, how strikingly descriptive is the parable! How important the lesson which it teaches! How joyful the truth which it confirms! Let us then rejoice, for this territory is ours—this beautiful earth with all her green valleys and her lofty mountains, "rock-ribbed and ancient as the sun" —with all her pleasant islands and mighty continents, her boundless oceans and her winding streams—with all her fields and forests, her fruits and flowers—this world is ours! Thanks be to God! Well, indeed, may we say with the Apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things!"

To return to our subject. We have seen that parables have each some peculiar point of application, and that if

applied to any other, they produce obscurity and error. Of this we have other instances in the parables which follow that of the tares of the field. In the two immediately succeeding, the kingdom of heaven is compared to a *grain of mustard seed*, which became a great tree; and to *leaven* which, hid in three measures of meal, increased until the whole became leavened. These evidently illustrate the great increase, from a small beginning, of the kingdom of heaven as it regards *subjects*. They have no relation to the king, territory, laws, privileges, or any thing else belonging to the kingdom, but to this single point alone, and consequently would be without meaning if applied to any other. The three following parables delivered to the disciples alone, also afford examples of this. In the first he compares the kingdom of heaven to treasure hid in "a field, which, when a man has discovered, he conceals the discovery, and for joy thereof sells all that he has and buys that field." In the second, he compares it to "a pearl extremely precious, which a merchant, in quest of fine pearls, having found, sold all that he had and purchased it." In these, the only point illustrated is the value of the kingdom; for, as we have before observed, one kingdom may be more valuable than another, and more to be desired, as it regards the privileges to be enjoyed in it, the perfection of the government, and the happiness of the subjects. In the third, it is likened to a sweep-net cast into the sea, which encloses fishes of every kind, &c. which are separated when it is drawn ashore. This exhibits the same point as the parable of the darnel in the field. The *territory of the kingdom* is as a sweep-net, &c. containing good and bad, which are to be separated at the end of the world. "Then," says he, "the angels" (before compared to reapers gathering the darnel from among the wheat) "will come and separate the wicked from among the righteous, and throw them into the burning furnace; weeping and gnashing of teeth shall be there." Having the subject thus plainly before them, the disciples, it appears, understood these parables; and when Jesus inquired, "Do you understand these things?" they replied, "Yes, Master."

While we are speaking of the error of attempting to apply a parable to

*every part* of a subject, while it relates only to a *single part* of it, it may be well to notice another error connected with it—viz. that of seeking to find an application for *every part of the parable*. There are many things introduced into parables, particularly when these are drawn out in the form of short historical narrations, which *have no application whatever to the subject of comparison*, though they are *very necessary to the parable itself*. These are like the ground or the *drapery* of a portrait, which forms no part of the person or figure represented, but tends to beautify the picture and render the portrait itself more conspicuous. Thus in the parable of the mustard-seed, it is represented as becoming a tree, and we are told that "the birds of the air took shelter in its branches." Now what have these birds to do with the kingdom of heaven? Just nothing at all. Spiritualizers, it is true, have found many an application for them, and displayed their ingenuity in furbishing up a fine story about the tree being the church, and the birds representing the sinners as resting in it during dark seasons, &c. for the parables have always afforded great scope for the exercise of the imaginative faculties. But the purpose for which these birds are introduced is extremely plain, being merely to impress the mind more strongly with the fact, that the small mustard-seed had grown into a large tree; of which its being capable of affording shelter to the birds is adduced as proof, thus constituting the imagery or drapery. Again, the case of the man who found the treasure and concealed the discovery of it, has given rise to many wise conceits; and some, in this day of "seeking religion" and "getting religion," have supposed that when a person discovered where "religion" is to be got, like the man with his treasure, he should keep it a profound secret until he has helped himself. But the kingdom is compared to *the treasure*, and how greatly it enhances the value of that supposed treasure in our eyes, when we are told that he who found it was so anxious to secure it, that he carefully concealed the discovery until he had made the field his own? This is just what we would expect him to have done, for had he made it known, some one might have anticipated him in the purchase, and



he would thus have been deprived of a treasure, to obtain which he willingly parted with all he possessed.

We come now to the 4th and last case which we have mentioned in which comparison may lead to error—viz.: *Where the object selected for comparison is mistaken for the subject itself.*

This case is most likely to occur where symbols are employed, and we have several examples of it in the New Testament. On one occasion the Saviour said to his disciples, (Matt. xvi.) "Beware of the leaven of the Pharisees." On which they said, reasoning among themselves, "This is because we have brought no loaves with us," supposing the leaven itself to be the subject of which he spoke. But Jesus said to them, "How is it that you do not understand that I spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and Sadducees? Then they understood that he cautioned them not against the leaven which the Pharisees and Sadducees used in bread, but against their *doctrine*." The woman of Samaria fell into the same mistake when she supposed the Saviour to mean literal water when he spoke of "living water." Accordingly she spoke of the well being deep—of his having no bucket, and finally expressed a desire to obtain some of that water, that she might never be thirsty, nor have the trouble of coming to draw. The Roman Catholics also have committed the same blunder: for they, when it suits their purpose, are quite ready to insist "that the Scriptures mean what they say;" and in endeavoring to *substantiate* transubstantiation, are wont triumphantly to ask, "Does not Christ say this (bread) *is* my body?" Yes, we would reply, most assuredly he does!

—and just as certainly he says in another place, "I am bread." Now the same argument which will prove that the bread and wine are the real flesh and blood of Christ, will prove that he himself was bread, and consequently possessed of neither flesh nor blood. To such absurdities are men driven from ignorance of the common figures and rules of language!

It would seem, then, that the phrase "the Scriptures mean what they say," is not correct, if when we say it, *we* mean what we say. For when they speak figuratively and symbolically, they do actually say one thing and mean another; and though in order to know what they do mean we must first know *what* they say, yet it is equally necessary to know *how* they say it: that is, whether they speak literally or figuratively. This being determined, they are of course to be understood according to the common rules of language, and just as we understand each other. It is therefore more correct to say, "The Scriptures speak as those to whom they were written were wont to speak—they are in the language of men, and are to be interpreted not by the power of imagination, but according to the laws that govern languages."

But we must conclude for the present. We trust that we have ascertained that parables or comparisons are eminently fitted for illustration, and that we have sufficiently explained the circumstances which sometimes cause them not only to fail of this, but to become a means of involving the mind in uncertainty, and, like *ignis fatui*, rather to lead into the quagmire of error, than, like a steady and brilliant lamp, to guide us to the firm and everlasting abode of truth.  
R. R.

### COMMON SENSE.

WHAT says common Sense? It says that men and women everywhere love to hear a good speaker. Does Scripture oppose the common sense of mankind? It does not, it cannot. If it did, it would not be of God. There is not in all God's Word any thing that militates against that which we call common sense; by which phrase we mean, a sense common to mankind—the common judgment, wish, feeling of men. This being so, we are to regard the

qualification known and expressed by the words "apt to teach," as expressive of a common want in a community. It is, indeed, the *dictum* of the Holy Spirit, speaking through an apostle, but in accordance with a want of man. Mankind must be led, hence the necessity of teachers. They will be led, this is their nature. Man was made to obey, and the experience of all ages demonstrates the truth of the proposition. Whatever the form of government, the

many follow the few. There is always some *leading* spirit in all communities, to which the people choose to look, and whose voice they will obey. Such is man, and any system that proposes to establish an order in opposition to all experience, must sooner or later perish. Gentle reader, do you understand me? If not, listen to this dialogue, which I here reproduce for your edification:—

*Ann.*—Dear cousin, have you heard Mr. D.? He is a most able and talented man. He spoke last Lord's-day to a large audience, and they were all well pleased, delighted, and edified.

*Jane.*—No, Ann, I have not heard him, but I assure you I should like to hear him, or some one who can speak; for I am wearied with the same stale effort at preaching that I have been compelled to hear so long. Surely, Ann, I cannot understand how truth can be injured by being dressed in comely garments. Can there be any harm in speaking grammatically, handsomely, and with the proper emphasis?

*Ann.*—Surely, Jane, there can be no harm in this; but, on the contrary, I consider it indispensable in the character of a teacher, that he should be able to speak, not only grammatically, but perspicuously, forcibly, and pleasantly. The purest truths lose their force and power when told in a rude, unpolished, and unpleasant manner. Does not the Apostle Paul command Timothy to commit what he had learned of him to faithful men, who should be able to teach others. The ability to teach consists in something more than a mere ability to tell what one knows. There is as much in the manner in which any truth is told as in the truth itself. An able teacher possesses a variety of powers. There must be a good judgment, a discerning mind, a correct taste, a pleasant manner. These are the principal parts in the composition of what we call an able teacher. I am astonished, Jane, that you should endeavor to defend a system so utterly indefensible as that under which you strive to live—I say strive to live, for you do not really live under it.

*Jane.*—Ann, you must not talk so. You know that elders were in all the apostolic churches, and you cannot find

in the New Testament authority for your state, and provincial, and metropolitan bishops.

*Ann.*—I admit it; but you are just as far on the opposite side of the line. I admit that the word *bishop* means an overseer, and that these are called elders in the New Testament. But there is another important point, which has been overlooked by you. These overseers are also called shepherds or pastors. The word *pastor* means one who feeds and governs. Now, Jane, answer me candidly: Are you fed at your meetings? Your people are the sheep, and sheep die without food. I ask you again, are you fed when you are called together? What say you?

*Jane (weeping.)*—Alas! my dear cousin, I must say that I am not. But we observe the institutions as the apostles require, and this is my comfort. Our elder is a good man, and does as well as he can. I would like to have a good pastor, and the members are anxious to have one.

*Ann.*—You have many things among you which I admire, but I would tell you plainly, you never can live unless you change the present system of putting men into an office which they cannot fill. You must remember that place or office does not make men—you cannot give power by a name. You seem to think that there belongs to the word *elder* some virtue like that attributed of old to the philosopher's stone. It converts any man into a Christian pastor. You and I read Latin once together, and you will remember that saying of which you were so fond—“*Ex quo vis ligno mercurius non fit.*” You cannot expect any man to be an elder or bishop of a church. He must be a man well prepared for his place, or he will fall into disrepute, and wear out the church with tiresome harangues about unimportant things.

*Jane.*—As you seem to admit so much of what we believe, why not come over and help us?

*Ann.*—I am willing to help you, if you will use your utmost power to have and sustain a competent pastor. I must be fed if I become a sheep. Many of your sisters are of my judgment.

*Jane.*—Adieu for the present.

## NOTES OF LECTURES

BY A. CAMPBELL.

## NO. XXIX.—EXAMINATION ON PREVIOUS LECTURES (ACTS 2, 3.)

In these Examinations there is a great deal of repetition that cannot be avoided. When was Jesus born?—Four years antecedent to *anno Domini*. In what year of Augustus's reign?—The twenty-ninth. When did Augustus die?—Fourteen years after Christ's birth. How long did Tiberius reign?—Twenty-two years. In what year of his reign did the Messiah die?—The eighteenth. How long did Tiberius live after this?—Four years. When does the book of the Acts begin?—*Anno Domini* thirty-four. What kind of death did Tiberius die?—Universally hated. How long did Caligula reign?—Four years. How did he die?—By the hand of an assassin. Who succeeded him?—Claudius. Can you tell me where his name is given in the New Testament, in connection with an important fact?—Acts xviii. 2. How long did he reign?—About fourteen years, for he died in the fourteenth year. How did he die?—He was poisoned by the hand of his wife. Who succeeded him, and is the last of the Cæsars mentioned in the Acts, and is the one to whom Paul appealed?—Nero. What was his general character?—He was a greater monster than any of his predecessors. When did he die?—*Anno Domini* sixty-eight, two years before the siege of Jerusalem, at the age of thirty-two, a victim to his own vices, and was the last of the Cæsars proper. Thus we have found the New Testament to be connected directly with the last five of the Cæsars proper, and indirectly with the first. The book of Acts contains the history of Christianity for thirty-two years, and if we add thirty-four years for the Messiah's life, we have sixty-six years of the early history of Christianity; and if we go to the Apocalypse and the Epistles, we have its history nearly down to Domitian.

Is there any particular fact recorded in this book, as transpiring before the history of Christianity commenced?—Yes, the Eleven chose a twelfth person in lieu of Judas. What were the qualifications of such a person?—He must have been conversant with Christ, and

have been one of the principal actors from John's ministry until after the Messiah's resurrection and ascension. What is the logical inference drawn from this?—That they were to be witnesses. How did they decide this matter?—By lot. Did they find many persons qualified for this office?—Only two. From this lot we can draw a strong argument against lotteries, as they are no more nor less than profane appeals to God. Solomon has said, "That the lot is put into the lap by man, but to bring it out is of the Lord." In games of hazard it is the same thing as making an appeal to God, to take out of one man's pocket a sum of money, and put it into another's who shall give no equivalent for it. What is the meaning of Pentecost?—The fiftieth day. Counting from what period?—The Passover. What made this day remarkable before this time?—The giving of the law. Why was it necessary that the commencement of Christianity should be so public, and why in the metropolis?—To make the justification of Jesus commensurate with his disgrace, and before the same audience. How many disciples were present in Jerusalem at this time?—One hundred and twenty. What index arrested public attention on the morning of Pentecost?—A supernatural sound. Do you think, from the facts stated here, that this sound was so audible that it could be heard over the whole city?—Yes. Was there any particular spot to which it converged?—Yes. Where was it?—It was where the disciples met, although we do not know the exact spot. Was there anything seen as well as heard on this occasion?—Yes, tongues of fire. Why should tongues be the particular form of this display?—Because something new was to be told. Hence the beauty of this figure of a supernatural agency. A convention might have sat a thousand years to suggest a new figure of supernatural agency, and could not have discovered so appropriate a one. Of all the animals that have tongues, man's is the only one given for speech—the others were given for different purposes. Where were these tongues visibly seen?

—On the Apostles. State the order pursued by the Apostles in the first discourse? — Peter first explains the phenomena at which the multitude wondered, then brings forward the testimony of the Prophets, then states that they twelve were witnesses of these facts, and finally exhorts his audience to save themselves. State the facts to be testified to? — Death, burial, resurrection, ascension, and coronation of the Messiah. Five important facts were attested that day; the party was absent, but the witnesses were present. Who was the first witness called upon to explain the phenomena? — Joel. What point was David summoned to attest? — The resurrection. What portion of his writings were quoted? — Psalm xvi. What other point was attested by the Prophets? — His coronation. What other witnesses were adduced besides the Prophets? — The Apostles said, "We are witnesses of these things." We then have Apostles and Prophets affirming the fact of his resurrection. On whose testimony was his admission to heaven affirmed? — David's. Are we told of the whole amount of witnesses brought forward on this occasion? — No, for with many other words testified he, &c. What reason did they assign for the extraordinary things the multitude saw and heard? — That Jesus had received of the Father the Holy Spirit, and had shed forth what they saw as an evidence of it. On what point did this speech terminate — that is, what great truth brought the barbed arrow to the heart of the people? — That God had made this man, whom they had murdered, both Lord and Christ. If we had been in the crowd who murdered and mocked the Messiah, what would have been the natural inference we should have drawn from this assertion? — That he would certainly punish us for murdering him, if he were Lord and Christ, for he possessed the power and the right. What do Lord and Christ mean, as then understood by the Jews? — That he was the anointed and rightful sovereign of the universe, holding in his hands the destiny of every creature. Hence they realized the scene before them, and the saying of the apostle pierced them to the heart, and made them exclaim, What shall we do to be saved? Who was the person who told them what they should do, and under what figure is he represented? — Peter, under the

figure of a man who kept the keys of a strong citadel. What was the point in his exhortation on this occasion? — Save yourselves from this untoward generation.

Which of the Cæsars presided over the world at the time Peter's first speech was delivered? — Tiberius. How long was it after the crucifixion that this speech was made? — Fifty days. What kind of an audience had Peter on this occasion? — Jews and Jewish proselytes from all nations, there not being a solitary Gentile convert on the occasion. After the Babylonish captivity all the Jews did not return to Canaan, yet they assembled from the different countries in which they lived to Jerusalem three times a year. Palestine was situated in the central portion of the civilized world, and the furthest off were but a few hundred miles from Jerusalem. Hence this audience was all of one religion. What do we mean by exhortation, in contradistinction to testifying? — Exhortation is the presentation of motives that will induce action. What seems to be the distinctive attribute of the two grand points of this discourse? — That they were both argumentative. We have always had declamatory addresses, both among Pagans and modern Christians. These addresses are like exhilarating gas, but we cannot live upon this kind of gas: hence we must have something solid to live upon — namely, facts and arguments. Christianity had an earnest manner in proclaiming facts and arguments, which gave them interest. What is the value of any fact? — Its value is in proportion to its meaning; its momentum, its power to move, is its meaning. You may sometimes see a whole congregation electrified, or overwhelmed with grief, by the mere announcement of a fact. The value is in the facts, and not in the person who delivers them. The polite Athenians called Paul a babbler, (Acts xvii. 17) but the facts he stated were so overwhelming, that they soon forgot the man, and begged to be excused from inquiring into the merits of the facts. Let me illustrate you the power of a fact. Suppose a person dies, who is a strong friend of A, but not of B. When the fact of his death is announced, they both believe it, but the weight of the fact is very different on the two. The meaning of facts vary, as circumstances vary. See what a revo-

lution the announcement of these facts by Peter, produced among the selfish Jews; it induced them to make all things common.

There are but three attitudes in which a lecturer can come before the people, viz. as a testifier, explainer, or exhorter. The statement of facts come first—then the proof of them, that is their meaning—and lastly, their application. What is the meaning of the word repent? What is the difference between *metametomi* and *metanoia*?—One is a change of life, the other simply a sorrowing. Is the whole world agreed upon the points now before us—that is, that the duties here enjoined are all of like importance?—Yes, and they must be very plain when all see them alike. What special promise is there annexed to this exhortation to give it power?—The gift of the Holy Spirit. Is this promise peculiar to Christianity, or was it promised to any former dispensation in this sense?—It is peculiar to Christianity. This fact can be illustrated by the following passage of Scripture, viz. “Who also hath made us able ministers of the New Testament; not of the letter, (Law) but of the Spirit, for the letter (Law) killeth, but the Spirit giveth life” (2 Cor. iii. 6.) This passage is often butchered by those who declaim on the subject of religion. They call the writing a dead letter, but the power contained in the words written, the Spirit. This is wholly a miscon-

struction of the passage. It is the Jewish law the Apostle calls the letter; it is done away, but that which remains is spirit. The glory of Christianity is, that it is an institution of the Spirit of God in the human heart. The law was cut out of cold marble—it had no power on the human heart, and they disliked it because it condemned them. But in this new dispensation, everything stands in words that glow with life. How much better it is, to have the law written upon our hearts, than to have it hung up before our eyes written on cold tables of marble!

Are we authorised to conclude, that we have here a full summary of this discourse, or only a synopsis?—Only a synopsis. What is the meaning of the word synopsis?—It comes from *sun* and *opsis*, and means a glance with the eye. That was the sum of the whole matter, as contained in the 41st verse of this chapter. Save yourselves. I have now one remark to make, which I wish you all to treasure up. All education has reference to the maintenance between man's mind and body; but the most important part of education is, to learn how to live for ever. The great point of the Bible is, that as God and man dwelt together at first, they will do so again. To effect this, there was first an incarnation of Deity, and then an inspiration of humanity. Christianity is the inner fold that envelopes the head of life.

## CHRISTIANITY *versus* INFIDELITY.

### LECTURE ON THE DEBATE BETWEEN MR. J. G. HOLYOAKE & MR. B. GRANT.

[The following Lecture was delivered by Mr. J. H. Hinton, who was chosen referee on the occasion of the recent discussion between Mr. J. G. Holyoake and Mr. Brewin Grant. It has been forwarded to us by Brother Warren, of London, and we have read it with much satisfaction and profit. It is an able and candid review of Mr. Holyoake's theory, and his sophistical method of arguing against Christianity. In the note of Brother Warren, he says, “The fatherly tone and kindness of temper in which it was delivered, won for the venerable lecturer the admiration of all.” Mr. Hinton had 1500 copies of the lecture printed, and they were distributed at the door. We have much pleasure in transferring the lecture to our pages. Mr. Hinton is far in advance of many of his brethren in the ministry, in reference to the faith of the gospel, and some other items of Christian doctrine.]

THERE are two things which I am not going to do. First, I am not going to enact the judge in this controversy, or to assume the function of allotting to the combatants the respective shares of praise or blame which in my opin-

ion may be due to them. Secondly, I am not going to resume the argument which has been here conducted, or even to attempt a summary of it. The former of these things would be impertinent, the latter unprofitable.

What then? I am going to tell you the reason why Mr. Holyoake has not converted me to secularism, or shaken my faith in Christianity. In doing this I shall, of necessity, refer to the principal topics of debate, and I shall endeavor to do it in such a manner as shall render this discourse what I promised, a review of the whole discussion.

Although I had too long and too carefully studied Christianity to be troubled with any doubts about its truth, I came to this place open to conviction; and if I am not convinced, it is not because I have refused either attention or consideration to what has been advanced. I shall present to you the course of my reflections.

Upon the subject of Secularism my observations here may be few, Mr. Holyoake's method of treating it being largely characterized by what he called "the discretion of silence," lest he should cast his pearls before swine. I remark in the first place, however, that he omitted to lay for his scheme of secular activity any dogmatical basis. He told us, indeed, that he himself did not believe in the existence of a future life or a personal deity; but he expressly stated that he mentioned these as his private opinions only, that Secularism might comprehend all forms of belief, and that it asked merely for a practical concurrence in preferring the temporal to the spiritual, and the present to the future. I heard this statement with great surprise. I can understand it when a man says to me, "There is no God, and no life to come, therefore give all your attention to the life you have and the interests of the day." But if one say to me, "There may be a life to come, and a God who rules now and will judge at the last; nevertheless, prefer with me the present and the fleeting to this possible future and eternal," I gaze at him with unmitigated amazement. My reasoning powers are utterly at fault if the dictate of common sense be not this—"Unless you are sure that there is neither a God nor immortality, make it your first business to provide for the contingency of their existence." Mr. Holyoake, indeed, has repeatedly told us, that the present life is the one we know most of, and that it is on this account the most worthy of our regard; but I do not feel the force of this argument. If I am to stand before God in

judgment, and if eternity do constitute a theatre for the exercise of retributive justice, this general fact, however little I may know of the details, has a relation to my well-being incalculably more important than all the things of this world, though ever so clearly spread out before my eyes. Yes, certainly: Mr. Holyoake must demonstrate to me that there is no future, or he cannot reasonably claim my preferential attention for the present; he must convince me that there is no God, before he can justly require me to worship nature, taste and utility. As he does not take this ground, but leaves me to whatever may be my religious belief, he must be content to leave me also to such influence as may be exerted upon me by a sense of its importance.

Secularism, as thus presented by Mr. Holyoake, is an appeal, not to the understanding, but to the passions. It is conduct without a creed, or irrespective of it; a course of life not dictated and sustained by your convictions, but at all possible degrees of contrariety to them. It is simply a preference—a preference of this world, whether you believe in any other or not, even if you are quite sure that there is one of infinite and awful glory. It thus makes an appeal, not to considerate and conscientious men, but to men of all grades of practical irreligion. It invites to its standard all who prefer this world to any possible future, and thus invokes, not the light of reason, but the influence of a depraved heart. That such an appeal will gain many adherents is but too probable, since there are notoriously too many whose religious belief is without any practical influence upon them; but they will be adherents supplying small ground for boasting—adherents no sooner acquired than despised.

Mr. Holyoake ventured upon an assertion, indeed, to which one might attach the phrase sometimes prefixed to an article in a newspaper—"important if true:" "The best way to secure the interest of both worlds," said he, "is to make a secular use of this." But I should like to know on what authority he speaks, and how he, who does not believe in the existence of another world, nor yield any authority to the Bible, should know, or think he knows, what will secure my happiness there. I hope my incredulity may be pardon-

ed if I confess my reluctance to take him for an oracle on such a subject, and if I pay a profounder deference to another teacher when he says, "Seek ye first the kingdom of God and his righteousness."

Among the most prominent of the principles laid down as characterizing Secularism was this—that "science is the providence of man, and that spiritual dependence may lead to material destruction." This is nothing but the exaggeration of an obvious truth into a monstrous error; and that its author has felt this is obvious from the modifications he has made in its expression. Antecedently we had it thus—"Science is the *sole* providence of man;" now we have it, "Science is *the* providence of man;" and later in the discussion we had it, "Science is *a* providence to man." This, only in strong language, is something like the truth, since science supplies to man all the means he has of taking care of himself; but it is a truth far too old and too obvious to be paraded as a discovery or a peculiarity. The connected proposition, that "spiritual dependence may lead to material destruction," is a piece of pure absurdity, which the author must have written in entire forgetfulness of the undeniably spiritual nature of the dependence we place upon one another, and even upon ourselves. Yet upon this ground he made a furious onslaught on the duty and privilege of prayer, as if it were at all more absurd to ask help from a being in heaven than from a being on earth.

To turn now from Secularism to Christianity. Mr. Holyoake has undoubtedly done his best to shake our faith in it, but every intelligent Christian must have felt, I think, that his ability was not equal to his zeal.

If, however, I become an humble and cheerful defender of Christianity, I must say at the outset that I cannot defend all that has been done in its name. I offer no apology for the corruptions and the crimes for which it has been made the pretext and the cloak. I regret that human legislation has ever touched it, either for its patronage or its defence. I am no approving party to prosecutions for the propagation of any form of religious belief, or to the upholding of any religious observance by law. I take Christianity only as I find it in the Bible,

and then I am not ashamed of it. I see in it "the wisdom of God and the power of God."

Mr. Holyoake had occasion to make repeated references to the Bible, but, according to my impression, he did it no justice. Without any reference to the grand and striking evidences of its divine origin, he assailed it with petty, not to say with carping criticism. It contains narratives of crimes, as every faithful record of this world's history must; and had such narratives been systematically excluded from its pages, those who now derive an objection from their presence, would doubtless have derived a far more formidable objection from their absence. It contains expressions imperfectly translated from a foreign tongue: "Be careful for nothing"—"Take no thought for the morrow"—and to the interpretation of these he brings either an uninformed or an uncandid criticism, which any Sunday-school child in the kingdom might correct. He cites a promise—"He shall give his angels charge over thee"—as though he thought every man who read it might appropriate it to himself, and never thinks of asking to whom it was made, or in what circumstances it was to be applied. He quotes James's direction to "lay hands on the sick" as though it was an accredited rule of Christian pharmacy, and Elijah's miraculous withholding of rain as though it had not belonged to a well-known system of extraordinary means. In fine, he insists on a rigorous literal interpretation of biblical terms; a canon the strict application of which no language will bear, and which can least of all be applied to the oldest, and consequently the most figurative book in the world. For Mr. Holyoake in this case, I am willing to make the largest allowance to which the course of his studies and pursuits may perhaps entitle him; but it may be well for him to know, that after the heavy fire which the citadel of our hope has sustained without harm from far abler hands, no very serious impression can be made upon it by such pointless and ill-directed missiles as these.

Mr. Holyoake laid great stress upon the contrast presented between the severer and the gentler aspects of Christ's character, as exhibited in the evangelical history, a contrast which,

he said with some justice, exceeds the limits of the twofold aspect ordinarily allowable to man. He should not forget, however, that, according to the evangelical history—and this, whether he believes it or not, is the true standard of comparison—Christ was more than man. If Christ were, as the Bible teaches us, the Son of God, at once the divine Saviour and the Judge of the world, there was nothing in his severe denunciations out of keeping with his character, as assuredly there was nothing in them in keeping with ours. To the oft repeated question, “Which of the two Christs are we to imitate, the mild or the severe?” we reply without hesitation, *the mild*; the severe Christ is he to whom “all judgment is committed,” a province in which he stands alone, and exhibits no example for the imitation of his followers. It would have been to the last degree incongruous, however, if, being judge, nothing characteristic of this position had issued from his lips.

A nearly similar idea is applicable to the apostles, who, while not divine, were, according to the Scriptures, inspired. Under this view their knowledge of divine truth was absolute, and their announcement of it authoritative; and there is nothing improper, but the contrary, in their assuming a tone corresponding with their attitude. “We know that we are of God,” says John, “and that the whole world lieth in wickedness. He that is of God heareth us and he that heareth us not is not of God.” Nothing could be more unwarrantable than such assumption on the part of an ordinary man, but on the part of an inspired man nothing could be more becoming, and even necessary. Of the same class is the language of Paul, when he says, “If any man preach unto you another gospel that I have not preached, let him be accursed:” *anathema*, separated from religious society—the true meaning, as a very slight acquaintance with scriptural commentators would have shown, of this infelicitously rendered expression. As to the persecuting spirit charged on John, the charge evidently rests on no foundation. His whole object was to prevent the sanction of heretical preachers; and if he says respecting such a one, “Receive him not into your house, neither bid him God-speed,” it is clearly because both the one and the

the other of these would have led to deprecated result. There is no evidence whatever that John directed the withholding of any aid purely benevolent, or of any act of kindness which would not have had the effect of sanctioning false and pernicious doctrine. Thus, as in Christ, so in the apostles, are there two aspects of character, one of which is for our imitation, and the other not so, unless we also are inspired.

The charge of two-facedness was extended by Mr. Holyoake to the morality of Scripture. “The Bible,” he complained, “is a double book.” So, I answer, is, and must be, every comprehensive system of moral precepts, because human life and duty themselves are so. Had this gentleman ever set himself to compose a system of moral precepts, he would have found, what all ethical writers have both found and acknowledged, the extreme difficulty of maintaining a perfect harmony among them, not only on account of the great multitude of them, which the diversified character of human life requires, but much more on account of the dissimilar circumstances and antagonistic obligations to which they must be conformed. On this point it would be more just, as well as more candid, to confess that the New Testament writers have been to an extraordinary degree successful, especially considering that the ethical portions of their writings is not systematic. In a multitude of precepts incidentally given, and applicable to persons and occasions as they presented themselves, nothing had been more probable or more easy than inconsistency; I may add, nothing more certain, if a true and divine wisdom had not inspired them.

To test these general remarks by a single example, and by one on which Mr. Holyoake laid considerable stress. In writing to the Corinthians, (1 Cor. vii. 20,) Paul says, “Let every man abide in the same calling wherein he was called;” thus laying down a general rule, not only of unquestionable wisdom, but of especial importance at the time when it was given, as tending to check an eagerness for temporal change which might have made Christianity an element of social disorganization. The Apostle, however, immediately proceeds to specify an exception to the rule, and in a particular case then



existing. "Art thou called being a slave? Care not for it; but if thou mayst be made free, use it rather." This is evidently nothing more than the relaxation of a general rule in a particular case; and the slight semblance of contradiction which there is in the passage is wholly taken away, if, in reply to the question, "Art thou called being a slave?" we read, not "Care not for it;" but, "Be not anxious about it." This is mere critical justice, a kind of justice of which the Bible receives but a small share from the hands of Mr. Holyoake. If, however, he thinks that he can produce a set of moral precepts applicable to all the circumstances of human life and its complicated relations, without being at least as open to the charge of two-facedness as the Bible is, all I have to say is, Let him try. The occupation might be more salutary to himself, and more useful to the public, than some in which he has been engaged.

I proceed now to notice the views of this gentleman in relation to the death of Christ, a topic on the discussion of which he entered at some length. He examined it in four aspects—in relation to sin, to atonement, to substitution, and to penalty; and he told us that upon all these grounds its policy was unsatisfactory to him. I find nothing to be surprised at in this. It is no new thing for the gospel to be accounted foolishness. In arraigning it before the bar of his reason, and condemning it by his verdict, he is but following in the steps of men who lived eighteen hundred years ago; *haud passibus æquis*, indeed—not with equal genius, but in all probability with a like success.

On the threshold of this argument I might object to the tribunal before which the cause is to be tried. If Christianity were a human invention it might be tried by human opinion, but if it be "the wisdom of God," as the Scriptures declare it to be, it is no more subject to criticism than the verdant earth or the starry heavens, the sunshine or the snow-storm. The real question is the divine origin of the Bible. Let this be disproved, and we maintain no fight for its contents; but with an undisputed revelation from God in our hands, we might justly refuse to listen to arguments against the truths revealed in it.

I will waive this point, however, and

deal with Mr. Holyoake on his own ground. The Scriptures clearly commend the way of salvation to the reason of mankind. They declare that God has acted towards us therein with eminent "wisdom and prudence;" and we are warranted in cherishing a confident expectation that the candid judgment of man will not be found out of harmony with the deeper wisdom of God.

In order to disencumber the argument of what really does not belong to it, I shall begin with the last of the topics noticed by Mr. Holyoake. He objected to the doctrine of the atonement on account of the penalty that is attached to the rejection of it, which, he told us, was eternal punishment. On this point, it will be in the recollection of all, he expended much eloquence, and elicited lively responses. "I would rather be a pagan," said he, "than worship such deity." To this it might be sufficient to reply, Perhaps so; but a gentleman's preference for paganism proves nothing against Christianity. He would rather be a pagan. Why, how in that case would he differ from what he is? But to the argument.

In deriving an objection to Christianity from the doctrine of eternal punishment, Mr. Holyoake has done an obvious injustice, since this is clearly no part of the Christian system. Man's doom to endless perdition (supposing it for the moment to be a fact) is not pronounced by Christianity, but by the moral government of God; it is announced to us as the penalty for transgressing the moral law, and it would have lain on the transgressors of it if Christianity had never been heard of. All that Christianity has to do with eternal punishment is this, it finds men subject to it and it brings them deliverance. If the doctrine be found open to reasonable objection, the argument may bear against the equity of the divine government, but it cannot cast a shadow over the glorious grace of the gospel.

I may be reminded here that punishment not less than eternal is denounced against those who reject the gospel; my answer is, that as the rejection of the gospel is, according to the Scriptures, a culpable thing, it deserves punishment, and that as all the future issues of human life are eternal, this penalty must partake of the nature of the general system.

I shall probably be asked whether I hold the doctrine of eternal punishment, and I answer frankly, that in my judgment the Scriptures declare it. Let me be permitted, however, to add two things: the first is, that I do not believe in the physical nature of penal suffering. I conceive future suffering to be exclusively moral, and to consist of the "wrath," or disapprobation of God, as made sensible to the mind of man; of this disapprobation fire, worms, darkness, and all other physical terms used on this subject in the Bible, are figurative representations. Mr. Holyoake somewhat roughly announced to us, as if he thought the strength of his argument might be estimated by the force of his words, that he "could not fear a God who kept a hell-prison;" perhaps in a system of moral retribution for moral offences, he may find something not undeserving of his respect.

My second remark is, that I do not look upon the duration of future punishment as a thing determined by itself, but as incidental merely to the larger system, to which alike punishment and reward belong. "The things which are seen," an apostle tells us, "are temporal, and the things which are unseen are eternal." This life comes to an end, the future does not; here we are on trial, there we are to experience retribution, and the retribution, of whatever character, partakes of the permanence of the state to which it is attached. If any assault be made on the government of God in this respect, it should be made, not on the doctrine of eternal punishment apart, but on the principle by which momentary conduct is made productive of permanent results, a topic on which I should be happy to learn that Mr. Holyoake's powers were employed.

There is, however, a penalty assigned to the rejection of the gospel. And of this Mr. Holyoake complains, because it is annexed to a refusal of belief. Now, says he, our beliefs are not in our own power, and thus we are to be punished for what we cannot avoid. He made frequent reference to this subject, and somewhat vehemently maintained the innocence of sincere and conscientious unbelief, complaining at the same time of the practice indulged in by Christians, of ascribing all unbelief to badness of heart. In this case I

take my own position in the following manner. I can judge no man's heart, and I impute no motives to unbelievers—but "there is one that judgeth," and he bears an unequivocal testimony. The divine author of Christianity, who certainly knows the truth, and can have no reason for misrepresenting it, declares distinctly, "If any man will do his will, he shall know of the doctrine whether it be of God" (John vii. 17.) Under the guidance of this language I tell an unbeliever that, although I do not judge him, it will be his wisdom to judge himself, and to be suspicious of a boasted innocence which the judgment to come may set in a very different light.

The naked and desperate assertion that we cannot help our beliefs, is a palpable fallacy. Mathematics excepted, there is, I suspect, no department of human knowledge of which it is absolutely true. Our feelings are so continually influencing our beliefs even in the most common things, that the sentiment has passed into our current proverbial wisdom. In our beliefs on moral subjects, this influence is especially palpable, and in the case of evangelical truth the influence of the feelings as modifying our belief reaches its acme. The gospel, indeed, speaks of mercy; but it prefaces its glad tidings by such grave accusations, and puts the party to be benefitted into so mortifying a position, that the heart at once rises against it, as if saying with an invincible incredulity, "This cannot be true—I am not so great a sinner, and I do not need mercy in such a method as this." So far from true is the assertion of Mr. Holyoake. "Show us the right faith, and we shall instinctively follow it." If indeed this were the fact, how could he account for the incredulity of the world with respect to "the right faith" which he himself is propounding?

Mr. Holyoake, however, altogether mistook the nature of the condition of salvation, and, as if conscious of some obscurity in his own vision, he more than once put the question pointedly, "What is saving faith?" As pointedly I answer, saving faith is submitting to God's method of saving sinners. Belief of gospel truth enters into it, but does not constitute it; it is acting according to the truth believed. The case is this. There is presented to me a method in which God is willing to save me, name-

ly, the substitution and death of his Son, and he requires me to submit to it. Of course, if I regard the representation as false, there is no question of my acting on it; but when I find it to be true, then the question of saving faith or of fatal unbelief properly arises — that is to say, the question whether I will or will not submit to God's proposed way of dealing with me. This, consequently, is altogether an affair of the heart and will, and is as properly a matter of requirement and retribution, as any case of human conduct can possibly be.

In another part of the discussion, Mr. Holyoake brought forward an objection which may be noticed here. "See," said he, in relation to prayer, "in what a web theologians entangle you. You cannot pray without faith; and you cannot have faith unless God gives it you; and God will not give it you unless you pray for it; and in order to pray, you must have the very faith you are to ask for." That this representation bears with some justice on a large class of divines I cannot deny, and I commend the use thus made of their system to their serious consideration; but if Mr. Holyoake were somewhat more largely read in divinity, he would know that there is a school, and not an insignificant one, of a widely different character. There are those who hold — and I must not be ashamed to acknowledge myself a ringleader of this sect — that men are, in the use of their rational powers, able to do all that God requires of them — a position which, however it may place us wrong with some of our brethren, has at least this advantage, that it places us right with unbelievers, and reduces the dealings of the gospel with them into harmony with common sense.

Nearest to the root of the matter, however, Mr. Holyoake comes, when he argues against the policy of the death of Christ on account of the charge of sin on which it is based. The doctrine of atonement, and especially of atonement by substitution, implies a view of the condition of mankind from which he violently recoils. "Atonement!" he exclaims. "What have we done to need it? And if an expiation be needed, why can we not offer it ourselves?" I will endeavour to answer these very just and important questions.

"Sin," said Mr. Holyoake with substantial justice, though in somewhat in-

exact terms, "must be either inherited or acquired. If it is inherited no atonement can be needed; if it is acquired, it had been better expiated by ourselves." Most frankly and most fully do I accord with the former clause of this alternative, that inherited sin can need no atonement. I do not believe, however, in the existence of inherited sin. I believe in the diffusion of the consequences of the first sin of the first man throughout his posterity — a fact hard to be discredited by any body, without an immeasurable aggravation of the difficulties which lead him to reject it; I believe also that among these consequences is a universal bias of human nature, in its influence on human development, making men prone to evil, but not in itself of the nature of sin — and if any one can account for the actual depravity of the world on any easier hypothesis, I make him welcome to the comfort of it. But if there be any sin which needs atonement, I agree with Mr. Holyoake entirely that it is actual sin — for I assume that he means this — sin committed by ourselves. So indeed the Scripture plainly speaks — "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18.)

The main question before us, then, is one of fact, whether there be any "ungodliness and unrighteousness" among men. Need I go far for an empire on this question? Without inquiring after the testimony of historians, whether of ancient or modern times, without calling for the declarations of travellers who have seen the world, without asking even the governors of our jails, or the magistrates and judges of the land, may I not empanel you who are now before me into a jury to try this issue? What say you, Mr. Chairman, and you, ladies and gentlemen, to the condition of human society as far as you know it? Is there any profane and obscene language? Is there any drunkenness? Is there any quarrelling? Is there any lying? Is there any unchastity? Is there — but I see you stop me. I need not go further into the particulars. Your verdict is, that in speaking of the "unrighteousness and ungodliness of men," the Bible has not maligned our species.

Mr. Holyoake, however, if I recollect rightly, used the word "innocence" as applicable to some human characters

to some others perhaps, rather than to his own. Undoubtedly, if there be an innocent man, he is not within the contemplation of Christianity, or in need of an atonement; but there is no man who may not well hesitate before he places himself in such a category. It is a point on which it is easy to be deceived, and as dangerous as it is easy.

A primary question on this matter relates to the standard by which human character is to be judged. According to a loose and fluctuating conventional morality, it is possible that some men might find in themselves little to blame; but we cannot arrive by such a course at "the judgment of God." The only summary of moral duty given to us by competent authority is in the following terms—"Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself" (Luke x. 27,) a rule as reasonable as it is beautiful. But what man can bear comparison with it? How many human virtues grow pale and die in its presence, since love to God has formed no part either of their motive or their end! What a mass of selfishness in a thousand forms is brought to the bar of judgment and condemned, by the requirement to love our neighbour as ourselves! And how the entire habit of worldly love, and system of supreme worldly pursuit, is rebuked by the command, "Thou shalt love the Lord thy God with all thine heart!" Innocence! It is, and must be, a vain pretence, founded in a deplorable self-ignorance, and nourished by a culpable self-complacency.

"But, if I have sinned," rejoined Mr. Holyoake, "why need there be an atonement, and an atonement by death? Is not God a father, and can it need the shedding of blood to placate a father's heart towards his erring children?" To this I answer frankly, undoubtedly not. Atonement by blood is obviously no part of a domestic discipline. But the fallacy here lies in assuming that the parental character exhibits the entire aspect of God towards men. Let it be proved to me that God is *only a father* to the human race, and I contend no longer for an atonement. And if I am asked what more than a father is God to mankind, I say at once, a moral governor, giving us now a law to which he requires obedience, making known to us the sanctions by which he will enforce it, and announcing to us the

period when judgment will be instituted and retribution will be made. It is to this system of moral government, and to this only, that the idea of atonement belongs, and with this it is in the highest degree congruous. It is obvious that a magistrate must do, and may do without dishonor, what a father could not, and might not; the two positions widely differ, with their respective duties and ends. The father looks primarily to the welfare of his child, the magistrate to that of the community; the father should be insuperably compassionate, the magistrate must be inflexibly just; the father may forgive the penitent without limit, the magistrate must punish the guilty however penitent, unless there be found for him a ransom. It would serve to abridge controversy if unbelievers would mark this distinction, which has often been pointed out to them. It is evident that all arguments against an atonement derived from the paternal character of God fail of their design; that doctrine stands unshaken until it shall be shown that God is not the moral governor of the world, and then it will fall of itself.

Against the existence of a system of moral government. Mr. Holyoake insinuated an objection in the following form—"We are to believe that God creates beings who he knew would become criminal, and then punishes them." It would seem from this as though, in his opinion, the fact of God's foreknowledge rendered it impossible for him to exercise any moral government at all; but I confess I cannot see the force of the objection. The justice of a moral trial appears to me to consist in the equity of its conditions, the question whether its issue is foreseen or not being altogether irrelevant. If God has neither laid upon men unrighteous commands, nor attached to their conduct inequitable issues, I do not see how, in instituting a system of moral government, he can have laid himself open to blame. If it is held that, foreseeing disobedience, he was bound to prevent it, this is to circumscribe him within limits narrower even than are prescribed to human agency.

"If, however," Mr. Holyoake proceeded to say, "I am so great a sinner that an atonement for my sin is necessary, why must it be effected by substitution? Why may I not expiate my own sin in my own person?" To this I

reply—Certainly, if you are able to expiate your own sin, there seems no reason to suppose that the Supreme Ruler will object to it; the love that has induced him to find a substitute for you may well justify the inference that he he would still more readily accept a valid expiation at your own hands. But God has evidently proceeded upon the supposition, that you are not able to expiate your own sin. His provision of a substitute is not a supererogatory shedding of blood, but a compassionate condescension to your helplessness. In this respect, it seems, you differ from him. But are you not here open to the *argumentum ad modestiam*? Can you suppose that on such a question you know better than your Maker? Is it conceivable that, in so vast and costly an enterprise as the redemption of the world, he has proceeded either upon an erroneous estimate of your character, or upon an imputation of unreal criminality—the first being a gross blunder, and the second a palpable fiction? To me it would seem far more probable, that your estimate of yourself might be mistaken.

But what is it you are thinking of? You talk of expiating your own sin. Do you know what the expiation of sin involves? You do not, nor can I pretend theoretically to explain it to you. But come and look as it in fact. Contemplate that awful sufferer in the agonies of Gethsemane and Calvary, and when you have pondered that scene till you have understood as much of it as mortals may, conceive yourself to be addressed in the language once proposed by him to his disciples—"Are ye able to drink of the cup that I drink of, or to be baptized with the baptism that I am baptized with?" (Mat. xx. 22.) Ah! my friend, wish for yourself any destiny rather than that of making expiation for sin. In the little you have already suffered you have dreaded the loss of your reason, and have prepared the means of suicide; and yet you talk with a marvellous calmness of making expiation for sin!

It is a favorite position of Mr. Holyoake's, that salvation, if it be necessary at all, should be effected by works. "Desert," said he, "is the proper ground for expecting a happy future." This is, in a certain sense, so true; that it may be affirmed to be the essential principle of God's primary dealing with man, or

of the moral law as laid down by Christ himself—"This do, and thou shalt live" (Luke x. 26); but it is no part of Christianity. The system of mercy assumes that the law is broken, and that a claim of desert can no longer be established by man. Were it not so, indeed, Christianity itself would never have been heard of, "for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21.) It needs that this antecedent question should be settled, before the true attitude of Christianity can be understood. For itself it disclaims any intention of superseding human desert, if such a claim be possible, and assumes only the humble, and one would think the very unobjectionable attitude of helping those who cannot help themselves.

Mr. Holyoake, however, complains of the light in which the deeds of human virtue are regarded by the Christian system. He repines that no works should be admitted to be good works, but such as presuppose and arise from faith in Christ, and affirms that what is useful to man, whatever may be its motive, should also be acceptable to God. But why, let me ask, should that be acceptable to God which is not rendered to him? That deeds done out of love to God, and with a view to his honor, may 'put in some claim to be pleasing to him, I can understand; but I really can see no reason why God should be particularly pleased that a man has either sought the applause of his neighbours, or pursued a course of enlightened self-defence. Such deeds verily "have their reward," but that reward can scarcely be in "the praise of God."

Even, however, if virtuous deeds were done "to the glory of God," their claim to divine acceptance might be materially affected by the relative position of the doer of them. A subject attainted of treason may be supposed while in that condition to do things in themselves deserving the approbation of the sovereign, but all in vain surely as to winning the favor of the sovereign, while the attain of treason remains. It is not going a hair's breadth beyond the current practice of human governments, to say that a convicted rebel must first be pardoned, before he can be allowed to lay any tokens of new-born loyalty at his sovereign's

feet; and can it be deemed unreasonable that the rebel against God should be placed in a similar position? It is surely a gospel as reasonable as it is scriptural to say, first submit to the mode in which your merited condemnation may be cancelled, and afterwards your grateful virtues shall find acceptance in heaven.

Mr. Holyoake uttered somewhat bitter complaints against Christians, that they allowed only *one* way of salvation, and threatened all who differed from them with damnation. Secularists, it seems, are more kind; they will allow men to be saved, not only in various ways, but in any way that they please, it being always understood that it is not to be by Christianity. To this it is enough for me to reply, that Christians neither have, nor pretend to have, anything to do with the matter. Our desire is, that all men may be saved, and come to the acknowledgment of the truth;" but the methods of salvation are not at our option. In the Bible, it is true, we find but one, and consequently we do not feel ourselves warranted to speak of any other; but if any one is to blame for this, it is one whom we must leave it to Mr. Holyoake and his friends to rebuke.

It was alleged by this gentleman that the doctrine of the atonement was not only unsatisfactory in its policy, but "immoral as an example." It might have been anticipated from this phrase, that he intended to reiterate the old charge against this doctrine, that it favors immorality and discourages virtue—he explained himself to mean, however, that it exhibits God to us in aspects so unamiable as to "hurt our moral feelings." Will he allow me to suggest to him, that he may have materially mistaken the aspect in which God has thus shown himself to the world, and that his tender sensibilities may have been lacerated by a fiction of his own imagining? The case was thus compactly put by him—"Was the death of Christ necessary to placate God or not? If it was, then God is miserable, for anger is misery. If it was not, then God is not offended."

This absolute identification of anger with misery shows that Mr. Holyoake entirely misconceived the sentiment ascribed to the Divine Being. He was evidently thinking of anger in the sense of resentment — a sense in which, no

doubt, a certain amount of pain is incidental to it; but he will scarcely say that there is misery in the exercise of moral disapprobation, or in the conduct of a judicial administration. Yet in these two elements alone consists what the Scriptures call "the wrath of God."

In this view I may distinctly answer in the negative Mr. Holyoake's pregnant question, "Was the death of Christ necessary to placate God, or not?" The word placate has an obvious relation to the anger of resentment; and as God did not resent man's sin, so neither did he require to be "placated," whether by the death of Christ, or by any other means. He found himself as a righteous governor, under an administrative necessity of punishing transgressors; and in his pity towards them, he devised this method of benefiting them by a vicarious atonement. It was because he was kind, not to make him kind, that he assented to the sacrificial death of his Son. Had he been resentful, indeed, how is it conceivable such a dispensation could ever have originated?

By the contemplation of such a spectacle of infinite compassion, even Mr. Holyoake's feelings can scarcely be very deeply wounded. Nor will his morals, I suspect, be greatly injured. He murmurs, indeed, that by the denial of merit to what he is pleased to call good works, his practice of virtue is discouraged; but if his heart is really intent on the cultivation of virtue, how glad he should be to come within the sphere of motives of so much greater power! Instead of pining after an effete and exhausted selfishness, let him welcome the appeals which will open his heart to more generous and influential sentiments. Should he once appreciate the love of Christ to him, he will find in it a constraining power, leading to a purity of heart, to a practical holiness, and to a zealous consecration, of which he has hitherto formed no conception.

He thinks indeed — for this was the low ground he took — that without Christianity morality is *possible*, and that nature, taste, and selfishness—or, if the terms please him better—instant, the sense of beauty, and the sense of interest, *may* produce virtue of an independent growth. It is not necessary for me to deny the existence and operation of these powers, which, however,

have not done very much for the world—it is enough to say, that they can generate nothing of the true nature of virtue, and that they are totally wanting in the energy required to control the passions of mankind.

Mr. Holyoake made it matter of complaint against Christians, that they derive morality from the will of God. A somewhat larger acquaintance with our literature, however, would have informed him that this is a moot point among us, and that there is a large school of theologians who derive morality from the nature of things. Moral obligations, in my view, (for I confess myself a disciple of this school) arise out of the relations which beings bear to one another, and morality in human character and conduct consists in its conformity to these obligations. Will this please him better?

Mr. Holyoake made it also a charge against us, that we denied virtue to have a present reward, and gave at once a discouragement to virtue and impunity to vice, by referring retribution entirely to a future life. Here he has surely mistaken us. It is not less our sentiment than his own, that the course of things in this world is to a certain extent retributive, both to virtue and to vice; but he himself, with the obvious and unmistakable facts of the world's history before him, can hardly maintain that it is fully and perfectly so—that vice *always* has its punishment here, and virtue its reward. The only question between us is, whether the world must be left with the partial equalizing of these elements which is here observable, or whether what remains for the completion of a retributive system shall be effected hereafter. Mr. Holyoake, indeed, somewhat boastfully said, "The inequalities of this world *should be* rectified in this world, and as far as Secularism can prevail, they *shall be* so." How kind and encouraging this is! Look up, then, drooping virtue! Thy vindicator is come, and thy reward is nigh.

Speaking of morality in its concrete form, or as found in the conduct of men, Mr. Holyoake announced to us, that it was "a growth developed by circumstances"—herein repeating a favorite doctrine of the socialist school, and one which, no doubt, lies at the bottom of his practical system. As intended to express a general principle, however,

the announcement is both defective and delusive. Beyond question the conduct of men, whether moral or immoral, is "developed by circumstances," but it is not determined by them. There are the strongest reasons for making the arrangements of society favorable to virtue, but by no social arrangements can the production of virtue be ensured. Human conduct is a growth, like all other growths, developed indeed by circumstances, but determined in its quality by the internal energies of the plant. As in similar circumstances one plant is a vine and another a bramble, so, in similar circumstances, one man is virtuous and another vicious. Under no circumstances do men gather grapes of thorns, or figs of thistles. "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt" (Mat. xii. 33.)

"Needful to morality," said Mr. Holyoake, "are four things: aspiration, explanation, demonstration, development. The Scriptures have only the first—all the rest are the work of this age." Well indeed has this age been called the age of wonders!

What, however, would he have had the Bible do? "Oh!" said Mr. Holyoake pathetically, "had Christ, instead of making himself the greatest of Jews, made himself the greatest of men; had he, instead of dying for us, given us a book containing propositions which could not be disputed," then he would have been a benefactor indeed! Innocent man! He really believes in the possibility of "propositions which cannot be disputed!" Let him make the experiment. Or let me suggest one to him by which the Bible may be tested. One of the plainest Scriptural propositions I know of is in these words—"The fool hath said in his heart, There is no God;" and yet I believe there are some men by whom even this is disputed.

However, Mr. Holyoake explicitly, and even loudly, disclaimed hostility to Christianity as a whole. "There are many admirable passages," said he, "in the New Testament, which Secularists would wish to retain." As a Christian I thank him for the compliment, but I doubt the possibility of the process implied. He seems to think that Christianity has the life of a polype, and that it will show equal vitality, not only if you turn it inside out, but if you cut off

its head, and divide its body into pieces. I am afraid this will not be found to be the fact. Christianity, in my view of it, is a whole, or it is nothing. Its doctrines are the basis of its morals, and its morals the fruit of its doctrines; and let Mr. Holyoake be assured, that if he part with the one, he will not be able to retain the other.

In truth, when he speaks freely, the hostility of this gentleman is not very discriminating. He hates at least the whole Bible, and denounces it in no measured terms. "The Bible," he exclaims, "is the ruin of progress." I stop at this passionate expression, and ask myself what does it really mean? "The Bible is the ruin of progress." Of what progress? The Bible has not prevented the progress of science and the arts — the invention of printing, of the telescope, of the steam-engine, of the photograph. The Bible is placing no sensible obstruction in the way of the gigantic steps which art and science are either taking or projecting at the present moment. The Bible is not impeding beneficial legislation. And yet Mr. Holyoake vehemently affirms that the Bible not merely obstructs, but is "the ruin" of progress! What, then, does he mean by progress?

It may now be useful to recollect, that Mr. Holyoake has not told us all that was in his heart. One of the leading principles of Secularism, he told us, was "the discretion of silence," and there can be no doubt he has acted upon it. Upon this matter I have felt all along a degree of unsatisfied inquisitiveness, and have often been ready to ask, what would Mr. Holyoake have said to us if he had told us all he knows? He has indeed told us much; but, to borrow a phrase from a dialect with which I have but a limited familiarity, he "knows a thing or two" more than that. Many gems (let us admit them to have been of great splendour) he has exposed to us, but he has pearls which he will not cast before swine; and this surely must be one of them, the nature of that "progress" to which the Bible is so fatal an obstruction. Will you not show it to us, Mr. Holyoake? Then I must try if I cannot extract it from you against your will.

Let me now recall your attention to a declaration of Mr. Holyoake's which I have already quoted. "The inequalities of this world," said he, "should

be rectified in this world; and as far as Secularism can prevail, they shall be so." The grand scheme of Secularism, then, is, (according to a phrase employed in his discussion with Mr. Winks) "to effect the equalization of human condition in this world;" or, which is the same thing, to get up a crusade against property, to abolish all private rights, and to deny to every man a title to call anything his own. Thus is Mr. Holyoake re-producing, but more stealthily, the pernicious doctrine of his friend and former associate, Mr. Owen, that the institution of property is one of the great plagues of human society; and we have before us only an old acquaintance in a new cloak, or decrepit Socialism dressed in swaddling clothes, and fresh christened Secularism. To progress thus understood, I admit that the Bible is an obstructive power, and I thankfully take Mr. Holyoake's testimony, that the Bible will be the "ruin" of it. Little way will be made in such a scheme while men pay respect to the precept, "Thou shalt not steal."

Mr. Holyoake boasted that Secularists were eminently the friends of freedom, and that the readers of the *Reasoner* had contributed largely to the Mazzini subscription. At the hazard of being excluded from so illustrious a band, I must avow my conviction, that attempts to foment insurrection in foreign countries, are not among either the justest or the bravest, the wisest or the most effectual methods, of promoting the freedom of nations.

In the course of the discussion, Mr. Holyoake was taunted, not without reason, on the new phases which, from time to time, his doctrines had assumed, so that his place could hardly be ascertained, because "him run about so much." The fact he admitted, and only attempted to palliate it by alleging, that these are not so much changes as "transitions and improvements." Little as he seemed to think of it, this is to me a serious bar to the exercise of confidence. I really should like to wait till he has effected his last "transition," and attained his best "improvement," before I become one of his disciples. If the things that are so clearly established by reason as to be stereotyped in its cabinet, nevertheless shift so often, and vary so materially, the safer course would seem to be, to eschew reason



altogether as a guide, lest the task of to-day may be to build on a foundation which the wisdom of to-morrow may declare to be unsound.

The taunt indeed was retorted, and Mr. Holyoake exclaimed with an air of triumph, "Has Christianity no new phases? Then so much the worse for Christianity." I thank him for his pity, albeit somewhat mingled with scorn; but in the face of it I avow that I acknowledge no new phases of Christianity. The language of Jesus Christ was, "I AM THE LIGHT OF THE WORLD." Upon him rested the comparatively feeble rays which had cheered the ages of by-gone darkness; and from him emanated the full and glorious light which was to irradiate all ages to come. He "of God is made unto us wisdom, righteousness, sanctification, and redemption;" and for us it is written, "He that glorieth, let him glory in the Lord." Mr Holyoake, as if gifted with a spirit of prophecy which he ridicules in the Biblical seers, announces that this is "so much the worse for Christianity." This, I suppose, is a pearl which he has not hesitated to cast before swine; but although I will not trample it under my feet, I will confess that I do not recognize in it a "pearl of great price." It is in truth so much the better for Christianity that it has no new phases: so much the more like its Author, whose infinite knowledge and compassion must at once have qualified him to discern, and disposed him to communicate, unchangeable truth: so much the better adapted to a guilty world, involved, amidst all its changing symptoms, in a common condition of ruin and despair: and so much

the more rejoicing to us, who find ourselves by confiding in it identified with the noble and the good of every age, and in a course of preparation for the general festive assembly of the first-born, of whom the world was not worthy, but whose names are written in heaven.

Glancing at the future, to us so glorious, but to him so dark, Mr. Holyoake said repiningly, "We must then die to know what is true." Hard indeed might our lot be pronounced if it were so. But the case is far otherwise. If not its brightest, yet no indistinct or bewildering beams is the future incessantly casting on the present. For our instruction and guidance God himself hath spoken, and, short of making every man inspired, he has done every thing conceivable to satisfy us that he has spoken. Let us deal as candidly with him as he has dealt frankly with us, and all will be well. Whatever is important to us in the wonders of the unseen world, stands in the Bible revealed to our gaze, and so clearly revealed, that if we are not moved by the contemplation of it, we should not be moved by its immediate vision. Let us take heed how we neglect or nullify so unspeakable a privilege; and let us watch jealously the influences which may lead us towards it. The most criminal character, and the most fearful doom of all that the final judgment can disclose or pronounce, will be theirs of whom it shall be said, "This is the condemnation, that although light had come into the world, they loved darkness rather than light, because their deeds were evil" (John iii. 19.)

## FAMILY CIRCLE.

Novels are the alcohol of the mind.

Ennui is the ghost of murdered time.

Beauty is the flowering of virtue.

Nothing can bring peace but yourself.

Our strength grows out of our weakness.

History is philosophy teaching by example.

Nothing can bring you peace but the triumph of principles.

The greatest truths are the simplest, and so are the greatest men.

Temptations are a file, which rub off much of the dust of self-confidence.

The blessing of the Old Testament is prosperity—of the New, adversity.

The league between virtue and nature engages all things to assume a hostile front to vice.

He submits to be seen through a microscope, who suffers himself to be caught in a passion.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.

The purest metal is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.

Robert Hall said of family prayer—"It serves as an edge and border, to preserve the web of life from unraveling."

A writer has compared worldly friendship to our shadows, and a better comparison was never made; for while we walk in sunshine it sticks close to us, but the moment we enter the shade it deserts us.

Few persons knew the value of books better than Petrarch. His friends, having written several apologies for not visiting him, in which they declaimed against his love of solitude, as unnatural to a human being, and reproached him on account of his unsocial mode of life, Petrarch smiled at their messages, and made the following excellent remarks:

"These people consider the pleasure of the world as their supreme good, and not to be renounced; but I have friends of a different description, whose society is far more agreeable to me. They are of all countries, and of all ages—they are distinguished in war, in politics, and in the sciences. It is very easy to see them—they are always at my service. I call for their company, or send them away whenever I please—they are never troublesome, but immediately answer all my questions. Some relate the events of ages past—others reveal the secrets of nature; these teach me how to live in comfort—those how to die in quiet. These drive away every care, and increase my gaiety by the brilliancy of their wit, while others harden my heart against sufferings, show me how to restrain my desires, and enable me to depend on myself alone. In return for all these services, they only require of me a chamber in one corner of my mansion, where they may repose in peace.

## THE AMERICAN BIBLE UNION AND NEW VERSION.

(From Mr. Campbell's *Harbinger* for February, 1853.)

AMONG the accumulated piles of documents found in my study on my return from my tour in Missouri, I find the third Annual Report of the American Bible Union. I have glanced over this very interesting document, and have read with care, and with great pleasure, the opening address of President Cone, and that of Dr. Lynd, of Kentucky. They are most valuable documents in the history of the American Bible Union—the first for its graphic review of the past year, and its plea for the great object of the Bible Union; the second, that of Dr. Lynd, President of the Western Theological Institute, Ky. for the chasteness of its style, the elegance of its diction, and the great logical and moral force of its arguments. We shall lay them both before our readers, and probably some of the others. Indeed, they are all good, very good, in the different attitudes in which they view and present the subject. I wish that every Bible Union man, and indeed, every opponent of the cause, had a copy of the third Annual Report, and that he give

it a careful perusal. I only except three men in all my horizon. They are the Reverend Mr. Anderson, editor of the *New York Recorder*, the Rev. Mr. Crowl, editor of the *St. Louis Watchman*, and the editor that I made a Doctor of Divinity—the Reverend Dr. Rice, editor of the *Presbyterian of the West*. It is out of kind feelings for these editors that I except them, for they have already sinned so much against light, that I would not enhance their condemnation by sending them a copy of them if I had a million of them at my command. A. C.

### PRESIDENT'S ADDRESS.

BRETHREN AND FRIENDS,—We bid a hearty welcome to the third anniversary of the American Bible Union, an institution that rests upon plain and simple principles, easily understood and readily expressed. Our platform is broad as the world, and unobstructed by human device: and yet no one can consistently stand upon it who does not love the pure Word of God, UNMUTILATED AND UNDISGUISED, and desire

sincerely its universal circulation. A brief synopsis of OUR PRINCIPLES may not be unsuitable on the present occasion.

As believers in divine revelation and human responsibility, we feel ourselves bound—

1, To sanction nothing as *the Word of God* which we do not conscientiously believe to be such.

2, To do all in our power to procure and circulate pure and faithful versions of that WORD, at home and abroad.

3, To heed not the voice of prejudice, nor be influenced, directed, or arrested in our work of faith and labor of love, by any appeals either to self or denominational interests. *We are doing a great work and cannot come down.*

For adhering to these principles we have suffered reproach, and still suffer. We are accused of abandoning the Baptist ground, because we have declared our purpose to stand by truth, the whole truth, and nothing but the truth—THE REVEALED TRUTH OF GOD—even if, in so doing, we must abandon denominational tenets, or a denominational name. This we always supposed to be the scriptural ground, and therefore, the true Baptist ground; and certainly the only foundation on which we expected or professed to prosper.

We delight to welcome you on the present occasion, because we have nothing to communicate which is not pleasant and encouraging. Your managers have conducted the current business of the year with persevering industry and fidelity, and have not only felt increasing interest in their work, but its magnitude and important bearing upon the cause of Christ have been continually expanding to their view.

Our finances are in a prosperous condition—receipts are increasing and resources enlarging—and the assurances and pledges already given by good men and true, are amply sufficient to ensure the revision and correction of the English New Testament. *The Lord hath done great things for us, whereof we are glad.*

The cause of faithful versions for all lands, especially for our own beloved country, is growing in favor with the people of God. On every side we hear of victories won by the truth. Ignorance is being enlightened, error exploded, and bigotry and prejudice are either overcome or exposed. The

number of our friends has greatly increased, and that of our opponents has proportionately diminished. So, then, if our ways please the Lord, we have scriptural ground of hope that sooner or later *He will make even our enemies to be at peace with us.*

We cannot, indeed, inform you that *opposition* has ceased; but its inherent weakness is manifested by its frequent changes and shiftings of position. At present, so far as the press is concerned, it is chiefly confined to feeble endeavors to pick flaws in our proceedings, rather than make any decided attempt to meet our arguments or contradict our principles.

The effects of the opposition which the American Bible Union has hitherto sustained, have been like those of the wind and the storm upon the growing oak, to give vigor to its stock, and to drive its roots more deeply and firmly into the fructifying earth. The advantages already derived from it have been ably set forth by Dr. Lynd, in an article published in April last, in the *New York Chronicle*. He has therein shown, in a mode of reasoning peculiarly lucid and irresistible, that—

1, This opposition has led to a more perfect understanding of the whole matter involved in the question of revision.

2, That it has given rise to measures on the part of the friends of the revision, which will issue in a more faithful version, and one less liable to objections, than could be procured under other circumstances.

3, That it has strengthened and confirmed the friends of revision in the righteousness of their cause, and greatly contributed to their efficiency.

These points are elaborated and established with a completeness and precision of argument that leave

“No hinge nor loop to hang a doubt upon.”

The most portentous and formidable array of *strong reasons* that the Bible Union has ever had to encounter, is to be found in the letter of the Amity-street Baptist church, written by Dr. Williams, their pastor. Brethren Eleazer Paruly and Orrin B. Judd, with the president, were appointed a committee to reply to it; and the correspondence has been printed and widely circulated. In reading the *objections* advanced in this document to a revision of the Eng-

lish Scriptures, we have been reminded of their strong resemblance to the strictures of the *British Critic* upon the translation of the NEW COVENANT, by Granville Penn. As Dr. Williams, in his pastoral letter of 1850, has endorsed those strictures, and thus united with their author in holding up Mr. Penn as a vain pretender to scholarship, guilty of "startling innovations—deviations on the side of rashness—the labyrinth of confusion opened—astounding novelty," &c. it really seems to be the part of fairness to hear a little of what this rash man has to say for himself. Allow me, then, to read a few quotations from the preface to the third volume of his "Annotations," published in London in 1841, for they are appropriate to the objections made against revision here, as well as elsewhere. Mr. Penn remarks:—

"When I said, in my former preface, that we can easily discern, in the present state of the text and interpretations of the evangelical Scriptures, evidence of the continued operation of a moral cause analogous to the *vis inertia* in physics, I had my eye on that particular section of the Christian community, of which my reverend opponent has appointed himself the *oracle and champion*. If this champion had been born to flourish in 1837, it is evident that he would have been a zealous and active adherent to (what Hume called) the *ancient religion*; and that he would have advocated as *canonical*, the *Apocryphal* writings of the Old Scriptures; but having been reserved for the late period of 1837, and having been habituated to regard those *Apocrypha* as spurious, there remain none to obtain the benefit of his protection and advocacy, but the *Apocrypha* and *interpolations of the New Scriptures*, towards which he displays the most filial reverence and attachment. In fact, he regards them, not as extraneous impurities which have invaded and attached themselves to the native record, but as *affections of the record itself*, and therefore claiming his most reverential *tenderness*: 'We should approach *its very defects*,' he says, '*as a son would approach the infirmities of a parent*.' I thank him for this illustration. Fortunately we have an example at hand by which to try the wisdom of this comparison. The example is afforded in the conduct of the sons of Noah, on occasion of the infirmity of their venerated

parent: '*They took a garment, and went backward, and covered the nakedness of their father*.' But if they had found some mischievous person had bemired and disfigured their aged parent during his *infirmity*, would they have merely *gone back and covered him* as he was? Would not their filial indignation have been roused? and would they not have employed immediate and effectual *ablation* of his person before they covered it and left it? Not so the pious *Reviewer*, to judge by the analogy he has himself proposed and authorised, he would have regarded the *defilement* as *sanctified* by the contact, *identified* with the person, and forming a *part of the defects and infirmities of the parent*, which ought to be studiously concealed. Such is the confusion of ideas which *inertial prejudice* has effected in the mind of the *Theological Reviewer*.

"But if purgation of a corrupted text was granted to be requisite and desirable, the *Reviewer* contends that '*the temper of the times is not propitious to the safe accomplishment of such a work*.' This wary critic is a nice *timist*, and recalls the Abbot of St. Goodwin, who, pressed for charity by a hungry and houseless pilgrim while he was spurring homeward for shelter from a storm of rain and thunder, deemed it *no time for charity*.

'An alms, Sir Priest! the droppynge pilgrim said: Varlet! replied the Abbote, cease your dinne *This is no season alms and prayers to give!*'

"It is quite a new suggestion that *safety* is to be a governing condition, in diffusing the lights which are continually accruing to illuminate the obscurities induced by man, on the original lucidity of the gospel text. The *Reviewer* must, consistently, think that the '*temper of the time*' in the reigns of Augustus and Tiberius Cæsar was by no means '*propitious to the safe promulgation of the gospel*,' nor that in the reign of Henry VIII. '*to the safe reformation of the Christian church*;' and certainly he is fully borne out by history.

"I have always thought that the proper time for increasing the *light*, is when the *candles want snuffing*; even if we should risk the *burning our fingers in the operation*. The *Reviewer*, on the contrary, would have us patiently wait, in the hope or expectation that the candles may, somehow or other, snuff themselves; and thus he would wait, '*dum defuit annis*,' till the stream of time has entirely run itself out. As, however, we have

now waited above *two hundred years*, there can be no just impeachment of *precipitancy* if we at length take up the snuffers for ourselves.

"Does the *Theological Reviewer* think that King James's revision was, by its nature, a *final measure*, with respect to any further emendation or elucidation of the Sacred Text? If he does he betrays a dullness below *zero* in the scale of judgment; if he does not, I leave him to give a name to the desire and effort to impress so false an opinion on the unlearned majority of English readers. It would be, strictly, *to take away the key of knowledge*; not to enter in *one's self*, and not to suffer those who are willing to enter *TO GO IN*."

We might make many other valuable selections from this well written preface, but we have given enough already, we apprehend, to convince the unprejudiced and candid mind, that it is much easier to *sneer* at such arguments as Mr. Penn has presented, than it is to *refute* them.

Uncommon attention has lately been paid to the surpassing excellencies of the ENGLISH TONGUE, especially its richness and copiousness of expression. Dr. Williams has more than once alluded to this in his pastoral letter, and the correspondence of Amity-street church with the Bible Union. Not to mention many others, let it suffice for the present to give the philosophical and discriminating view of Professor Grimm, one of the most eminent continental philologists, in a treatise on the origin of languages, read before the Royal Academy, Berlin:—

"The English language," says the Professor, "possesses, through its abundance of free medial tones, which may be learned, indeed, but which no rules can teach, the power of expression such as never, perhaps, was attained by any human tongue. It's altogether intellectual and singularly happy foundation and development have arisen from a suprising alliance between the two noblest languages of antiquity—the German and the Romanesque—the relation of which to each other is known to be such, that the former supplies the material foundation, the latter the abstract notions. Yes, truly, the English language may with good reason call itself a UNIVERSAL LANGUAGE, and seems chosen, like the people, to rule in future times in a still greater degree in all the corners of the earth. In richness,

sound reason, and flexibility, no modern tongue can be compared with it—not even the German, which must shake off many a weakness before it can enter the lists with English."

Making no pretensions to scholarship ourselves, may we not, with all humility, be permitted to inquire of THE LEARNED, whether in this English tongue, so distinguished for its *richness*, and *copiousness*, and *flexibility*—this tongue of "fashion, commerce, and philosophy," and of *evangelical religion*, we may add—is it possible, is it conceivable, that in the English language, in which the Holy Scriptures are read more extensively than in any other, no word can be found clearly and definitely to express the meaning of *baptizo*? Is such a language incapable of expressing the duty of a believer? Is it *true* that a command of Christ, enjoining the first act of obedience after the cordial reception of THE TRUTH as it is in Jesus, cannot be *translated* into vernacular English? Our Saviour is believed to have employed what is called in Scripture the Hebrew tongue. The evangelists and apostles, in *translating* his words into Greek, employed the word *baptizo* to express the sense of the Hebrew *taval*. Would it not be a most unaccountable phenomenon if no word, plain and intelligible to the common people, could be discovered in the English language to convey the same idea? It is admitted that the English word BAPTIZE does not express it; for that has significations as *various* as the customs of the different denominations in admitting candidates. Now, can any one imagine that Christ commanded believers to be immersed, or sprinkled, or poured, or signed with the sign of the cross, or oiled and wafered? Is it written—"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed, or poured, or sprinkled, or oiled, or wafered by John in Jordan?"

*Something* was evidently done to Christ in the river Jordan, by the hands of John the Baptist; and it passes the bounds of human belief that the English language is not capable of telling us what that *something* was.

For this, then, we contend, that we should have the English Bible plain and intelligible, UPON THIS AND UPON EVERY OTHER POINT, where the original is plain and intelligible. Here permit me to

make an extract from the Address of Rev. O. B. Judd, delivered by him at the great convention of the friends of revision, at Memphis, in April last.

"The word used by Christ to describe the act which he enjoined as the initiatory rite of his religion, signifies something more than sprinkling or even washing; and that his command, in which that word is used, cannot be obeyed without the voluntary submission of a believer to an *immersion* in water.

"The following examples, while they signify *immersion* as a meaning which *baptizo* may have, go much farther; proving *that* to be the meaning which it *must* have in the Greek language, as used by Christ and the apostles.

"Lucian, who wrote in that language about the middle of the second century, in the second book of his 'True Narrative,' mentions, among other wonders of a sea voyage, a multitude of men running upon the water, who were in all respects like other people, except their feet, which were of cork. He says: 'We were astonished to see that they were not *baptized*, or *baptizomenous*, but ran over the waves without fear.'

"Pindar, writing some 450 years before the Christian era, (Pyth. 2: 46,) describing the impotent malice of his enemies, compares himself to a cork on a net in the sea, which, on account of buoyancy, will not sink. He says: 'As when a net is cast into the sea the cork swims above, so I am *unbaptized*.' The Greek Scholiast on this says, by way of explanation: 'Like the cork of a net in the sea, I am, *not baptized*. As the cork does not sink so I am unbaptized. The cork remains unbaptized and swims on the surface of the sea, being of a nature which is *unbaptizable*; in like manner I am unbaptized.'

"And Strabo, who lived at the same time with the apostles, and who must be supposed to have used the Greek language in the same sense as they were accustomed to use it, (L. 6.) speaking of a lake near Agrigentum, in Sicily, says: 'Things that usually do not swim, are not *baptized* in the waters of the lake, but float like wood.'

"These example of *baptizo* prove, beyond the possibility of a reasonable doubt, that the word was in no case capable of the simple meaning of *sprinkling*, *wetting*, *drenching*, or any

application of water short of total *immersion*. The persons who are represented by Lucian as running on the water with cork feet, were in all probability somewhat *wet* or *sprinkled*; the corks that are said by Pindar and his Greek Scholiast to be fastened to the net to keep it from sinking, must have been *wet* and saturated with water; and the things spoken of by Strabo as floating on the surface of the lake, were necessarily in immediate contact with the water which was beneath and around them; they must have been *sprinkled*, *poured*, *wet*, *saturated*, and *drenched* with water. Yet in relation to all these, it is positively asserted by Greeks, who knew their vernacular tongue most perfectly, that they were not BAPTIZED; which proves that BAPTIZO is *not capable of signifying simply to sprinkle or wet*; in other words, that no *sprinkling*, *pouring*, *wetting*, or *washing* of an object, not buried in the liquid, could be commensurate with the *essential* and necessary meaning of BAPTIZO. For if the act of *sprinkling* or *wetting* could, in any instance, be properly expressed by BAPTIZO, then it could not be truly said that they were not baptized. But it is here said of things which were *sprinkled* and *wet*, that they were not BAPTIZED; therefore, the act of *sprinkling* or *wetting* cannot be, in any case, properly expressed by the Greek BAPTIZO; that is to say, this term signified *immersion*, and could not be used in the Greek language to denote simply the act of *sprinkling* or *wetting*.

"The conclusion is, therefore, legitimate, inevitable, and irresistible, that the word used by Christ to designate that ordinance signified IMMERSION—nothing less and nothing more. And the only question for Christians to determine is, whether they will do just what Jesus Christ commanded them to do?"

We adduce only one more witness—the Rev. C. Stovel, of London. In his celebrated baptismal controversy with Dr. Halley, he says, in reference to King James' Bible:—

"It is to this neglect in the *translators*, of that precision which is observed in the original, that most of the great practical errors which prevail in the church in modern times must be ascribed. In ancient churches, error grew up from the want of Scripture; but Christians are showing how the same errors may be fostered and perfected by its perversion. If the New Testament were in the

hands of Englishmen perfectly translated, before the judgment of its godly readers, and the Spirit that is in them, imaginations which now command reverence, would fall like monsters frightened into apoplexy."

With reference to the meaning of *baptizo*, he shows that it means to *immerse*—nothing more and nothing less. This he proves to the mere English reader, by showing that if you translate it *sprinkle*, *pour*, *wash*, *purify*, &c. you will have expressions that have no meaning at all, or a meaning quite opposed to that of the Holy Spirit. *Sprinkled* into Christ; *washed* into his death; *pouring* them in Jordan, &c. To go through the trial of these words is dreadful. With the following schedule of literal renderings, the English reader may test any of the Greek, Semi-Greek, or Anti-Greek coinages that have been forced on public attention. If they pass in one clause, they will not pass in the other. Like counterfeit coin, they are detected either by their bulk or weight, and generally by both. It is not to be borne, that such things should pass current through boastful declarations, that the learned cannot settle the question; it is, therefore, the more important, that common sense should be placed in requisition before public confidence is gone for ever. While the one word *IMMERSE* passes through the schedule of literal translations, according with each passage, and requiring change in nothing, its claim to adoption as a current coin of the Saviour's kingdom is indubitable. With this word, but with none beside, all the forms of speech can be harmonized with the known arrangements of our Lord. Other words change the subject of the action, for the element in which the action is performed, and produce untruths in the supposed words of the Spirit.

[Here follows an induction of twenty-six literal renderings of *baptizo* by *immerse*.]

It is here seen, that after all the controversy maintained in its resistance, *one argument* by which it is shown that *immersion* is obligatory, is founded on the meaning and use of a Greek verb, which, when its connections are *literally translated*, conveys its import with such precision and obviousness, that a mere English reader can scarcely misunderstand it.

We conclude, then, that if the simple

desire be to express the meaning of God's word plainly and definitely, there cannot be a moment's hesitation as to the best *English word*, especially among Baptists; having directed their missionaries among the heathen to translate *baptizo* and its cognates by words signifying *immerse*, *immersion*, &c. they cannot long continue to be so inconsistent as to despise or reject *immersion* in their own vernacular tongue. Uniting with the *Southern Baptist Publication Society* in the printing and circulation of Dr. Howell's book on the EVILS OF INFANT BAPTISM, *Baptists* surely will not still cleave to the fascinating Latin Vulgate BAPTIZARE; "clipped," as Stovel says, "to suit the Saxon taste, as given in the word BAPTIZE, crawling like a lizard from the Papal swamp;" when it is obvious, too, that under cover of *that word*, INFANT SPRINKLING has been defended and perpetuated.

That you may have some idea of the *evils* of infant baptism, permit me to quote a paragraph or two from the closing address.

"The evils of infant baptism have now, in most of their forms, passed successively in review. They have been considered calmly, dispassionately, but faithfully, and as demanded by the truth of our Lord Jesus Christ. If I have 'nothing extenuated,' neither have I 'set down aught in malice.' Let them be here briefly recapitulated.

"Infant baptism is an evil, because its practice is unsupported by the Word of God—because its defence leads to most injurious perversions of Scripture—because it engrafts Judaism upon the gospel of Christ—because it falsifies the doctrine of universal depravity—because it contradicts the great fundamental principle of justification by faith—because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration—because it despoils the church of those peculiar qualities which are essential to the church of Christ—because its practice perpetuates the superstitions that originally produced it—because it subverts the Scripture doctrine of infant salvation—because it leads its advocates into rebellion against the authority of Christ—because of the connection it assumes with the moral and religious training of children—because it is the grand foundation upon which rests the union of church and state—because it leads to religious persecutions—because it is contrary to the principles of civil and religious freedom—because it enfeebles the power of the church to combat error—because it injures the credit of religion with reflecting men of the world—because it is the great barrier to Christian union—because it prevents the salutary impression

which baptism was designed to make upon the minds, both of those who received it, and of those who witnessed its administration—and because it retards the designs of Christ in the conversion of the world. These, mainly, are the charges I prefer against infant baptism, and I believe that I have proved each one of them conclusively. If so, it is a great and unmitigated evil. It not only does no good, but it does evil, immense evil, and only evil.

"And now, my beloved Baptist brethren, you must not only enlighten and guide the Heathen and Mohammedan nations to Christ, but you must also purify Christendom, Papal and Protestant; nor will you find the latter achievement less difficult than the former. How exalted is the mission assigned from on high! How gloriously it is to effect the destinies of the world!"

Thus writes Dr. Howell, of Richmond, Va.

We ask, are such some of the evils of *Infant Baptism*? Believing that we "ought to do good to all men as we have opportunity, especially to them that are of the household of faith," ought we not to remove from our English Scriptures that Popish word BAPTIZE, and so bear witness for Christ that IMMERSION is the divine ordinance enjoined by Zion's King upon his faithful followers? Is the meaning of the

word still "*an open question*?" Hundreds of learned Pedito-baptists, and thousands of Baptists, have published to the world their opinion that it means to IMMERSE; and Professor Hackett, D.D. authorizes us to say, "that the opinion that infant baptism has any legitimate sanction from any passage in the New Testament, is no longer a tenable opinion at the bar of biblical criticism." If the meaning of *baptizo*, then, is not settled by competent authority, it is not possible to settle the meaning of any other Greek verb in the New Testament.

*Brethren and friends*, our path of duty is made plain by the light from heaven. Our enterprise is THE GREAT ENTERPRISE OF THE AGE; it is to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world—THE ENGLISH FIRST, AND CHIEF, AND MOST IMPORTANT OF ALL! Trusting in the God of the Bible, we need not tremble at the opposition of men; and even though we may be threatened with another Amity Street Church Epistle,

LET US BATE NO JOT OF HEART NOR HOPE,  
BUT ONLY PRESS RIGHT ON.

#### NOTES OF AN EXHORTATION ON HEBREWS X. 24-25.

"Let us attentively consider one another to excite to good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as you see the day approaching."

THE primitive Christians assembled themselves together to commemorate the death and resurrection of their Lord and Master, who had instructed them how to show forth his death; for which purpose they assembled on his resurrection day, to commemorate that glorious event also. The purpose for which they assembled themselves, is elsewhere said to be the breaking of the loaf. This shows that they exhorted one another, and that their exhortations were—or should be—calculated to excite to love and good works. We see, therefore, that it is incumbent upon us constantly and periodically to assemble ourselves together—to exhort one another—and that one important object of such exhortations should be to excite to love and good works. Moreover, every sign of "the coming of the Lord," or "the approaching day," should quicken our diligence—both in exhort-

ing one another and in acting out the duties enjoined.

Brethren! Is it the custom of any of us to forsake the assembly, or even to be occasionally absent, when with a little exertion or self-denial we might be present? Are we satisfied that the brethren and sisters now absent, are so necessarily; and that they are with us in spirit? To forsake the meeting of the church is an act of unfaithfulness to the church, and also to the Great Head of the church! Let us not—any one of us—be guilty of this. Neither let us be guilty of thus depriving ourselves of the benefits which our gracious Lord designed should flow to us through this channel! Who was it that said, This do in remembrance of me, but he who loved us and gave himself for us? We testify our love to him by assembling to commemorate his love to us. We must not love those who



show that they love not our Lord and Saviour by *forsaking the assembly*. We must withdraw from such as walk thus disorderly. We are pledged to meet at a certain time for a special purpose; therefore those only can remain united whose custom it is to do so. Let it be said of us, that we forsake not the assembling of ourselves together; but continue steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers.

The Apostle says to all, Ye ought to be teachers—exhort one another, &c. Yet this requirement is not without exceptions. All is to be done to edification; and it is not every one who can teach, or even exhort to edification. All the members have not the same office. It is the president who is to preside; the teachers who are to teach; the exhorters who are to exhort, &c. (Rom. xii. 4-8.) There are many subjects on which we are required to teach and exhort. We shall now confine ourselves to the one before us: love and good works! Love to the brotherhood. Love, pure and fervent. Love that suffers long and is kind—envies not—does not vaunt—is not puffed up—does not behave itself unbecomingly—does not seek its own things—is not exasperated—does not imagine evil—does not rejoice in iniquity, but greatly rejoices in the truth—covers all things—believes all things—hopes all things—endures all things, &c. There is no true love where there is suspicion, jealousy, envy, or want of confidence—implicit confidence in each other. The new commandment of the new institution is that we love one another. The church in former times is said to have been most united when most distressed by persecution. We ought not to need affliction, from any source, to keep us together and to quicken our love to each other. An untiring interest in, and attention to, the condition and requirements of the body—of which we are members—is important, yea, incumbent; and an eminent means of maintaining the unity of the Spirit in the bond of peace and love (John xvii. 20-23.) To love, our text adds, "*good works*." Or shall we say that our love is to be manifested by good works—for as faith, so also love, without works is dead. We are to work for, or do good to all; especially to the church—"the household of faith." There is more need to exhort one ano-

ther to good works in our day, than in that of the apostles; for now, most religious teachers seem afraid to set their hearers to perform good works, lest they should become self-righteous! A groundless fear indeed! Would that there were more righteousness amongst us than there is—although it be called *self-righteousness*. In Matt. vi. 1, almsgiving is called *righteousness*, of which it is a manifestation: or, as some read it, *justification*, of which it is a source. See Matt. xxv. 31-46. The Pharisees were deemed righteous—and deemed themselves so—on account of their scrupulous adherence to the traditions of their predecessors. The ceremonial was that which occupied their attention, or chiefly so. But the ceremonies of the unrighteous are disgusting. Hence the great Teacher so severely rebuked their hypocrisy, amidst all their fastings, prayers, &c. Had they been busy in good works—acts of benevolence, &c. they would have been in little, if any, danger of becoming self-righteous. Of *this* righteousness, much more is needed: and to this we exhort to-day—viz.: love to others, displayed in good works for such. Do you wish me to believe that you love me? Act it out! We are forbidden to love in word only (1 John iii. 18.) We must show our faith and our love by our works. All whom the Lord has prospered, or gifted, must contribute, according to their ability, to the bodily and spiritual necessities of the needy. One member may *assist the whole body*, by coming earlier; another, by coming oftener; a third, by aiming at the office of teacher or exhorter; a fourth, by acknowledging the edification, or comfort he has derived; and all, by not forsaking the gathering of themselves together: and by cultivating a growing interest in the purity, the peace, and the edification of the body. By good works we are to cause our light to shine before men (Matt. v. 16.) Do any speak against us as evil doers? By our good works they are to be corrected, and led to glorify God (1 Peter ii. 12.) We are created in Christ Jesus to good works (Eph. ii. 10.) And we are required to be studious to stand foremost in good works (Tit. ii. 14, iii. 8.) Some say that there is an evil spirit who finds mischief for idle hands. Certain it is, that indolence has often led to discord and other evils, even in the church.

Let us not forget that *prevention is better than cure* — that it is easier to keep out an enemy than to put him out. As a church, let love be our sentinel, our door-keeper, our president, our arbitrator (if need be), and our pillar of cloud by day, and of fire by night. We must work for the *increase* of the church also. Some can labor in this way far more profitably than for the edification of the church, and all can labor here, personally and privately so, at least. We are in the midst of those who are in no church, and of those who are in unchristian churches. Now it is important to correct the latter as well as the former, and we shall do them an injury if we admit that they are in the church of Christ. We must, therefore, speak to them — courteously, indeed, but plainly and faithfully — in order to undeceive them. If, in speaking to an Episcopalian or a Wesleyan, we allow that such are in the church of God, they may very justly charge us with schism — with separating from what we allow to be *the* church. No man can be a New Testament Christian and a Mormonite or a Methodist, an Independent or a Moravian, &c. — *i. e.* if he is led by the faith and practice of any one of these sects, he must disobey the requirements of the Christian Scriptures in order to do so. It becomes us to prepare ourselves to make this as clear as possible. If a man passes from the Wesleyan to the Baptist church, or from the Baptist to the Independent church, he is accounted as belonging to *the* church by those sects, irrespective of any change of this kind. They regard the church of God as a house divided against itself; but such an house cannot stand. This, therefore, cannot be *the* church which is built upon a rock. For many years we have heard the cry of, 'The church is in danger, in reference to a certain church, and latterly we have heard of at least another church being in danger. The church of Christ is not in danger, nor ever shall be, seeing it has been established by Omnipotence, and appointed to be "an everlasting kingdom." It has often been exposed to persecution, but it has never been in danger of destruction. We must labor to bring those who are in Babylon to Mount Zion, the city of our God; however disreputable it may generally be thought, to labor to make proselytes.

The apostles aimed to proselyte the Jews as well as the Gentiles. However unimportant it may be to bring a person from one sect to another—from one part of Babylon to another—it is most important to depopulate Babylon by putting an end to the sects as speedily as possible. Every Christian should be well prepared to exhibit the Scripture foundation of Christian union as opportunities occur. Diligently to prepare ourselves to do this, is a *good work*. The edification and increase of the church is not all we have to do, for we are required to do good to all men, yet it is a great and good work to which we affectionately exhort every one to-day.

Brethren, keep in view "the approaching day"—"the coming of the Lord"—which draweth nigh. This is called a revelation (1 Cor. i. 7; 2 Thess. i. 7, &c.)—a descent corresponding with his ascent from Mount Olivet (Acts i. 9-11.) Then a cloud received him—in like manner shall he come again! He has sat down at the right hand of the Divine Majesty and Power, until his servants here—the church—have finished the work given them to do, and are prepared for his appearing (Acts iii. 20-21.) The day of the revelation of our Lord is the day of our adoption, viz. the redemption of the body—the exchange of the animal for the spiritual, the vile for the glorious body. He who took upon him a body like our own (Heb. ii. 14, &c.), and who is gone to prepare a place for us, shall come again and receive us unto himself, invested with bodies like his own most glorious body. On "the approaching day" he shall be accompanied by his church—his saints and messengers—who, being raised first, shall be caught up to meet the Lord in the clouds, or the air (Matt. xvi. 27; xxv. 31; 1 Cor. xv. 52; 1 Thess. iii. 13; iv. 16; 2 Thess. i. 7, &c.) Then the wicked shall be raised, judged, and condemned by the Son, to whom all judgment is committed (John v. 22), together with his sa'n's (Ps. xlix. 14; Dan. vii. 22; 1 Cor. vi. 2, &c.) They who know not God, and they who disobey the gospel, shall then be punished with everlasting destruction. "The approaching day" shall be a day of perdition to the ungodly, but a day of redemption to the godly. Many of the ungodly are "scorners," who believe not that the wicked

once perished by water—who believe not that such will one day perish by fire—who are “willingly ignorant” of the past and of the future—children of the night and of darkness, whose end is destruction. We are in danger from these of falling from our steadfastness, therefore “let him that thinketh he standeth, take heed lest he fall”—let us have our lamps well supplied, and our loins constantly girded up, for “the coming of the Lord draweth nigh.” Do you say, Come, Lord Jesus, come quickly? That is well to desire and to look for his appearing, it is our privilege to do so; but let us not forget that this prospect cannot be realized—that he who shall come will tarry till his bride is ready—till the number of his elect is complete—and that we are required to “*hasten the day*” (2 Pet. iii. 12, margin.) Let us do so by watching

over one another, by exhorting and exciting each other to love and good works, and by bringing those around us into the church, which is the ark of safety from the impending and desolating fire which will burn up the earth and all that is thereon, purify it, and refit it for the abode of the saints when invested with spiritual and immortal bodies. Jesus, our Lord and King, will tarry—will sit at his Father's right hand—till his foes are made his footstool, and he comes to receive his servants into the joy of their Lord (1 Cor. xv. 5-8.)

W. D. H.

P. S. I have just read, with much interest and profit, Dr. Richardson's article in the *Harbinger* for March, on “the coming of Christ.” His application of Matt. xvi. 28, and John xxi. 22, is worthy of our candid consideration.

### CONSCIENTIOUS TEMPER.

THOUGHTFUL men, whose minds are strongly impressed by the habitual contemplation of nature—who delight in its simplicity, harmony, comprehensiveness, freshness, and variety—pant with intense longing to realize in religion, too, the same characteristics; for most men lose much of that clearness of thought, that characterizes the child, as they come more and more under the influences of a degenerate world. But afterwards, when the dream of youth is somewhat dissipated, when the mind labors under a sense of confusedness and incoherency, when what was once regarded with hopeful admiration and without suspicion is at last known and condemned; then we remember how vivid were the impressions of childhood, how simple and direct its reasonings, and we are anxious to be once more children, once more learners in the school of nature, and under those early and blessed influences again. Life is full of enjoyment, when the creature fills the sphere and relationship intended for it by the Almighty; and the enjoyment of inferior animals suffers small interruption from themselves; but man's freer will must be under the direction of more extended thought, and his thought must have God for its object, before he can understand and fulfil his noble destiny, and thus appropriate happiness. Hence the knowledge

of God, and of our relationship to Him, is justly accounted the head and crown of all science; but theology—at least such as commonly obtains—is far from having simplicity, consistency, and universality. It seems to me that the world of thought agrees in *these respects* with the material universe, and that nature and the Bible tell the same tale. We see the workings of thought revealed in the movements and aspects of nature—we descry in the constitution of unconscious matter, and of sentient will, the consistent operation of one God. A right understanding of our destiny must impart simplicity and rectitude to the life; must create habits, and discipline the will; must be the mainspring of a good man's character. The unity of purpose, the clearness of thought, the consistency of conduct, which characterize the virtuous and the truly great, all flow from this. Conformity to God in thought and feeling is our destiny, and the means to this end is the knowledge of God; but the character is gradually formed, built up, strengthened, matured, by the discipline of habits, and hence the unspeakable importance of a prayerful, humble, unostentatious endeavor to *obey* the revealed will of God; a hearty, earnest, habitual effort to keep God's commandment, for in this way a conscientious temper is formed.

J. T. Y.

## CORRESPONDENCE.

## EXTRACT OF LETTER FROM SOUTH AUSTRALIA.

Adelaide, December 4th, 1852.

Dear Brother Wallis, — Brother Santo and family are going home by the steamer *Sydney*, and you will probably see him in a few days, when he will be able to give advice to intending emigrants. Knowing you to be the centre of information to a large number of brethren concerning emigration, I have sent you, and will send you occasionally, such newspapers as may give some information.

As a church we have with difficulty (occasioned by the absence of our brethren at the gold fields) dragged through our existence till the present time, after having scarcely enough male members to conduct the worship; but as we have now, under the blessing of God, enjoyed some months of worldly prosperity, and as the diggings are becoming every day less profitable to individuals, though on the whole more productive, our brethren are gradually returning to their accustomed avocations, thankful for the wealth which God has given them, and for the happiness of being reunited to the church, their families will no doubt soon be able to commence Lord's day and week day meetings.

South Australia now possesses all the enjoyments of wealth, without the corruptions invariably attending rich gold fields. Our wealth is obtained as in Britain itself, by cultivating the soil, and attending to and supplying the wants

of our richer neighbors. Our copper mines are slowly resuming operations. You will perceive in the newspapers, that our Adelaide diggings, though sufficiently rich to add a large item to our exports, are not sufficiently rich to tempt the burglar and the murderous highwayman to our peaceful city. Those who think of emigrating, must endeavour to forget that they are going to a land of gold; then, and only then, will they be able to take a calm and sober view of the advantages, difficulties, and privations to which a new mode of life will convey them. Clerks, and persons unable to endure hard labor, must not come here; already every light situation is filled by persons newly arrived from England. I greatly fear, that ere six moons will have gone their rounds, Australia will have become such a scene of suffering, from the arrival of so many unsuitable persons, to which California alone can afford a parallel.

The anti-transportation question advances apace. It is easy to see that Britain cannot much longer, in the face of enlightened Europe and America, force the dregs of her population upon her youngest, most industrious, most loyal, and most distant colonies. Britain, who with the one hand gives the Bible to every people upon earth, is strangely inconsistent when, with the other, she compels her most virtuous offspring to associate with those who, for their contempt of the laws of God and of man, are not considered worthy to remain within her territories. THOS. MAGAREY.

## QUERY AND REPLY.

## ANointing THE HEAD &amp; FEET OF JESUS (MARK XIV. 1-9, JOHN XII. 1-8.)

THERE are three instances recorded by the Evangelists of the anointing of our Lord by women. The first recorded by Luke (vii. 36-50) took place at Nain, in the second year of his public ministry. The other two, occurring within a few days of each other at Bethany, are apt to be considered, and have been considered by some commentators, as different relations of the same event. But, I think, a careful comparison of the gospel histories, will clearly show that two different anointings are spoken of.

Matthew (xxvi. 6-13) and Mark agree in every particular with each other in their account of the anointing of Jesus, while they differ from John's account in every thing except the town, the objection made, and the reply to that objection. Thus the anointing mentioned by John occurred *six* days before the Passover, in the house of Lazarus; Mary anointed his *feet*, and Judas objected. That recorded by Matthew and Mark took place *two* days before the Passover, in the house of Simon the leper, a woman

whose name is not mentioned, anointing the *head* of Jesus, while the objection to the act is made by more than one of the disciples. The following note from Stackhouse, is applicable to what our Saviour says regarding the object of anointing: — "It was customary in these Eastern countries for kings and great persons to have their bodies, at their funerals, embalmed with odours and sweet perfumes; and in allusion hereunto, our Saviour here declares of Mary, that she, to testify her faith in him as her King and Lord, had, as it were before hand, embalmed his body with precious ointment for his burial."

"Whosoever this gospel is preached," &c. is a simple declaration of the honor to be conferred on the woman, by the Holy Spirit causing this transaction to be recorded in the evangelical narratives, so that the fame of the act is co-extensive with the gospel itself. Probably by "this gospel" our Lord more especially refers to what he had just said regarding his burial, which he supposed his death as an atonement for the sins of the world.

Those generous and benevolent acts which were censured by others, through the influence of a worldly, envious, covetous, or malicious spirit, the Saviour delighted to distinguish;

and in this instance, by the faithful record of the Evangelist, he has memorialized this act of love shown towards himself, for the benefit of all who should hear the gospel.

## ITEMS OF NEWS.

LEIGH.

On Lord's day, the 13th of February, we opened our new meeting-room. Mr. Joseph Harbottle, Baptist minister, near Accrington, came over and delivered three very appropriate discourses, with which we were greatly delighted, as well with his visit altogether. I hope the seed sown will grow up, and bring forth much fruit. We had a very good attendance, many of the Baptists from Chowbent coming to see us. We purpose to meet morning and evening, and to have a Bible Class in the afternoon. Should any of our brethren be passing near to us, we should be glad to have a visit from them. As our next annual meeting is to be held in Wigan, the brethren here and elsewhere are anxious that it may be made of great good to the churches here and throughout the community. Our meetings have not been so efficient as they might have been. It is desirable that some improvement may be made, if possible. Will you, or any other brother, offer some suggestions as to the best mode of conducting the meetings, and also as to the public services to be held while the brethren stay together?

WILLIAM TURNER.

## OBITUARY.

BENJAMIN SCOTT.

It is with feelings of regret that I inform you of the death of one who had been in the fold of Christ for many years—one well known to yourself, viz. our beloved brother Benjamin Scott, late of Horncastle, but who, the last few months of his pilgrimage, resided at Horsington, some few miles distant from Horncastle. He fell asleep in Jesus on the 29th of January, aged 84 years, after a few weeks of severe suffering, which, however, he patiently bore.

To give an account of his protracted and very remarkable life, seems almost an impossibility—one knows not where to begin. At eighty years of age, he more resembled a man at forty than one of his age. But after this his strong constitution began gradually to give way, till a few weeks previous to his death, when it was evident that he would soon put off this earthly tabernacle. The last year or two his sight and memory began to fail; he could not remember things then taking place, though he could well remember things that took place during the early part of his life—a great part of the last century. On visiting him on a few occasions, and he being so free in conversation, I felt great pleasure and interest in hearing

him speak of things connected with his long and varied life—particularly his *religious* life. When a young man, though not connected with any body of professing Christians, he made himself pretty well acquainted with the Scriptures. But unfortunately he had been taught to believe in the dogma of Calvin concerning *election*. Hence as he could not be *fanatic enough* to think he had received what he had not, a “special gift of the Spirit,” informing him that he was one of the elect, he thought he was one of the non-elect; consequently he was for a long time very unhappy. He thought immersion was the one baptism, but still he could not find any sect professing what he wanted—the *truth*. Therefore he never united with any. Thus years passed. But through the providence of the all-wise God, a certain pamphlet, entitled “An Essay on the Remission of Sins,” by A. Campbell, fell into his hands, which he very cautiously read, exclaiming to his family, “I have found what I have long sought, the truth.”

But as he was well known to you who baptized him and a part of his family—indeed, as you and he were intimate with each other—I need say but little more. He preserved the Christian character till his spirit returned to God who gave it. Those who visited him when on his death bed, he taught the way of salvation. When, on one occasion, asked if he wanted anything, he replied, “Yes, I want to drink of the river of water of life, clear as crystal, issuing out of the throne of God and of the Lamb.” “Whom shall I see first?” said he answering, “I shall see *Jesus* first.”

He was at times *delirious*, but still he knew his wife, the companion of his bosom, till the last. Death was not an unwelcome visitor to our brother, but seemed like a familiar friend. Death seemed more an enemy to those left behind to mourn their loss, than to him. Still we “sorrow not as those who have no hope.” The *last enemy, death*, shall be destroyed. “Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

GEORGE ELTON.

[Our aged Brother Scott, in his religious belief, was not led merely by feeling, but by common sense in connection with faith, hope, and love, all of which he possessed in a good degree. He travelled some 150 miles to Nottingham, in 1847, to enjoy the visit and discourses of Brother Campbell, returning home greatly refreshed in spirit and in hope for the future. But he is departed, to be seen no more in this state of mortality and suffering.—J. W.]

MAY, 1853.

## THE APOSTLES' TESTIMONY.

"But when the Advocate, the Holy Spirit, is come, whom I will send you from the Father, He will testify concerning me. And ye also will testify, because ye have been with me from the beginning."—JESUS.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled, concerning the Living Word—for the Life was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father and was manifested to us. That which we have seen and heard, we declare unto you disciples, that ye also may have fellowship with us; and our fellowship truly is with the Father, and with his Son Jesus Christ. And these things we write to you, that your joy may be complete."—JOHN.

THERE are two circumstances in the testimony of the disciples, which, in our judgment, are of no inconsiderable weight, and should not be overlooked in our investigations into the evidences of Christ's resurrection. First, they bore testimony to a fact which they did not, prior to the event, believe would take place; and secondly, as far as they understood before the event, it was to their interest that it should not occur. Until the very night Christ was betrayed into the hands of his enemies, the disciples had not the most distant idea that he would be crucified; and such an event they looked upon as the complete overthrow of Messiah's infant kingdom, and the frustration of all their plans. His death was to them an event neither expected nor desired, inasmuch as they had their eye upon a secular kingdom, and were aspiring to distinction therein. It made no part of their scheme—it did not in any way stand connected with their project.

We can easily conceive of one or more persons having their imaginations wrought up to such a height, as to fancy that they saw or heard things which have no real existence; but things which they expected to see or hear, or which they previously supposed to exist, or that would transpire. We can conceive also of a number of individuals conspiring together to practice an imposition on a community, by asserting falsehoods from sinister motives. But it is difficult to suppose that a number of persons at noon-day, and in their sober senses, could imagine they saw an object which they did not previously suppose to exist, and which they did not some way or other expect to see; and it is equally difficult to suppose, that persons would league together to deceive others by reporting a falsehood no way calculated to promote their interest.

The disciples had not the most distant idea that Christ would rise from the dead, until they saw him alive the third day after his crucifixion. If they had heard that he would die and rise again, it was, like the passing breeze, unheeded; or, if their minds dwelt a moment on the subject, it was to conjecture "what the rising from the dead could mean." When we remember that they bore testimony to a fact which thwarted all their plans, and disappointed all their calculations—an event which they were so far from wishing to occur, that they did all in their power to prevent—can we believe, that what they reported was a figment of their disordered fancy—a spectral illusion—or that they had any sinister motive in reporting an event that never occurred? Suppose a case:—A number of individuals are called into court, and after being sworn, depose to a fact which they have been repeatedly heard to say, they saw with their own eyes in the broad light of day. They are asked whether they previously had any expectation that it would occur? They answer in the negative. They are further in-

terrogated, whether their interest is in any way promoted by the occurrence? They answer "No! so far from it, that its occurrence has sapped the foundation of their plans, and blasted all their prospects of worldly honor, wealth, and power." The testimony which they give is corroborated by their previous history. They have been often heard to speak of their plans, and to descant with rapture upon the events that would, as they thought, lead to their consummation; but no one has ever heard them speak of the event to which they have borne testimony, as making any part of their plans. On the contrary, it is one which they all along deprecated, and which, after it occurred, they were repeatedly heard to say, disappointed their high anticipations. Such is the case with the disciples. When Christ was apprehended, they all forsook him and fled—when he was buried, they abandoned the cause of their unsuccessful and vanquished leader, and returned to their former avocations. When the report of his resurrection reached their ears, they gave it no credit, nor did they believe it until they had ocular demonstration of the fact; but then, like men of honest hearts and sound understanding, they began to report it far and near, although it struck at the foundation of Judaism, with which their worldly interests were identified, and to which their nation was superstitiously attached. They proclaimed it with trumpet-tongue, although they knew it would bring down upon them the odium of their nation and the wrath of the Pagan world, and that they would be driven from their homes and friends, and compelled to suffer persecution and even death for their testimony.

They bore their testimony on the very spot where their Master had been murdered, and but a few days after the event.

But we may be asked—"Was the story of Christ's resurrection believed at the time?" This question is very natural and properly asked; for, while the testimony of the Apostles may to us, at this remote period and distance from the scene of the events, appear conclusive, we wish to know the effect it produced at the time, inasmuch as it may be supposed that the people who lived then and upon the spot, had a much better opportunity of judging in the case than we have. They had the best opportunities of knowing—they could discover error, or detect imposture, if any was to be found.

Sacred and profane history unite in assuring us, that the testimony of the Apostles was believed. The story of Christ's resurrection spread with unparalleled rapidity. On the day when the twelve witnesses first stood up to bear their testimony to the resurrection of Christ, Paganism enjoyed quiet possession of the whole Roman empire—it reigned in every crowded city, and in every distant province. Her temples crowned a thousand hills—the interests of the multitudes were identified with the support of her rights—and all the power of the Cæsars was ready, at a day's notice, to be brought forward in her defence. If the story of the resurrection prevailed, Paganism must be demolished—her temples must be shut—her unnumbered votaries must be conquered. The little band of Christ's disciples numbered only one hundred and twenty, male and female. They were poor—they were destitute of wealth, and without influence. Still they came forth to attack this mighty fabric of Paganism, and they prevailed. Their enemies met them, and arrayed against them threats and persecutions—ridicule and opprobrium—imprisonment, fire and sword—torture and death. *Yet the fishermen conquered!* And by what means did they achieve their bloodless victories? By repeating the declaration, that Jesus Christ rose from the dead, and by working miracles in confirmation of its truth. And this truth has revolutionized the moral world.

## NOTES OF LECTURES

BY A. CAMPBELL.

## NO. XXX. — ANALYSIS OF THE BOOK OF ACTS, CHAPTER IV.

It is to be borne in mind that the historian does not attempt to give arguments here, but simply dates and facts upon which to found arguments to prove that what he says is true. He speaks as if he did not suspect that any person would call in question anything he says: his whole narrative is a plain statement of facts that transpired in the city of Jerusalem, one of the oldest cities of the world. Shalem, or Salem, is first spoken of in the days of Abraham, when Melchisedec resided there. After the time of Abraham, it was seized upon by the Jebusites, who made a strong-hold of it, and it was called a strong-hold afterwards down to the time of Josephus. The Jebusites called it Jebu-shalem, and for euphony sake, Jerusalem. After David dispossessed them, he called it the City of David; also Mount Zion or Sion. At the present day, a portion of the city is called the City of David. This city was made memorable 2000 years before Christ; and it is nearly 2000 years since, yet it still exists, and will probably for ever. With the exception of Damascus, it is the oldest city we know anything of.

In our last Lecture we left Peter and John speaking in the portico; while there, the meeting in the Temple broke up, and the priests, the captain of the Temple, and the Sadducees came upon them. This is the first rencounter of the friends of Christianity and the adherents of the Law.

There were several parties among the Jews of that day, namely — Pharisees, Herodians, and Sadducees. Each had its peculiarities. The Sadducees were as old as Samaria, and contended that there was no spirit in the body of man—that there was no resurrection of the body, and consequently no future life. The first time this sect was ever completely refuted was during the life of the Messiah. The Pharisees present on that occasion, loudly proclaimed the defeat of the Sadducees. Jesus made two points in their refutation—first, that they erred not knowing the Scriptures; second, in not knowing the power of God. He showed that it would be foolishness in the highest degree for God to proclaim that He would be known by the name of the God of Abraham, &c. if Abraham was a nonentity—that consequently, Abraham must live to God although he is dead to men. But now the Sadducees say, these men are preaching that Jesus arose from the dead: this is attacking our tenets again. Hence you see that the first controversy was not about the whole truth of Christianity, but of that part of it which overthrew the theory of the Sadducees. Being chagrined at this, they imprisoned Peter and John. Thus ended the second discourse. With this discourse began the persecution of the early Christians. Luke omits for the present to mention the trial of these men, but tells us the effect of this discourse, namely, that about 5000 men were converted by it. No women are mentioned, as none came out of this gate, owing to the partitions between the gates.

On the morrow, the Jews called a special court to try these men, consisting of the rulers, elders, scribes, high-priest, and all his relations. They were at their wits end to know how to try the case. They finally began by interrogating Peter and John, asking by what power or name they had done this deed. What deed? Why, curing the cripple. At this question, Peter—the man who a few days before, in presence of this very court, trembled at the voice of a damsel—now stood forward and boldly said: “Rulers of the people, and elders of Israel! Know that this man was made whole by the name of Jesus Christ of Nazareth, whom *you* crucified, but whom *God* raised. (Mark the antithesis.) He is the



stone that you builders rejected, but he is now the chief one of the corner. *Know, also, that there is no other name under heaven by which we can be saved.*" The historian remarks, that the court were astonished at the fluency of the man, whom they knew to be a fisherman, but recollected they had seen him with Jesus. The cripple did not run away and hide when these men were cast into prison, but was standing by Peter in the court, so that Peter's accusers had not a word to say when he ended his speech. The court then asked Peter and John to withdraw for a while. We have a report of what they did in council — it leaked out some way. They say, what shall we do to these men? for a great miracle has been done by them before all the people, and we *cannot deny it* — as much as to say, we would if we could. Hence they took counsel of the only point they could—to try and prevent it spreading. So they threatened them not to speak any more in that name—they felt the power of that name. In answer to their threat, Peter and John asked them this question—If they thought it right to obey God rather than man? To which they could do no more than repeat their threat and let them go.

As soon as the assembly of disciples saw Peter and John, and heard the issue of the trial, they lifted up their voices with one accord, and pronounced the prayer which is contained in the 24th to the 31st verses of this chapter. This prayer was immediately answered by the shaking of the earth — a symbol that heaven and earth would yield to them. The 33rd verse contains a repetition of the real fact on which the apostles relied. The fact of the resurrection is always introduced, and I am glad of that for two reasons: first, it shows what they considered the most important fact; second, the grave was in that city, and it was the same thing as challenging the world to refute it.

#### THE NATIVITY.

In the quiet heavens, beaming bright and fair,  
Sounds are heard like pinions sweeping through the air;  
Hill and vale are temper'd with a mellow light,  
Mingling with the shadows of the stilly night.

Shepherd's low are slumb'ring on their grassy beds,  
While the dew is falling gently on their heads;  
Voices strange and distant, from another sphere, —  
More like a dream unreal, fall upon their ear.

On Judean mountains loud the anthems rise,  
Sending back the echoes to the trooping skies,  
When a star appearing, with its lustrous beams  
Bathing with its splendour valley, hill, and streams:

Pouring light and beauty o'er each humble spot,  
O'er the inn and stable, and the lowly cot—  
Pointing strong and steady, with each gath'ring ray,  
To the rugged dwelling where the Saviour lay.

Lo! the shepherds hasten, with surprise and fear,  
And the Eastern magi see its light appear;  
When with costly off'rings, and with homage meet,  
They pour their hoarded treasure at the infant's feet.

Soft and calm his slumbers, peaceful is his brow—  
Saviour, Lord, Redeemer—Prince of Life art thou!  
Born to save thy people, and to rule in love,  
Over men and angels, in the realms above.

Infant in the manger! Lord of heaven and earth!  
Immanuel, Creator—yet of human birth!  
We hail thee as our brother, in weakness and in pain—  
We bless Thee for Thy sceptre, Thy kingdom, and Thy reign.

J. CHALLEN.

## PREACHING.

There is a great principle to be observed by every preacher, if he would be successful in persuading men to obey the gospel. It is, that men are more easily won by a proper presentation of the mercies, than the terrors of the gospel. I do not say that a preacher should be devoted to this, nor to any other rule; for whoever knows any thing of preaching, knows that a servile observation of any rules, however good, will invariably produce a formal and lifeless discourse. Men should have the great truths of the gospel inwrought in their very souls, so that, unconsciously, the form, spirit, and power of their discourses may have their exercise. To effect this insensible influence, he must think much upon his subject; think often and at different times; pray sincerely and fervently over his efforts, until he can truthfully say, "O Lord, make me thy servant in whom thou shalt be glorified," and be willing to fail, utterly fail, if a failure would best promote the cause of his Master. And yet with all the mental capacity and acquired knowledge that he possesses, he should skilfully adjust the whole; for it is only in the proper use of all that we are, that we can expect the blessing of the Lord. Still, good rules should not be despised, for by a proper observation of them, we are prepared to use all our powers. We repeat, then, that a congregation who are compelled frequently to hear nothing but the restraints and terrors of religion, will soon either desert their preacher, or will listen with hardened incredulity, both in the preacher and in what he preaches. Let not such an one say, "the people love to be flattered and cannot bear the truth," for though this may in some instances be true, it is equally true that a chilling, coercive, terrible denunciation, will never correct that evil or any other. To hear such men, is to seek the privilege of being goaded and lashed—a discipline suited to slaves and beasts, but not to men; and I confess that I never found it in my heart to blame *men* for leaving such a preacher to preach to empty seats. But it is the constitutional temperament of some! I suppose it is, and we had as well apologize for it in this, as in any other way. We are wont to call any thing natural that we cannot or will not remedy. This spirit will not do for a messenger of *joyful tidings*—as he bears a message of love, so he must manifest a spirit of love. But I am compelled to believe that the evil is an error of judgment, which most, if not all, can correct. Most beginners, in their virgin efforts, are stern, severe, and harshly urgent. But as they advance in knowledge and experience, the grace and the glory of the gospel occupy more of their attention, and they become preachers after the apostolic manner:—"Knowing the terror of the Lord, we persuade men," instead of denouncing them. The fulness of the gospel provisions, its benignant offers and tender expostulations, should be dwelt upon, if we would have success either in teaching disciples or reforming sinners. The intellect should be addressed and conviction produced, because the mind cannot believe until it understands, and any thing that tends to coerce will inevitably tend to repel.

Some speak as though violent words were strong words; but never was there a greater mistake. He who uses repulsive and denunciatory expressions, generally has none other to use; his vocabulary is meagre and easily exhausted. Besides, violent words are always weak words—violent conduct is weak conduct. We should announce the great truths of our religion with clearness and force, but also with decorum and dignity. In no other way can an intelligent community be brought to consider them. Very shallow streams often are more noisy as they spend their fury against the rocks, than deeper ones whose mighty

volumes hide immense treasures, and are capable of bearing heavily burdened vessels upon their bosom. It is so with men. The violent and noisy betoken the torrent that comes down with mountain fury, but soon runs by—whereas, the temperate and placid are not unlike those broad rivers whose capacious waters ceaselessly flow to gladden the land. We can be firm and decided, but we will be nothing injured by striving at the same time to be temperate and affectionate.

We should be equally opposed to a style of preaching which merely addresses the emotions. I have heard soft sentimental appeals, poured forth in woman's tones, and I have seen the hearers bathed in tears; I have met them again in the busy world, and their hearts were as hard as ever; their lives unimproved. I love "to weep with those that weep," and I pray God that I may be ever possessed with a heart that can sympathize with the affecting truths of the gospel; but I wish ever to see substantial fruits from my ministry. There is an eloquence which merely overflows. It is not prompted by the nature of your subject, nor guided by reason, but it simply flows out because the fountain is full, caring not whence it issues or where it falls. This may be proper in some persons, but I think it is often the opposite extreme of the harsh spirit we have been reviewing. It should not be sought or studied, for the good reason, that every discourse addressed to rational men should have an aim—a distinct, well-defined object. Bunyan has a character he calls Mr. Wet-eyes, who answers well to the preacher who is sensible without thought or power of reflection.

Again. We should never seek to be strictly popular, nor should we despise popularity, if it comes without effort. Discourses should be characterized by intellectual power, by thought, whether popular or not. There are many, 'tis true, who do not appreciate thought, but there are a few who do; a few who are benefitted by it, and who love it above all things else in your discourses. Nor are these always to be found in what are considered the more refined and reputedly intelligent audiences. I have heard men before such audiences, utter rich, clear, and forcible truths and arguments in a terse and attractive style, and I have seen the hearers exhibiting a blank listlessness to all that was uttered; and I have heard the same speaker, in the presence of the same people, with the same general truths, dressed in a little more finery, with a flourish or two of figures, and a little more eloquent, produce the most powerful effects. But I must also confess that I have heard men pour forth a strain of silvery nonsense, with an occasional rivulet of poetry flowing into it, and all eyes were opened with admiration, and all mouths were stretched to gulp down what he said, and for days the speaker would be enveloped in the lavish incense of their praise. We should never seek to please any audience in this manner. Any man of common discernment can distinguish between these speakers. The first and last are extremes; the second is the wise and useful man. The first by his dryness cannot excite thought, although he may deliver the most powerful truths of God; the last delivers sound for sense; the thinking and the earnest man reaches his audience, grapples with them, invigorates their moral powers, braces them, makes them strong to act and to feel. No man can hear such an one without benefit, and though he may at times deliver objectionable opinions, (to err is human,) the good will always preponderate, and the bad may be thrown away.

---

The more tender and delicate the blossoms of joy, the purer must be the hand that will cull them.

Equal laws are essential to liberty. Where there is no law, there can be no liberty; and nothing deserves the name of law, but that which is *certain* and *universal* in its operations upon *all* the members of the community.—*Dr. Rush.*

What a forcible and beautiful figure is that used by the sacred penman, in comparing human life to the sea. Behold the ocean, through the indistinct light of an over-clouded moon, rolling its multitudinous complication of waves—crossing, bursting, mingling into each other! Such is the great ocean of this world's men—seldom calm—but its waves often raging, opposing, and destroying each other!

## THE CURRENT REFORMATION.

THE restoration of original Christianity, and not the reformation of Popery or of Protestantism, is the polar star of all our aims and efforts ecclesiastic. Christianity, like every other form of knowledge influencing human action, has both its theory and its practice. It is both a science and an art. It is the science of redemption, through a Mediator, between God, the offended party, and man, the offender. It is the life, or the art of living, in harmony with God and the spiritual and moral universe. "It has God for its *author*, man for its *subject*, *salvation* for its end, and truth," *supernatural truth*, "without any admixture of error, for its matter." It is wholly a supernatural institution. Man being now in a preternatural condition, requires a supernatural interposition. It is all objectively contained and propounded in the Oracles of the New Testament. The Patriarchal Bible was oral tradition, and positive institutions adapted to families, before the age of nations began, and continued during the antediluvian and postdiluvian families, for some two thousand five hundred years.

The Jewish Bible was written by Moses, after the national era commenced. During the family age of the world, God had one family in the line of Shem; and during the national age, he had one nation in the line of Israel, to which were committed the Oracles of God. Both these dispensations had their preachers or prophets, speaking by immediate inspiration, and confirming their mission by miracles. By prophecies fulfilled, and deliverances wrought, the faith of the righteous was confirmed.

After the epoch of the coalëscence and concert of idolatrous nations, or the imperial age, provisions were made for the Christian Bible and the Gentile age, embracing in its broad purview the insulated Jew, the polished Greek, and the rude Barbarian. It annihilated all religious distinctions founded on blood or lineage, whether patriarchal, national, or oecumenical, and substituted faith for blood, spirit for flesh, and a spiritual life for a carnal ritual. "So that he is not now a Jew who is one outwardly, but he is a Jew who is one inwardly, and circumcision is not that which is outward in the flesh, but

that which is inward in the spirit; whose praise is not of men, but of God."

But every form of religion ordained by God has been corrupted by men having the form of piety, but denying the power thereof. So that an apostacy, long since predicted, has supervened, and men in the flesh have, more or less, made the Word of God of none effect by their traditions and their philosophies.

Reformations, numerous and various, have been proposed, adopted, and consummated. The polity, the faith, the doctrine, and the practice of the church of Christ, or Christianity, have been changed times and ways without number and without name. The Greek, the Roman, the English, and the Continental polities, philosophies, rites, and ceremonies have been modified, changed, and accommodated to the impulses of passion, the caprices of imagination, the dictates of policy, and the arbitrament of states and empires claiming the mastery of the world. Episcopacy has changed into prelacy, prelacy into patriarchy, patriarchy into Popery, and Popery into absolute spiritual and political despotism.

The philosophies or doctrines of Papaldem have also undergone similar metamorphoses. The eucharist of the Greek became the transubstantiation of the Roman, the consubstantiation of the German, and the sacrament of the English Protestant. The immersion of the Hebrew and the Greek became the pouring of the Roman, the sprinkling of the French, and the wetting of the English and the American dissidents. The doctrine of Christ became the philosophy of the Calvinist, the dogmata of the Arminian, the orthodoxy of the Congregationalist, and the impulses of the Quaker.

By the spiritual incubation of the Doctors of Divinity broods of new opinions were hatched, and high church and low church were quickened into active life, and gave us the *subs* and the *supras* of every form of opinion—the Covenanter, the Seceder, the Unionist, the Burgher, the anti-Burgher, the Episcopal and the Protestant Methodist. These are the sample fruits of an empty and deceitful philosophy, after the doctrines and commandments of men, and of science, falsely so called.

No wise man, well read in Holy Scripture, will ever attempt a reformation or improvement of any one of these. He will offer, as a substitute for them all, the simple facts of the Bible — its precepts and its promises — founded not upon the reasonings of men, but upon the simple authority and statements of the Author and Founder of the Christian faith. He will substitute for all philosophies, the express statements of the Bible; for all theories, facts; for all inferences, precepts and palpable precedents; a "thus saith the Lord," for a thus saith the church; and hear ye Him that speaketh from heaven, and who will judge the world, rather than the church session, the presbytery, the synod, the general assembly, the conference, the consistory, the cardinals, the pope, or a general council.

The silly argument which caps their climax is, "In the multitude of church councils and councilors, there is more authority and reason than in your own opinion." "*Is it not better to follow a multitude than to follow your own opinion?*" But do you not follow your own opinion when you follow the decision of an oecumenical council? Is it not your opinion that the Pope is infallible? Is it not your opinion that a general council is safer than a church session or provincial convention? On what premises do you form your opinion? Do you not judge, and reason, and form your own opinion on these assumptions? Why not, then, form your own opinion on what Paul and Peter, James and John have said, or on what Christ has said, and act upon that opinion or inference, as act upon your own opinion of what the bishop, the Pope, the general assembly, or a universal council says? Is it not your own inference, opinion, or reason in any and every case? And why confide in your own opinion in one case, and repudiate it in another? Such is the palpable sophistry of all Grecian, Roman, Anglican, or American tribunals of faith or of sound doctrine, which

substitute their reasonings or their own authority for the reasonings or authority of Moses, of Jesus, of Paul, or of any of the Bible men; and then enact, that men should not rely upon their own conclusions on the sayings of inspired and infallible men, but upon the conclusions of Popes, ecclesiastic councils, or conventions! Was ever a sophism more palpable or more dangerous than the grand sophism of all theorists, who rely upon their own opinion of what Popes, prelates, and councils say, and yet repudiate themselves or others because they act upon their own judgment or opinion of what the inspired writers of the New Testament say? Oh! for another Luther to lash the Popery of false Protestants, who prefer an implicit surrender of their own judgment to the decision of such pretenders to divine wisdom and authority, rather than surrender to their own judgment of what Paul and Peter, and the great teachers sent from God, have said, commanded, and enjoined, by the plenary inspiration and authority of the Lord Jesus Christ, the Author and Founder of the faith, and the reigning Autocrat of heaven and earth. Out of the mouth of every false Protestant, who may not condemn him for the palpable sophistry, by which he deludes himself into the most contemptible servility to the arrogance and assumption of any and every ecclesiastic demagogue who demands his acquiescence on such a flimsy pretence—upon such a silly assumption!

It is an oracle of reason and of common sense, if there be any such sense in the world, that every man must judge for himself; and consequently, that it is his duty, all-important and paramount, that he endeavour to have an enlightened mind and the proper means of illumination, that he may think, and reason, and judge, and act for and from himself in all the grand issues which involve his present safety in this life, and his eternal safety in the world to come. A. C.

## THE JERUSALEM MISSION.

### LETTER FROM DR. BARCLAY.

MOUNT OLIVET, Nov. 1, 1852.

BROTHER BURNET: — Although the moon has many times waxed and waned since I last had the pleasure of hearing

from you, yet in compliance with my engagement, I proceed, after a bare lunation since my last, to send you another monthly communication.

The rainy season having not yet set in, we are afraid to jeopardize our health by returning to the city, and hence we are still in Summer quarters on this healthful and hallowed "mount, called the Mount of Olives;" and I confess we like to linger about a place where our Redeemer so often retired from the din and bustle of the city, and where we have been so richly blessed in body, soul, and spirit. But whilst we are in the enjoyment of such excellent health ourselves, I am sorry to say that our friends at Artos, and the Franks generally, are suffering very much from serious illness. I learned on visiting Bethlehem yesterday, that there were upward of three hundred persons in that village dangerously ill with the prevailing fever, and a very malignant species of ophthalmia, speedily terminating in total blindness. From several of the surrounding villages I have received the most urgent applications to visit them; but the medicines having not yet arrived, and my present supply being exceedingly scanty, I have been under the painful necessity of confining my practice (as a general rule) to such as could come in person for medical aid. After having so long labored under the apprehension that the long-expected medicines were all lost at sea, it was with no small pleasure that I received a letter from Brother King, stating that they had recently been shipped from London; and we now hope to receive them in the course of a week or two. I discover however from the invoice, that many articles are exceedingly dear, and (what is much to be regretted,) that owing to the groundless fears of the captain, several very important articles are not sent—articles too, without which many of the other drugs would be altogether unavailing. But still I believe I shall be enabled (by mere accident, however,) to procure most of the omitted articles, on terms that will be justifiable under the circumstances; and then the supply will suffice for several years.

In order to become the better and sooner acclimatized, I have deemed it important to take a great deal of exercise; and in accordance with my own convictions of duty, as well as in compliance with the suggestions of some eminent biblical scholars and antiquarians who have visited Jerusalem during the past year, (Drs. Robinson,

Hacket, Bimoblodski, &c.) I have been lately investigating some bibliocoarchæological questions of a topographical nature; and when a suitable private opportunity shall occur, I propose sending you the result of my investigations on some of these interesting topics. By the bye, Dr. R. states, in a letter received from him to-day, that he has made many valuable discoveries during this tour, which he is now preparing for publication at Vienna, and was to have sailed from Bremen for the United States on the 7th ult. You will neither be surprised nor grieved to learn how mathematically demonstrable it is that Romish tradition is so egregiously at fault in her fanciful selection of "sacred localities" about the Holy City. Such of the questions as you may find too minutely or critically treated for the mass of your readers, may still repay *yourself* for their perusal, and perhaps afford an occasional excerpt for the *Age*. That about the waters of Jerusalem and vicinity, was designed, in its inception, for the *Harbinger*; but the mass of facts already collected, however compactly they may be put together, will swell to a size inconveniently large for insertion in that inestimable monthly, (none the less valued though it has for more than two years entirely suspended that social intercourse which was formerly, every moon, an occasion of such delight and profit.) This treatise on the adequacy of the waters of Jerusalem and its vicinity to the demands of Acts 2nd, you will doubtless esteem rather prolix and uninteresting; but as a mistaken notion in relation to the water resources of Jerusalem, contributes not a little to lead hundreds of persons annually to pervert an ordinance that so seriously concerns us to "keep as it is delivered unto us," this essay is designed to put an end to all controversy on this score—the sufficiency of water for the baptism of the three thousand. I hope you will bear with me in being thus tedious unto you.

You have concluded long before this, that I have entirely forgotten, or never received the queries you inclosed me in a letter several months ago; but if such is your conclusion you are entirely mistaken: they have only been "laid on the table" until correct information in relation to some few of them can be obtained. To respond cor-

rectly and minutely to some of them, required a more intimate acquaintance with the natural history, resources, population, &c. of Palestine, than I have, until recently, possessed; but you shall now be furnished with minute information on all these topics by the first suitable opportunity. The many conflicting statements of travellers, even the most competent and impartial, afford ample proof that superficial observation is not to be trusted in most of these matters; and it is only the repeated and long-continued in-door observations of the actual resident that can be relied upon with confidence. Had I replied to many of these queries immediately on their receipt, I should doubtless have misinformed you on some of these points, and been instrumental—however unwittingly—in propagating instead of correcting error.

A "big-bug" Basha from Stamboul (Constantinople) has lately arrived with a firman from the Sublime Porte, for the pacification of the long pending quarrel about the proprietorship of the church inclosing the reputed tomb of the Saviour. And how do you think the matter is settled? The Sultan gives it to neither of the claimants, the Latins nor the Greeks; but guarantees protection to all sects that choose to worship there, and reserves to himself the honor (and doubtless the *lucre*, too,) of repairing its crumbling dome, together with the right of taking care of the premises hereafter. This decision of course gives satisfaction to none of the parties concerned; but it is to be hoped that such a curatorship will at least serve to bring them to their senses. The commissioner is said to be wonderfully toasted by all parties—the game of *buckshishig* having already commenced on a most liberal scale—and the church may now be considered as the property of the highest bidder.

Rumors are still current about the purchase of the Holy Land by the Rothschilds, and have assumed a very definite form, detailing the exact cost, conditions, &c.; but Dr. Zimpel, from whom I received a letter a day or two ago, seems to be entirely ignorant of any such arrangement, though he is much interested in Jewish affairs, and has recently had several interviews with Baron Rothschild in Vienna. I am inclined to discredit the report altogether.

I am sorry I cannot cheer your heart by an account of any additions to our little flock during the past month; but though I am not privileged to report any actual additions, you must not infer that "the word of the Lord that goeth out of his mouth, has returned to him altogether void"—"as though the word of God hath taken *none* effect." There is a gentleman of considerable learning and great sincerity of heart now sojourning here, who from one attendance on the public ministration of the Word and a few private expositions, has become greatly enamored with most of the truth as it has been presented to his consideration, which he exultingly denominates real apostolical Christianity. As yet, however, he is unable to discard several long cherished, darling errors, such as consubstantiation and the obligation of the feast of tabernacles. But I trust the light of heaven will soon dispel these errors, as it has many others from his candid but unclouded mind. I hazard nothing whatever when I assert that you can have no adequate conception of the digging and ploughing to which a heart spoiled by oriental philosophy and tradition must needs be subjected, before it can reasonably be expected that the good seed of the Word can fall upon it as on "an honest heart." A Musselman with whom my sons have ventured to converse freely, seems to be fully convinced of the folly of Mahometanism, and is almost—I might say *quite*—persuaded to become a Christian; but the fear of losing, not only his property, but his head too, renders him reluctant yet awhile to make a public profession of Christianity; and he is honest enough to admit that he would openly profess Christianity at once but for the dread of such a sad catastrophe.

Finding it impossible to procure, in the immediate environs of the city, a suitable place for the proposed asylum, on account of the high price demanded, I have extended my researches a little further than heretofore, and have at last found a very eligible place about six miles from the city, which is "*merie*"—a term used to designate the public domain or property of the Sultan—and I have accordingly written to our highly esteemed minister at Constantinople to ascertain upon what terms it can be obtained. I have every reason to believe that the sum demanded will not

exceed that to which I am limited by the Board; and as it is a very interesting spot, and is surrounded by places of stirring interest, I will give you a brief account of my visit there.

Crossing Mount Olivet near the Church of Ascension, and taking the road down Wady Ru Waby, fifty minutes walk brought us to the ruins of Al Kuby Sufre; and turning then abruptly to the left, after crossing a few inconsiderable hills, we found ourselves, in half an hour, within a few hundred yards of Wady Farar, the object of our visit. But having heard of a wonderful fountain a mile or two below, at the junction of this Wady with Wady Fuwar, we determined to visit this fountain before descending Wady Farar. Our Moslem guide informed us, that though it burst forth from the earth as copious as a river, yet he could stop at command the rushing flood, merely by chanting a certain formula of prayer, the chorus and burden of which was—"The colored man whipped the white man;" and what to our occidental ears was equally marvellous, could "call the spirits from the vasty deep," and again cause the pent-up torrent to rush off down the valley in double-quick time, by reversing his declaration, and making "the white man whip the colored man." Arrived at the spot, we found that though not realizing the American idea of a river, it might still come up to his nation of one, and was certainly a most copious "fountain and depth springing out of the valley," capable of driving several mills as it gushes from the earth; and although we were not at all anxious to see such a noble spring suppressed, yet he proceeded at once to redeem his promise, as if unwilling that his character as a thaumaturgist should be doubted a moment longer. Imagine, if you can, what astonishment filled our minds when, despite our disbelief in the miraculous pretensions of this follower of the "great prophet," the water actually began to disappear, and in a few minutes not a single drop escaped from the yawning fissure. It had entirely subsided and retired within the earth. In order that we might be the more fully convinced of his miraculous powers, he inquired after a minute or two, if we did not wish to see him cause the water to flow again? to which, of course, we responded in the affirmative, and forthwith this rival of Canute,

Xerxes, and Moses, commenced his lugubrious incantation, and soon, exultingly calling our attention to the gurgling sound below, had the satisfaction of seeing the water burst forth furiously from its apparent imprisonment. In order to remove from our minds the least shadow of doubt, he again subjected the obedient waters to his magic influence. And as we still lingered at the fountain, he was about to renew his conjurations; but I thought it was now time to show him that "Saul was also among the prophets;" and by way of making my "rod swallow up his rod," told him I would neither sing nor pray about the white and colored men fighting, nor wave a hand or wand over the water, but would even walk out of sight of it, and yet make it appear and disappear at my bidding; for I noticed that it flowed about six minutes, ebbed six, and was quiescent about three; and the idea occurred to me at once, that the water from the fountains above—which he had told me disappeared after flowing about a mile—was received into a subterranean reservoir, which emptied itself every twelve or fifteen minutes by a kind of natural syphon. Anxious still to maintain his pretensions to familiar intercourse with infernal aquatic spirits, he defied me to do so at first, but seeing me pull out my watch and mark the moment of the water's subsidence, he discovered he could gull us no longer, and reluctantly confessed the trick he had been attempting to palm on us.

Returning by a circuitous route to the place whence we had started from Wady Farar, we descended with some difficulty into that "Valley of Delight"—for such is the literal signification of its name—and truly I have seen nothing so delightful in the way of natural scenery, resources, &c. in all Palestine. Ascending its bold stream from this point, we passed some half-dozen expansions of the stream, constituting the most beautiful baptisteries I have ever seen, the water rivaling the atmosphere itself in transparency, of depths varying from a fathom to a foot, shaded on one or both sides by the umbrageous fig-trees, and sometimes contained in naturally excavated basins of variegated marble, the common limestone of the country. These pools are supplied by some half-dozen springs, of the purest and coldest water, bursting from rocky



crevices at various intervals. Verily, thought I, we have stumbled upon Enon? "Many fountains," I believe, is what Dr. Robinson, the great biblical geographer and lexicographer, renders the "*polla hudsona*" of Enon; and here are not only many fountains, but literally "much water." Portions of aqueducts, both of pottery and stone—and in a tolerable state of preservation too, in many places—are still found remaining on each side of the valley, indicating the extent to which the valley was at one time irrigated; and richer land I have never seen than is much of this valley. Several herds of cattle were voraciously feeding on the rich herbage near the stream, and thousands of sheep and goats were seen approaching the stream, or "resting at noonday" near the "shadow of the great rock" composing the cliff, here and there. Many birds of many kinds, from the chirping little sparrow to the immense condor-looking vulture, were sweetly caroling, or swiftly flitting across the valley, or perched upon its cliffs, and the most delicious perfume pervaded many spots in this beautiful little Eden. Rank grasses, tall weeds, and shrubbery and trees of various kinds, entirely conceal the stream from view in many places, forming around its pebbly little pools, just such shady and picturesque little alcoves and bowers as Latin, Greek, and English poets picture out for their naiads, sylphs, and fairies. But instead of nymphs and sylphs, a very wizard-like old Arab was wading about, gathering crabs and snails for the dignitaries of the Greek convent. By the bye, whence came the fishes that were sporting about in the pellucid little lakes? Have they made their escape from the muddy waters of the Jordan, and wended their way through subterranean channels to this great height? or are they the remains of an old piscatory colony planted here by the old Canaanitish, Jewish, Roman, Persian, or crusading residents of this valley? Certainly not by Turks and Arabs. Higher up, the valley becomes very narrow, and the rocky precipices tower to a sublime height. In these perpendicular cyclopean walls, are found many caves of great extent; and what we at first took for sepulchral excavations, we found on further examination to have served as habitations for the living, furnished with reservoirs, and admirably

devised for defence. A short distance below the upper fountain were very evident remains of a sugar or oil mill, and scattered about were also tessera, fragments of pillars, and other indications of an ancient town. But what impressed me more than anything else that I saw, was a somewhat regular, though altogether natural hemispherical excavation in the cliff, with its overhanging dome of towering height, being an inverted cave, of depth, or rather *height*, unfathomable by the sight. Oh, what a devotion-inspiring cathedral for the worship of that exalted Being that "dwelleth not in temples made with hands," and who has made this gigantic temple out and out himself! Ascending a neighboring hill, we had a most commanding view of the land of Moab, the Dead Sea, Jordan, Mickmash, Rimmon, Geba, Ramah, Gibeah, and some other villages; and then, after having spent a most delightful day, we reluctantly left this sweet retreat, and reached our quarters in an hour and a half, passing through Anathoth, near to which lay the field of Jeremia; and recrossing Mount Olivet at Nob, where the haughty Assyrian king halted before he laid siege to Jerusalem (Isaiah x.) But want of space precludes the opportunity of making any remarks in connection with these interesting places.

Having had no tidings of you either by pen or type for so great a length of time, you may conceive our anxiety to hear from you. But I trust you are not forgetful of us at the throne of grace. Earnestly indeed do we desire, and much do we need, the intercession of the saints. With highest regards of myself and family, most cordially and affectionately yours, in the Lord,

J. T. BARCLAY.

#### LETTER FROM MRS. BARCLAY.

JERUSALEM, December 5.

MY DEAR SISTER BURNET,—I have several times thought of pleading the rights of the sisterhood, in justification of the liberty of writing you a social epistle without the usual prerequisite of a personal acquaintance, but have heretofore refrained from so, doing lest I should offend against the laws of epistolary etiquette. You may, therefore, imagine how glad I am that your kind note has removed the embargo

thus imposed on my pen. The substantial proof evidenced on the part of yourself, daughter, and mother, by the highly prized presents lately received, of interest felt, not only in the objects of the mission, but in the persons of the missionary family, is highly gratifying, and demands our most cordial acknowledgments; and while the almost total ruin of the articles sent is a matter of no little regret as a personal loss, it detracts not in the least from the warmth of our gratitude to the contributors. It was grievous, indeed, to find that not only the color, but the fabric of almost every article of clothing was destroyed by the joint agency of seawater and solution of drugs. What pleasure it would have afforded me to wear the dress sent by our aged "mother in Israel," Mrs. Gano. Will you be kind enough (if convenient) to convey to her and the others to whom we are indebted, our sincere thanks for these unmistakable tokens of their interest in our welfare. What an ornament to the table of our conversation room would the handsome book you sent us have been, had it arrived in safety; but it is unfortunately so gummed, dyed, and otherwise injured, as scarcely to be legible. Happy, indeed, are we that the elegant copy of the Bible, for which we are so much indebted to the American Christian Bible Society, though illegible in a few places, and much discolored, is yet in a much better state of preservation. Even the pins and needles are so corroded as to be entirely worthless, except as mementos of your kindness. Were you to construe my expressions of thankfulness for these tokens of regard into a hint for other similar contributions, you would wrong me not a little; for we have sent to the United States for the few necessary articles which are not to be had here, and hope, through a propitious Providence, to receive them in the course of a month or two. 'Tis true, that were it not for the evil consequences which observation abundantly shows to result from the distribution of such things among the poor Jews, and especially those who manifest a spirit of inquiry or even tolerance, we would like very much to be the almoners of the brethren to the poor of Jerusalem; but we are afraid even to make them such presents, lest it should operate as a motive to enter

into our ranks unregenerate. "Loaves and fishes" are powerful motives and arguments in Jerusalem.

After numerous abortive attempts, we at last succeeded in deciphering the greater part of the contents of your very kind and affectionate note; but were less fortunate in regard to the other.

In taking the recreation necessary for the restoration of her health, Sarah endeavored to combine pleasure with duty, and has taken a great many sketches illustrative of Bible history, oriental scenery, manners, customs, &c. some of which she wishes to send to your daughter by the first available means.

Dr. Barclay has had so much else to write about, that I believe he has written little or nothing about the poor, degraded females of this land; and I shall, therefore, devote the remainder of my sheet to some notice of this unfortunate class of the daughters of Eve, in the hope that I may stimulate your pen to write something in their behalf in the *Age*. You know it is the general opinion that the Moslem women are unfit for religion, inasmuch as they have no souls. Nor is the Jewish estimate of women's souls much higher. But my observation abundantly convinces me that they are not a whit less *religious* than their domineering lords. We had nearly two dozen of these Moslem ladies in our conversation room on one occasion, and just as soon as the muezzin announced the hour of prayer, they all spread their shawls, sheets, or matings on the floor, and most devoutly engaged in their imposing worship; for although it looked too much like mere "bodily exercise," it was, nevertheless, rather engaging. Where is the party of ladies in the United States that are as punctual in attending to their religious duties? I am sure, from what I have heard of you, that had you been with us this evening at the "Jew's wailing place," you would have been affected unto tears, as I was, and could have come to no other conclusion than that the matrons, maids, and damsels of Israel are possessed of the deepest religious feeling. As they stood or sat clinging to the wall of the temple, with heaving bosoms and streaming eyes, how forcibly was I reminded of their mothers in

Babylonish captivity, when "by the rivers of Babylon there they sat down, yea, they wept." Poor depressed creatures! their harps are now hung upon the palm-trees of their own down-trodden Zion, while they that "wasted them require of them," not "songs," but sighs. It was pleasing, however, to see that (unlike the Moslem women) they can nearly all read.

When the better classes of the Moslem females visit us, they generally ask permission to "furrage"—that is to say, take a peep at everything on the premises—and much as they wonder at many things, so different from their own household contrivances, nothing astonishes them so much as to see my daughter or myself reading. They seem to esteem it not only a useless accomplishment, but an outrageous infringement on the rights of man. Upon asking an Effendi, the other day, why one of his wives, with whom we are very well acquainted, had not accompanied him, he replied, that it would be *wicked* for a Mohammedan to be seen walking with his wife. And yet this family are considerably imbued with Frank principles, as a little civilization is here called.

But I ought to mention here, that whilst walking out the other day, Dr. Barclay met one of the highest Effendis of the city walking, before seven or eight of his wives. And a lady of another wealthy Effendi is so far under sway of Frank influence, that she actually unveils her face in the presence of Dr. Barclay and my sons, though she begs us not to tell the Mohammedans. So you must know that the march of refinement and improvement is not confined to you Occidentals altogether. But while Frank influence is somewhat felt in the amelioration of the upper circles of Mohammedan society—and we are there treated with lavish kindness and hospitality whenever we visit them—the lower ranks are still exceedingly bigoted and prejudiced. These poor, debased creatures frequently curse us all; and several times they have spit upon Sarah and myself, and hurt our persons as well as injured our bonnets by throwing stones upon us as we passed under their latticed windows. All this, however, and infinitely more, we expected

to undergo before we came here, and of course repine not, except on their account. But as yet we can do little more than pray for them, and operate upon them by example; for the Arabic is such a very difficult language, that years are required before a stranger can communicate with them intelligibly, and especially on religious subjects, where their vocabulary of words is so scant. Our removal to Mount Olivet deprived me of the only scholar that I had, nor have we but one now among us all. But Jerusalem is so well supplied with schools by the English, Germans, and French, that but little is needed in the way of mere elementary literary instruction; though a good school in which the Bible shall be taught instead of the various conflicting catechisms, is very much needed. But keeping only one servant, and plying the needle for five, my various avocations entirely preclude the possibility of my giving a regular school personal attention; and in this country young persons would not be tolerated as teachers. There is a lady lately settled at Artos, in connection with Mushullam and the Americans in their laudable enterprise, who is fully competent, and entirely willing (I might say anxious), to take charge of such a school. The lady to whom I refer is Sister Mary Williams, formerly of Cincinnati, to whose accomplishments and zeal, I doubt not, you can testify, as I have frequently heard her speak of you. *Can not some of our wealthy sisterhood support such a school on Mount Zion for the benefit of the daughters of Israel?* I need not assure you how delighted I would be to receive an occasional epistle from yourself or Miss Cornelia. We all feel so well acquainted with dear Brother Burnet through his pen, that I take the liberty of sending assurances of sincerest affection to him, as well as to yourself and daughter. Dr. B. and the children wish also to unite with me in such expressions.

Believe me, dear Sister B. your's most cordially and affectionately,

JULIA A. BARCLAY.

[We are in possession of two other letters from Dr. Barclay, both of which are of an interesting character: if possible, we shall give them in our next number.—J. W.]

## NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS &amp; MISSOURI.

## NO. II.

FROM St. Louis, as before stated, we proceeded to Hannibal, and while there made our home at Brother Gore's residence, occasionally visiting the brethren. This town has greatly improved and grown since my first visit in 1845. It is now quite a commercial place. Our brethren have erected a very convenient and comfortable meeting-house, now-a-days called a *church*. There is, indeed, a figure in our rhetoric, as well as in that of the ancient Greeks and Romans, that justifies this license. Thus the *family* of Jacob was called the *house* of Jacob, and the *house* of Israel indicated the *family* of Israel. The *kurioik*, or *kyrke*, or *church*, indicates in English the *house* of God, or rather the *house* of the Lord. Thus, in a well known figure of rhetoric, we sometimes give the name of the *thing* contained to the *thing* containing it. Hence the stone or brick house is called a church, and the people that meet in it are also called the church. This is in imitation of the Jews, who called their places of worship *synagogues*, although the term properly only applied to the people assembled. There may be no more sin nor shame in calling the house of Christian worship or of Christian assemblies a church, than in calling the Jews community in Nazareth, or the rulers of it, "the synagogue of Nazareth," and the house in which they meet, "the synagogue of Nazareth."

When Jacob was on his way to Haran and came to Luz, he there tarried all night, and taking of the stones of that place, he made for himself a couch of stones, having one for his pillow. While there sleeping, he had a vision of angels descending to him on a ladder reaching from heaven to earth. The Lord stood at the top of it, or above it, and made a glorious proclamation of his name, as thenceforth "the Lord God of Abraham, and the God of Isaac his father," promising to give to him the land on which he had slept, and on which he had this vision, for an inheritance to him and his posterity.

The venerable patriarch, then a pilgrim and a sojourner, rising early in the morning, took the stone that he had put for his pillow, and set it up for a pillar, and pouring oil upon it,

anointed or consecrated it, calling it *Bethel*, or *the house of God*. This was probably the first house of God erected on this earth, and yet it was but a rock standing perpendicular to the earth. The patriarch, on this occasion, vowed a solemn vow, saying, "If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, then shall the Lord be my God, and this stone, which I have set up for a *pillar*, shall be *God's house*, and of all that thou givest me I will surely give the tenth to thee."

God's house, then, is really the church within the walls; but for good reason and venerable usage, the house containing it may be called the church, or house of God, just as appositely as the volume on my stand is called *the Bible*, the book of God, though a volume composed of paper and ink, of boards and leather.

From this incidental allusion to a custom every where current, and for the sake of some brethren of tender conscience, who demur at conforming to a custom which, it is presumed, countenances error, but really does not, when properly explained and used in this figurative way, I proceed to notice our meeting with the brethren in Hannibal.

Besides our Brother Gore, formerly of Paris, I met with a number of my former acquaintances, chief brethren at this place. Brother Dr. Morton is as indefatigable as ever in the building up of the church in Hannibal. The unfeigned faith of his grandmother Morton, of whom I have heard Brother Wm. Morton, of Kentucky, speak with grateful rapture—to whose piety a large company of Mortons providentially owe theirs—seems still to flourish in Missouri as well as in Kentucky.

Brother and Sister Hopson, now of Palmyra, are engaged in the great and good work of building up a large Female Seminary in that place, aided by Brother Thomas Gore, a graduate of Bethany College, highly approved there, both as a student and a Christian. They were all in attendance during our meeting at Hannibal. We enjoyed much of their company at Father Gore's, and had the pleasure of hearing a very in-

structive and able address from Brother Hopson, in the progress of our meeting at Hannibal, followed by three confessions of the faith by new converts, baptized on Monday by Brother Dr. Morton. Brother Hopson is one of our most gifted speakers, and when an evangelist, was so laborious as not to lose a day in the year. We cannot but regret that such a man as he should be confined to the sphere of a preceptor in any academy, male or female. His amiable sister wife, so well accomplished for her department, would, we presume to say, under favorable circumstances, give her suffrage for his entire devotion to the work of an evangelist, for which he is so eminently qualified. It will be gratifying to many students of Bethany College, to know that Brother Gore has quite recovered his health, and that he is doing good service in the cause of education.

Brother A. C. Proctor, also well known and very highly appreciated at Bethany College, we were very glad to meet at Hannibal, and to hear from him a very impressive and argumentative exhortation. He is every where, as I have learned, and deservedly, too, highly appreciated, not by our brethren only, but by the whole community where he labors. His labors have much redounded to the advancement of the great cause in this state.

I delivered two discourses at Hannibal—one on Lord's day, on the Christian religion, and one on Monday, on the great subject of education, domestic and scholastic, with reference to the whole destiny of man, and especially in his moral and religious obligations to the church and to the state.

The church of Hannibal pledged itself to raise five hundred dollars towards the endowment of a chair in Bethany College. Considering their expenditure on a substantial and commodious meeting-house, and their other contributions to evangelical purposes, besides their ordinary charities, we regard this, in their case, as a liberal expression of their interest in the great work of raising up men to meet our own wants and the wants of the age.

From Hannibal, conducted by Brother Proctor, in a carriage sent for us from Paris, we departed on Monday evening for that place, distant from Hannibal some 48 miles, and made that evening the distance some 10 miles less.

On our arrival at Paris, we were hospitably received and entertained by Brother Fox and family. We delivered two discourses to large and attentive assemblies, on the 17th and 18th days of November, speaking, in a general point of view, on religion, morality, and literature, which, together with politics, have, more than all other themes, engrossed the attention of mankind, and to which human civilization and elevation are more indebted than to all other causes whatever. These are large themes, and afford abundant material for public edification. Indeed, there is not a community amongst us that does not crave more light and knowledge on one or all of these subjects. Religion is transcendently the Alpha and Omega of them all. Man wants it more than all the others; for without it, morality, politics, and literature, have no real and enduring basis, and never can have a truly civilizing and moralizing power over man.

The Bible alone develops and discusses those topics, in their rudimental elements, as no other work in the world ever has done or can do. With it in our hands, we can strike deeper into the soil of humanity, and open its fountains of thought, feeling, and action, giving them a direction that purifies, refines, and elevates the aspirations of the human race. We have always found it so, but never more manifestly demonstrated it to our own satisfaction than during our sojournings in Missouri.

It was during our public discourse on the second day, that Brother T. M. Allen, of Boon, made his appearance in the midst of the congregations. Brother Allen's face, as well as my own, shows a little more of the foot-prints of time, than when, seven years ago, we took the parting hand. Time is no respecter of persons or things. Its foot-prints are not only visible in the tattered robes of cheerless poverty, in the dim and faded purple that sometimes attires a fallen hero; but on the colossal statues of ancient kings, on the mighty pyramids of Egyptian grandeur, it lays a ruthless hand. Even the cloud-capt mountains and the everlasting hills own its wasting power, and "the deep-cut marble, unsteady to the steel, gives up its charge." Alas, then, for our fading faces, our furrowed cheeks, and our grey hairs! But our Brother Allen is in fine health, and

time treads with as much caution on his noble front as on that of any brother who labors as hard as he has done during the last seven years. Still, we are never to be again what we once were. The inward man may grow, but the outer man must daily and constantly decay, till we have shuffled off these mortal coils, and are clothed upon with a house which is of heavenly mould and temper.

The convention at Glasgow very kindly selected for the campaign Brothers Allen and Proctor, to accompany me through the State—in doing which they made my labors successful in accomplishing the endowment of the chair of Natural Philosophy in Bethany College. Co-operation is as mighty as the drops of water that swell the flood—as the grains of sand that build the mountains. Without it, nothing great has ever been, or ever can be, achieved. Still generals do not make an army, nor apostles convert the world. They need other co-operants. It is the soldiers that do the fighting, and myriads of evangelists, pastors, teachers, and disciples, that fill the ranks and extend the conquests of the reign of Heaven.

The church at Paris will do her part in this great work, and gave an earnest of it before we left. We expect from the churches of Paris and Palmyra, (which we could not visit) their full share in this endowment. We rank them with Hannibal, who guarantees her five hundred dollars. Such men as Brother Dr. Hopson, of Palmyra, and Brother Dr. Morton, of Hannibal, are not to be defeated in any scheme they undertake, so full of promise of good for coming time to the great cause for which we all do live and dare to die. So long as it is a truth not to be contested, that educated mind governs the universe, both church and state must have their adequate shares of educated men, fully qualified for their respective places in the great family of man.

Having partaken of the Christian hospitalities of Brother Fox and Brother Howels, after our second discourse we departed for Savannah, distant some 200 miles—the most western county in the State. The first night we tarried with Captain Swindle—dined the next day with Brother Allen, Huntsville—lodged that night with Mr. Russel, near Keetsville—next day dined with D. Price, Brunswick, and spent a very inter-

esting and happy night with Brother Darr, eight miles from Carlton.

In this Christian family we enjoyed much comfort, though a very inclement night. I was called upon for a sample of primitive preaching, and yielded to the importunity. Sitting round the social hearth, we spoke familiarly on the difference between our preaching faith and repentance—between descanting upon the terminology of Christian and modern doctrine, and simply stating the gospel facts, embracing the life, teachings, sufferings, and death of the Lord Jesus. We were all edified with the plain story of what he said, did, and suffered for us—developing his precepts and promises, and the difference between confiding in a doctrine and trusting in a living person—between an assent of the understanding to certain clear and comprehensive propositions, and loving, admiring, and adoring a Divine Redeemer—between contending for a formula of sound doctrine, and living a new life—a life of active Christian benevolence, a life of prayer and praise, enjoying unbroken communion with God our Father, through our Lord and Saviour Jesus Christ. We thus demonstrated that Christianity was a new life, and not a new theory or formula of doctrine—a life of spiritual communion with the Father, and with his Son Jesus Christ our Lord. The preacher and the congregation were, we believe, all more happy and more refreshed in this familiar sermon, than in any one delivered on the whole tour.

Next morning we left in a snow storm, with the hope of preaching that evening at Richmond, but only reached the village in time to sup and lodge with Brother W. Martin. We renewed our acquaintance with this old brother and his aged consort, and having enjoyed his Christian hospitality, next morning we left for Haynesville, 25 miles distant, over a rough road. We arrived sometime before night, and immediately proposed gathering the brethren and citizens for a sermon. We despatched runners in all directions round the environs, and at seven o'clock had, in the meeting-house belonging to our brethren, a respectable congregation, whom we addressed for an hour and a half on the great salvation, and the danger of neglecting it. We enjoyed the Christian hospitalities of Brother Parks and Hubbard, and early next morning hast-

ened away for Savannah. We reached the residence of Mr. Bagley, six miles from St. Joseph, and met our appointment in Savannah after dinner. Brethren Proctor and Allen addressed them that afternoon. Fatigued with the journey, I did not meet the citizens and brethren till the next day, the 25th of November. We took up our abode with Brother Prince L. Hudgens, and made his residence our home during our sojourn.

I did not, at first, appreciate the philosophy of six consecutive days' travelling, through rain and snow, to reach this extreme point, and that, too, through vast prairies, covered first with snow and then flooded with water, under a bleak sky, and cold, damp winds, occasionally, too, in our face, and always frowning upon our endeavors; but the sequel proved it to be both discreet and fortunate.

There is a great deal in knowing men as well as things. Brother Allen knows both, and so do the leading spirits of this great community. They imagined that I would move homeward from an extreme point with more facility of soul, than to be daily stopping to deliver addresses and still going farther from home. But this was only a part of the scheme. They knew Brother Hudgens and some other princely men of that far western region, and calculated largely upon their rich soil and their richer liberality. The sequel proved that their premises were sound, and their logic relevant and conclusive.

After I had delivered three discourses in this new and flourishing county-seat, and spoken freely on the subject of education, as essentially auxiliary to the spread of Christianity, and especially to the progress and prosperity of that reformation of society which we plead, a call was made upon the liberality of the congregation in attendance. It was immediately responded to by a subscription of 1097½ dollars. Besides this, other sums were promised in behalf of the absent. In this liberal subscription, on the part of an infant church in an infant community, that had just about finished a capacious brick meeting-house, (the whole county and its capital having been in the woods some dozen years since,) the sisters displayed their liberality through the efforts of Sister Huldah Allen, who

waited upon them in the church, with her subscription in hand, calling upon them for aid in the great enterprise of educating men for the service of the Lord and their country.

This county and its capital, and, indeed, the whole Platte country, is the most advanced in social improvement, and possesses a larger share of all the social comfort and prosperity, than any new country I have seen.

Brother Hudgens is both a lawyer and a preacher, and unites in himself these two relations to society without the least apparent incompatibility. He is an eminent member of the bar, and an eminent evangelist, and alike successful in both professions. His example is, however, a dangerous precedent. Others, not possessing his judgment, his sense of propriety, and his immutable fixedness of purpose, never to violate law, gospel, nor a good conscience, may be encouraged or stimulated by his reputation and success to undertake both professions, and in so doing, may disgrace both themselves and both professions.

It was by a mere contingency that I learned the grand secret of his success. On being asked my opinion of the compatibility of the two offices in one person, I responded to the following effect, if not in the following words:—Stating that I had been frequently interrogated by young men—students and others—touching the moral and religious propriety of Christian men engaging in the practice of law. To such interrogatories I uniformly answered to the following effect: That a Christian man or minister may practice law with a good conscience and a good character, provided only *that he will never knowingly and wittingly defend a villain or a law-breaker, nor make the worse appear the better reason.* Therefore, in undertaking a case that may occasion a doubt that his client is guilty, and seeking to secure his services by either a misstatement of the case, or by a suppression of evidence to be alleged against him, or any other oblique artifice that may delude his counsel into an opinion of his innocence, where a doubt is created, and yet not such a one as to assure him of his guilt, an intelligent and conscientious lawyer should say — “Sir, if the case be as you represent it, I will undertake for you; but should you deceive me, or fail to adduce the evidence you allege,

I will, on the detection of any such imposition on your part, immediately abandon you to your fate."

To assert the rights of the oppressed, to defend the innocent, and to convict and punish the lawless and the wicked, are, and should ever constitute the duties of a Christian lawyer, leaving it to the unrighteous and the wicked to sustain each other from a vicious sympathy, or for the sake of fee and reward of unrighteousness.

To this effect I spake. Whereupon our brother responded—"Such, in fact, have been the rules I have prescribed to myself, and have not allowed myself to depart from them." Then, I rejoined, you must be successful in the practice of law; for I must, *a priori*, conclude, that as soon as an attorney gives satisfactory evidence that he never appears but on the side of righteousness and justice, he will gain almost every cause. His success with a jury will be inevitable.

I afterwards learned that he had refused large fees, in cases which he would not undertake; and yet he had, in the practice of a few years, accumulated what many would call a fortune. Still, I subscribe to the well sustained dogma, that one profession is enough for one man. No man can be as eminent in two professions as in one. A monopoly of professions is rarely expedient in this our day. I heard of another lawyer who conscientiously and uniformly pursued this course. He, too, made a large fortune after his reputation had been established, gaining every cause in which he appeared. There are, I doubt not many such in the aggregate, but a very few of them come within the knowledge of any one individual.

Our meeting at Savannah closed with the baptism of a young man, who had been, if I mistake not, in training for a Presbyterian minister. He was baptized in the environs, by Brother Hudgens, on our way next morning to fill an appointment at St. Joseph. It was a cold morning—the ice was broken—the scene was solemn, among the stately oaks that covered the pool, and the young man went on his way rejoicing.

During our sojourn at Savannah, we partook of the Christian hospitalities of Elder Hudgens, Dr. Allen, and Dr. Holt, and parted with our many excellent brethren and sisters in the pleasing

hope of meeting them in the better world, "where congregations ne'er break up, and Sabbaths never end."

We had an appointment for St. Joseph. Accompanied by Brother Hudgens, Brother O. C. Steele, formerly of Kentucky, and some others, we arrived at St. Joe's at eleven o'clock, and addressed a large and waiting assembly in the Presbyterian church of that city. Our theme was—Other foundation can no man lay—for the church or for heaven—than that which is laid in the Christian Scriptures. We were heard with profound attention, and then hastened on to the residence of Mr. R. S. Jenkins, twelve miles south of St. Joseph, whose hospitalities we enjoyed that night; so, dining with our Brother B. F. Northcut, of St. Joseph, we departed, after surveying, with our eye, the Missouri and the Indian territory, on the other side. Indeed we had many opportunities of becoming acquainted with this turbid and eccentric river, but at no two points more favorable for surveying the territory beyond the United States, than at this place and Camden Point, to which we were directing our way.

Next day (December 27th) we arrived at Camden Point, at the residence of Brother H. B. Todd and the Camden Point Female Seminary. Here, on the frontiers of American civilization, with only the Missouri between it and the Indian nations and their unsurveyed territory, rich as the Platte purchase itself—and richer land than that I have never seen in any latitude—here, I say, where the last wave of American population and civilization breaks upon the wild forest, stands a female seminary, which, in the size, neatness, and good taste of its buildings, and in its apartments, furniture, and general comfort, as well as in the beauty of its environs, rivals in comfort and convenience similar institutions in the vicinities of New York, Philadelphia, or Boston. What a contrast with the Indian wigwams on the other side of the river, or with the early frontier cabin, and the round log school-house, with its paper windows and its squalid urchins, grinning over their monotonous or uproarious A, B, C!

Within this spacious building daily convene some hundred and forty young ladies, who, for personal beauty, neatness, and taste, are seldom equalled,



and still seldomer surpassed, in any seminary East or West. Some eighty of them board within its walls, and the remainder in its vicinity. Here is an oasis—a green spot in the wilderness—luxuriant in promise of a country's destiny.

Though we had not the pleasure of hearing any of their recitations, we enjoyed, during Saturday evening, a rare display of their attainments in the department of music, especially sacred music, and of witnessing their order and deportment, both in the school rooms, at table, and at church; and certainly these were as near an approach to perfection as any display of order, good taste, and good manners, that I have ever witnessed in any latitude. These, too, are essential elements of female education, and are the best evidences of a good Christian discipline on the part of the preceptors.

Immediately on my arrival, on Saturday evening, I received a very beautifully written note, requesting from me a special address before leaving. I promised to address them that same evening, after addressing a congregation then in the act of convening at the meeting-house in sight.

After tea we all went to the meeting. A large congregation was in attendance. I addressed it on some Christian topic, of which I have now no minute.

I had the pleasure of meeting here our Brother Pettigrew, from Clay county, Brother Henderson, of Bethany College, and Brother Baldwin, also, both graduates of the institution. We had a very grateful and happy meeting. Brother Pettigrew's praise is in all the churches, as a faithful, able, and eloquent preacher and teacher of the Christian religion. He is doing good service to the churches in upper Missouri. Brother Henderson and Brother Baldwin are also doing good service in the church, and in conducting classic and scientific schools. They are both usefully, honorably, and happily employed, and their labors will doubtless tell well in time to come.

On returning from meeting to Camden Point Seminary, the young ladies were assembled in a large room appositely arranged for recitations and musical performances. They gave us fine specimens of their musical powers in singing certain hymns. After which I rose, and happening to think of Solo-

mon's dissertation upon an elegant and accomplished lady, I drew from it an address of some half hour. My motto was, "Favor," or flattery, "is deceitful, and beauty is vain, but a woman that fears the Lord shall be praised;" a theme so essentially eloquent could not fail to be acceptable and entertaining to young ladies of such good sense as those I had the honor to address.

Lord's day morning we addressed a very large assemblage of brethren and citizens. Our subject was the *neglecting* and the *despising* the great salvation. We assumed the positions, that none but professors could *neglect* it, and none but non-professors could *despise* it. These topics were elaborated at considerable length, and, we think, with good effect, as the sequel showed. Some came forward to make the good confession, and in the evening some ten or twelve more, chiefly young ladies, became candidates for baptism. After our discourse a subscription, amounting to 1552 dollars, was raised for Bethany College.

We had an urgent request to deliver a lecture that same evening in another part of the county, and hastened away for *Weston*, some 10 miles distant. We there spoke in the Presbyterian meeting-house, and afterwards enjoyed a very agreeable conversation with Mr. Starr, the liberal minister of that church, at the house of Brother Railey and his sister wife, the daughter of Brother O. C. Steel, with whom we sojourned. Next day we delivered a discourse in Platte city, on our way, 10 miles towards Liberty, Clay county. Here, too, we received subscriptions amounting to 265 dollars, and at Salem, in the same county of Platte, 435 dollars. From the church at De Kalb 125 dollars; also from Bethel, in Buchanan county, 210 dollars.

After our discourse at Platte city, I rode some four and twenty miles, and enjoyed the Christian hospitalities of Brother Thomason and his aged consort, formerly of Kentucky. The tediousness and fatigue of this journey were much alleviated by the excellent company of Brother Augustus Payne and Brother Hudgens, whose horse, the best I ever rode, carried me, with all conceivable ease, over a very unsightly road.

Brother Augustus Payne, one of the old pioneers in the field of reformation,

is, like myself, the worse of the wear of time. He has done good service in the county of Clay, when, as yet, the cause was young and feeble. He fell in with us at Camden Point, and continued with us to Fayette. He is as zealous as ever, but does not labor so much in the Word and teaching. There is not, however, so much need for his labors abroad, and his domestic duties increase with years, and demand more of his personal attention. Besides, others, younger and more able to bear the burthen and heat of the day, are doing good service in the regions round about him. Brother Pettigrew and Brother Lard, in the prime and vigor of life, and having had more leisure and means of improvement, are at work, and ably sustaining the cause of redemption, in large circuits, in the surrounding counties. We were delighted to witness the fraternal spirit that animates the co-operation of these able heralds of the original institution of our most holy religion. Envy and jealousy, the attributes of feeble minds, are aliens from their hearts. With Moses they say, "Would to God that all the Lord's people were prophets."

I have sometimes fearfully witnessed indications of the spirit of Eldad and Medad amongst the professed heralds of the gospel. It is akin to the strife that once appeared amongst certain apostles, before they received the full unction of their mission. The contention was, *who shall be greatest?* This is wholly of the flesh.

The mother of Zebedee's sons is an instructive example of a certain class, of whom I have seen, or thought I saw, certain fair specimens. But our Saviour's judgment of such cases is final on their demerits. It is, indeed, an infirmity of old Adam, which comparatively few of his sons ever wholly overcome. But it is more generally the misfortune of little men. It is a plant that luxuriates most in sterile soils, and in the coldest climes.

On my arrival at Liberty, the capital of Clay county, I was conducted to the residence of Brother and Sister Lightburn. They have long been zealously and benevolently addicted to the ministry of the saints, and are forward in every good work. The brethren bear ample testimony to their work of faith and labor of love in the service of the Lord.

I sojourned one night with Brother Dr. Morton. He is as full of zeal, piety, and humanity as ever. I also spent one evening with Brother and Sister Berry, whose only son lies interred in Bethany church yard. Having, in cholera times, on his way to Bethany College, caught a disease on the river which he feared might terminate that way, by an injudicious use of medicine on his own judgment, he fell a victim to death shortly after his arrival. But such was his character, that his parents and friends sorrow in hope that they will meet him at the resurrection of the just.

The town of Liberty is about to become the theatre of the William Jewel College. The building, large and beautiful, was being covered in during my sojourn in that place. It is not, however, masons and carpenters, nor bricks and mortar, that make a college. It is to be under Baptist control and patronage, and if they can raise the men they will have the building. College buildings are already more numerous than colleges, in more sections than one in the West. Still, we have a rising and a rapidly growing population, and it is prudent to have a hive for every new swarm of bees before they begin to migrate in search of more spacious halls. We, too, are for laying new foundations before the buildings in progress are roofed. This is, indeed, an age of progress; but there is a retrogressive, as well as a progressive, movement. "One thing at a time," is yet a safe maxim; and "what is worth doing at all, is worth doing well," is its constant hand-maid.

England has but three great universities, and Scotland three, well supplied with students. But we, her more progressive sons, have, in the United States, some 120 colleges. We are, therefore, a liberal, literary, and scientific people; but not, perhaps, exactly in the ratio of our literary institutions. Colleges, like religious parties, are often founded upon a metaphysico-theological opinion, as inoperative as fluxions in husbandry, or traverse sailing in botany. But learning is, nevertheless, power; and yet, without sound theology and sound morality, it is a power to blight rather than a power to bless.

We delivered two lectures in Liberty, to large and interested auditories.

The pecuniary result was a subscription of 1486 dollars to Bethany College. The church, called Mount Gilead, some miles distant, did not participate in this contribution, as she, through her representatives, promised 1000 dollars. We expect from the county of Clay some 3000 dollars. The brethren here are rich, liberal, and generous to a proverb. We spent a very pleasant evening at Sister Lincoln's, in the environs of Liberty, with whom Brother Pettigrew and his excellent lady sojourn. It was one of our most pleasant evenings. We conversed on themes ancient and modern, and on things in the old world and in the new. Next day Col. Donophon and lady, with some

others of our friends from Liberty, added new attractions to our interview, and called out sundry topics of conversation. After an early dinner, accompanied with Brother Pettigrew, we set out for Independence, and though we had to cross the turbid and furious Missouri, we arrived in Independence, the residence of Brother Lard, in the twilight of the evening. We found him and his interesting little family enjoying excellent health. Brother Lard had been with us at Liberty, where he discoursed very ably, and successfully presented the claims of Bethany College upon the citizens and brethren of Clay county.

A. C.

### EDITORIAL INDEPENDENCE.

[The following remarks on "Editorial Independence," are from the pen of Benjamin Franklin, pastor of a church in Cincinnati, and for some time past editor of the *Christian Age* published in that city. They are appropriate, not only to the views and position of the writer, but also to ourselves and to editors of religious periodicals generally. We therefore give them a place in the *Harbinger*. If all who send articles for insertion in our pages, desired to enlighten, purify, and elevate the minds of its readers in their Christian character, the difficulties of an editor, so far as we are concerned, would almost entirely disappear. When communications are forwarded to us, which, if published, would accomplish no such objects, but be followed, in many instances, by results the very opposite, where can be the propriety of bestowing time, money, and space upon these articles? We are fully aware, that what might be regarded as waste of time or space by one party, would appear in a very different aspect to another, and especially to the writers themselves. Who, then, is to decide the point? Common sense, public opinion, and personal responsibility, alike concur in the propriety of the regulation which custom has established, that the editor only can do this. It may be supposed by some persons, that the editor is partial in his decisions, or that he is time-serving, and unprepared to investigate both sides of any question presented to him for consideration; but, as regards ourselves, we beg to state, that, in the discharge of our duty,

truckling in the fear of man forms no part of our conduct. Time-serving, with us, is altogether out of the question. We desire to avoid the introduction of subjects which have a tendency to scatter the seeds of discord and strife among brethren; but, unhappily, these endeavours have not always been successful. Whatever article, sent for insertion in our pages, aims to enlighten the mind and purify the heart of the reader, and thereby render him more useful and happy in the world, will never be withheld by us.—J. W.]

IN our day of free discussion, toleration, and the right of private judgment, true editorial independence is as difficult to determine as true whiggery or true democracy. It is claimed by some, that an editor cannot have one particle of independence, if he should fail to publish forthwith whatever comes to hand; nay, more, that he is a mere time-server—a slave to popular sentiment, catering to all the popular prejudices of the time, and destitute of all moral principle. If an article is rejected, no reason can possibly be assigned for it—no explanation can possibly be thought of, except that the editor fears the awful consequences that would follow.

The writer of the article, of course, supposed his document not only unanswerable, but the very thing for the times; more, that it would not only be read and spoken of throughout the land, but almost revolutionize society,

and be hailed with acclamation throughout the world. In looking at an article in this light, no apology can be made for an editor who would deliberately refuse to insert it, except it be that he is the veriest time-server, duped by popular prejudice, catering to popular opinion, with no higher ambition than a determination to save his *bread and butter*. It is supposed that he must be destitute of all moral feeling and independence, thus to suppress a document so benevolently designed to benefit and bless the world. How natural, too, that the author of such a document should detest such an editor, and regard him as a mere conservative in the way of the progress of the world.

In such cases, it never enters the author's mind—it cannot enter his mind—that possibly there was no merit in his article, that the spirit was not good, that it was untimely, that the subject was not useful, the manner not good, or anything of this kind. It never occurs to him, that there can be any reason for rejecting an article, except the want of moral independence on the part of the editor. On the other hand, he laments that the press has fallen into such hands.

Such persons forget, or never knew that it requires, independence to reject an article. It is really the want of editorial independence that causes so many unworthy things to appear in the public prints. Indeed, the severest test to which an editor's independence is subjected, is when some good man—a well-meaning brother, a staunch supporter and friend—presents an article for publication, known to the editor not to be profitable. It tries his integrity—his interest is at stake—the value of a warm-hearted friend is placed in peril—his feelings press him to insert the article—his judgment tells him not to do it. Finally, his judgment yields—he inserts what he knows to be not for the general good. Here is a lack of independence, just as much as if he would refuse to insert an article because he feared its great power.

If we understand editorial independence, it is to insert what the editor sincerely believes useful, and reject what he sincerely believes not useful. Independence is not to be fool-hardy—not to disregard consequences—not to throw away all discrimination and all judgment. It is not to despise all pru-

dence, all caution—throw down his weapons, and lay bare his throat for an enemy to cut it. It is not that a man shall surrender and yield his judgment to every one who comes along. There is no independence in all this; but true independence determines what is right, and pursues it regardless of frowns or smiles. This makes straight forward work. If you can ascertain what such a man's judgment is, you can easily determine what he will do.

Many men speak boldly, and have a great deal to say about independence, not because they have more real independence than others, but rather because they are less responsible. A man who is worth nothing can defy all his creditors with impunity, while the responsible man is bound to treat his with politeness. A parrot can curse and swear in the presence of the mayor, because he is not responsible. In the same way there are political and theological outlaws, who are identified with organization, and do not intend to be unless they can be kings and priests in it; who despise the very foundations of both our civil and religious institutions, and have no responsibility in any place. He who refutes one of these refutes no system, for he has none. He refutes nothing in the man, for he is not regarded and is not responsible in any place. If you would annihilate him and all his arguments, nothing would be gained. It is unnecessary to give every man a theological flogging, for it frequently does neither himself nor any body else any good. It is unnecessary to open your house and let a ruffian in, simply to show how easily you can throw him out without injury to yourself or family.

In precisely the same way, it is useless for good men to open their publications to those men without responsibility, and give them an opportunity to throw firebrands, merely to show how he can repel or dodge them. I am well satisfied that many questions are pressed, not because their authors think them worth anything, but because they answer the purpose to create contention in the well regulated organizations of society, and sometimes break them up. Such persons, too, very frequently put some very benevolent object in the front of their scheme, by which to deceive the hearts of the simple. It is generally safe to look at what men have done,

and what they are doing; are they building anything up, or only battering down?

We write not this because we have been troubled with articles such as alluded to, but in answer to several private letters, in which reference has been made to our introductory remarks, when we took charge of the paper. It is thought by some brethren that there are some subjects upon which if the *Age* does not give an uncertain sound, as we promised, it will not sound at all. We

inform all concerned, that while we control the columns of the *Age*, it shall speak on all subjects where we are satisfied our Master in heaven requires it to speak; but it shall not be made a vehicle through which those who "despise dominion" or *government* may sow the seeds of strife; and we hope that no good man, in good standing in the church of God, will allow himself to be made a cat's-paw to introduce subjects calculated to destroy peace among brethren.

### THE COMING OF THE LORD.

I ENTIRELY disavow any desire to produce alienation of feeling with my brethren, because of any sentiments I may entertain respecting the coming of the Lord; I only claim to myself the liberty which I am willing to give to others, that of stating what I conceive to be a truth which admits of scriptural demonstration. Did I entertain this doctrine as an opinion merely, and did I not know that this subject is of the highest importance both to saint and sinner, I would have remained for ever silent, and you never would have had a letter from me. Nor is this all: my mind is often saddened when I reflect upon the treatment which this truth has met with from its professed supporters; but not this only, for even baptism for remission of sins has shared the same fate. First come those who add to the Scriptures the Book of Mormon, and next Dr. Thomas, who makes the millennial reign the gospel of our salvation, scattering division and schism wherever he appears. Now these parties profess both truths. What I want to see is this truth, and all other truths, delivered from such teachers, and stated simply as they occur in the Word of God, asking none to believe what I affirm, except there be at the same time a scriptural demonstration of the position assumed. But if anything be proved, does it not follow that all should hear the words of wisdom and receive it, however much it may be opposed to our preconceived opinions? You object to taking an isolated passage from the Revelation, and founding an opinion upon it. Not more so than I do. Still the book was intended to be understood, and if so we must find a key that will unlock those treasures of wisdom

and knowledge which lie hid therein. Now this is all I intended by referring to the 13th and 17th chapters. First, to ascertain who the Beast and False Prophet are, and when they should appear; and second, the character of these two worthies of Satan's kingdom. By referring to the 19th chapter, we learn that these have, with the kings of the earth and their armies, conspired against the Lord and his Christ, and are arrayed in battle against him at the time of his second coming to this earth to judgment. Now we find, in almost every chapter in this book, reference to these two characters; and if, therefore, we ascertain who these are, it will go a great length towards developing what is intended to be taught in the book generally. The idea of wickedness thus manifested, is not confined to the Revelation alone, but is found in other passages of the New Testament. Paul, in his 1st Epistle to the Thessalonians, after revealing to the church there the secret of the resurrection of the dead saints and the change of the living, tells them that "the day of the Lord would come as a thief in the night, when sudden destruction would overtake the wicked, as travail on a woman with child." This led some to suppose that the day of the Lord was close at hand; which mistake he corrects in the 2nd Epistle, when he informed them that two events would intervene—1, an apostasy; and 2, the revelation of the Man of Sin. We conceive an error is committed here, when it is supposed that the apostasy and the Man of Sin refer to that system of iniquity known as the Papacy, which tends materially to prevent a correct understanding of the passage. It is true that the Papacy

fills up what is said of the apostacy, (1 Tim. iv. 1-3) both religiously and morally considered, but never what is said of the Man of Sin, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2nd Thes. ii. 1.) John is as explicit when he says, "That it is the last time, and as ye have heard that Anti-christ shall come; who is a liar, but he that denieth that Jesus is the Christ." He is Anti-christ that denieth the Father and the Son. Thus the predictions of Paul and John harmonize with the statements made in the Revelation of the development of the Man of Sin; not only the fact, but also that the one precedes and paves the way for the other—the apostacy for infidelity, and the Pope for a Heathen Emperor.

The same truth is taught in another form as it respects the people. Thus Paul writes to Timothy—"The time will come when they will not endure sound doctrine, but after their own lusts they shall heap up to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned into fables." Peter and Jude also use almost similar language—"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; bringing upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

I think I may be permitted to make a remark or two upon the article written by A. F. He has forgotten to tell us who the Beast and False Prophet are, and consequently we are left in ignorance upon this important point. He has fallen into another mistake—he considers the millennial reign is understood to mean a state of immortality. While some may so understand it, it is not received by the advocates of this doctrine in general. Such represent it to be something akin to the present order of things, where mortal and immortal are blended together, or the mortal Christian is joined to the immortal Christ, which constitute the very glory and beauty of Christianity—a glory which never can be excelled,

and which makes the Christian complete in him "in whom is the fulness of the Godhead, the fulness of him that filleth all in all." If, then, A. F. has misunderstood the nature of this reign, his objections will be easily answered.

His first objection is, that the personal excludes the spiritual reign of Christ, by leaving little or no place for it. It is true that the vial destroys the anti-Christian system, and we affirm it true that Christ's second coming follows the destruction of anti-Christ; and also, that the prophecies respecting the triumphs of the church in the latter days will be fulfilled, not in an immortal state, but in a state when immortal and glorified men will reign—men, susceptible of death—in a world redeemed from the curse incident on the fall. As for the prospect of a spiritual reign, any other than what is at present, I would be glad could I get any scriptural proof. In regard to the reign of the Spirit, Jesus utters five words of vast import here, "Him the world cannot receive." The Spirit reigns in the justified, but the world rejects his testimony, and therefore it is under condemnation, because they have not believed on the name of the only begotten Son of God. The spiritual reign idea involves its conversion and salvation—the scriptural idea involves its destruction. Hence the Spirit's testimony is not only sin, but also judgment to come, because of unbelief. The same idea is confirmed by the quotation from Daniel—the stone smote the image, or in other words, suddenly smote it, which is entirely contrary to the doctrine of the gradual conversion and salvation of the world.

His second objection is, that the idea of a personal reign represents the second coming a thousand years distant from the last judgment, whereas the Scriptures represent the one as immediately following the other. The only distinct passage where the last judgment occurs, is in Rev. 20. Now chapters 19 and 20 prove, that the second coming precedes the latter event by a thousand years. Still, when Christ comes he will judge the world, by punishing the ungodly and rewarding his own faithful followers; and, therefore, it is strictly true that he will judge the quick and the dead at his appearing and kingdom. There is a misrepresentation of this doctrine, which says that Christ comes to save the world,

not to judge it; the latter is the idea we entertain respecting it—the other is a misrepresentation.

Third. An objection is found in the fact, that it places the resurrection of the just 1000 years before the last judgment, and he quotes Paul's saying, "Christ the first fruits, afterwards they that are his at his coming: then comes the end, when he shall have delivered up the kingdom to God, even the Father," &c. Paul, in this passage, is speaking of the order of resurrection. There is first the fact stated, as in Adam all die, so in Christ shall all be made alive—next the order, first Christ himself, then they that are his at his coming—then comes the end. Resurrection is not mentioned here, but it is implied, as the connection of the passage abundantly proves, and refers to the rest of the dead who were not previously raised. It is a fact that 1800 years have elapsed since the first, in this order, happened, while the second has not yet occurred. And what reason is there why 1000 years should not intervene from the second to the last? Besides, from the first we learn, that as an indefinite period has elapsed from the first to the second, so it may happen from the second to the third. And the Scriptures are not proved to contradict themselves.

The kingdom of Christ involves the idea of a priest as well as a king. All who are his subjects must be sanctified by his blood, and approach Jehovah through his intercession. He is the priest of Christians now—their ever living high priest. The question arises, will he execute this office for them alone, or will it extend to others also? We answer yes, for Israel also; for he once said, "He was King of the Jews," suffering death for the confession; and as King of the Jews he must also be their high-priest, for it is written of him, "He shall sit a priest upon his throne." Now this truth explains the whole mystery in the quotation from Paul, that during the interval from the resurrection of those that are Christ's to that of the rest of the dead, Israel being restored to their own land, will be placed under the mediatorial government of the Messiah, which will continue for a thousand years, at the end of which he will deliver up the kingdom, or mediatorial system, to God, even the Father, that God might be all in all.

Now, says A. F. the resurrection of the saints will be the destruction of death, and, consequently, there is no room left for a personal reign. This is true with respect to the saints, but not absolutely; this being placed by Paul (1 Cor. xv. 26) and John (Rev. xx. 14) at the conclusion of Messiah's reign, which expires 1000 years after the resurrection of the saints.

The objection of Gog and Magog does not apply, seeing our doctrine is the mortal blended with the immortal, and not the immortal only. We here present an objection in the form of a question: If Christ and his saints come not to reign on the earth, when and where will their expectation be realized when they say, "We shall reign on the earth?" (Rev. v. 10.)

Fourth. "Those," says A. F. "who consider the millennial reign as personal, confine the last resurrection and the final judgment, as described in the latter part of the chapter, to the wicked, whereas the language of the passage applies equally to both." We at once admit the truth of this objection; but it by no means overturns our argument, seeing the resurrection of the righteous, and the resurrection of the wicked, are distinctly taught to be separate events. Every one acknowledges that when Christ comes he will be attended by his saints, which supposes their previous resurrection; while even those who oppose our views, admit that the general resurrection happens at his coming, so that all, in fact, acknowledge them to be separate events.

And as to the last judgment "which immediately follows, had it been confined to the wicked, it would not have been said, 'Whosoever was not found written in the book of life, was cast into the lake of fire,' since on this principle, none of them could be found written in it." The resurrection of the saints is confined strictly to this class—the other to all indiscriminately. The last judgment proceeds upon two classes—those under law and those without law. So says Paul (Rom. ii. 12,) "As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law." May there not be some without law who shall be justified, while some under law shall be condemned? Hence their names will be found written in the book of life. Finally, if the

last judgment (chapter 20) be confined to the wicked, there is no account of the righteous being judged at all. This is true, but the judgment of such is noticed in other parts of the New Testament. For instance, in the parable of the talents, where they are judged for the use they have made of the property which their lord committed to them, and rewarded or punished accordingly.

His fifth objection, with respect to Gog and Magog, not comporting with a state of immortality, is certainly true; but seeing this is not the state for which we plead, it does not affect our position in the least. Yet there is something in John's Revelation that does not at all comport with a spiritual reign, which contemplates no change in the relative position of the church and the world. In such a state there is no holy city whatever, but an antagonism between the church and the world which no earthly power can alter. On the idea of a personal reign, all difficulties vanish—Jerusalem is constituted the city of the Great King, while all other cities and kingdoms occupy a subordinate position; at the close of the 1000 years, these kingdoms being filled with envy against this city and its Great King, will be gathered together in battle against her, when fire shall come from heaven and consume them.

Finally. We by no means confound the millennium with the state which follows, seeing in the first the media-

torial system is carried on with all its consequences, whereas in the latter Jesus has delivered up the kingdom to the Father, and God is all in all. So that when it is thus understood, a distinct difference is discernible, and a beauty seen in all the arrangements of divine mercy and favor to man. First come the gospel and Christianity, preparing a people for the Lord, who, by patience and perseverance in well-doing, are proved to be such as are fit to be placed in positions of trust and importance; next, the time when Christ takes to himself his great power, and assumes universal dominion in the earth, which is redeemed from the state of corruption in which it is now held; and last of all, the period when God shall be all in all—the time when

The God of glory, down to men

Removes his blest abode;

He dwells with men, his people they,

And he his people's God.

I now leave these remarks, praying that we may all "come to the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of Christ—that we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up in all things to him who is the head, even Christ."

Your's affectionately,

G. M.

### THE MAN OF SIN.

IN our February number, we presented some thoughts on the coming of the Lord, from the pen of Brother G. M.; but, as they did not appear plain to our apprehension, we made a few remarks only in reply, preferring to print the remarks of A. F. whom we heard deliver them, about the year 1812, as an expository discourse. The body of A. F. has long been silent in the grave, but his spirit, as we believe, ascended to God who gave it. He cannot, therefore, answer in defence of his theory of unfulfilled prophecy, and as we shall not make any such attempt, the articles must remain for further perusal and investigation.

We do not pretend to comprehend all that is predicted in the Book of Revelation. The ocean of truth which its pages open up to the mind, are too deep and vast for our finite mind to fathom; and we are happy in the thought that it is nowhere recorded, "Blessed are they only, who read and understand all the words of the prophecy of this book." Nevertheless we have read this divine communication to the churches respecting the future phases of the world, as frequently, if not oftener, than many other parts of the Prophetic Word of God. The Apostle was commanded to say, "Blessed are they who do his commandments, that they may have right



to the tree of life, and may enter in through the gates into the city;" and "Blessed is he who readeth, and they who hear the words of this prophecy, and who keep the things commanded in it, for the time is hand." To impress upon the disciples of the seven churches, and the faithful through all time, their relationship to an omnipresent God and Saviour, was the primary object of this divine communication to the Apostle.

Brother G. M. assumes a position that cannot be disputed, viz. "that he does not ask any one to believe what he affirms, unless there be scriptural demonstration given to sustain it." But if the demonstration be imperceptible to the reader, then the subject will, of course, be regarded as open to further consideration. This, we confess, is the position we at present occupy. From the testimonies of Moses and the Prophets, and Jesus and his Apostles, we are warranted in looking forward to a day when all the truths intended to be known on the earth, will be fully realized by the children of men — when the earth shall be subdued, replenished, and beautified — when "swords shall be beaten into ploughshares, and spears into pruning hooks, and men shall learn war no more."

Now that a period will arrive when mortals and immortals will visibly mingle and co-operate in carrying forward the plans of the Divine Being, is a theory to sustain which we cannot find the least evidence in the Word of God. The supposition seems to us a figment of the imagination.

We shall briefly refer to the conclusions of G. M. respecting the apostacy described by the Apostle Paul to come upon the church, and what is intended by "the Man of Sin being revealed" — which event, in the judgment of G. M. unless we misunderstand him, has not taken place. We have frequently heard and seen this hypothesis assumed, but in every instance, as we conceived, with no evidence to sustain it.

It is generally conceded, that the Apostle John wrote his epistles some few years after Paul was beheaded — and that there were many Jews and Gentiles who even then did not believe that the promised Messiah was come in the flesh. "This," said John, "is the Anti-christ; no one who denies the Son hath the Father; he who acknowledgeth the Son, hath the Father also. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: this is that spirit of Anti-christ whereof ye have heard that it should come, and even now is already in the world." Notwithstanding the marvellous evidence by which the divinity of Christ had been demonstrated, by the Spirit of God dwelling in the Apostles and in the church, there were still many who denied that the true Messiah had appeared in the flesh. Even many who became enemies to Christ and his doctrine, had been, for some reason or other, united to his church. Hence the Apostle said, "They went out from us, because they were not of us." They were not one in heart with them; therefore they went out, that it might be manifest that they were not all of them. John spoke of the Anti-christ then in existence, which has unhappily grown stronger until our day. We hope that decay and death will, in due time, arrest the progress of these anti-Christian principles.

The Apostle Paul predicted the rise, progress, and fall of the "Man of Sin" who was to be revealed, but who did not attain maturity for several centuries after the death of the Apostles; and who, according to the theory of Brother G. M. has not yet made his appearance in the world!

The question for solution is, What, in the estimation of the Apostle, was a "man of sin," for no one understood the definition better and more fully than he did. And if his idea of the matter be clearly ascertained, we shall possess a firm basis on which to erect our superstructure. Now sin, in its simple

form, is designated the transgression of the law; but this transgression, like some mighty Upas tree, germinates, puts forth its leaves, and stretches its unpruned branches abroad. The apostle predicted, that even in the full development of the Divine beneficence, it would be allowed to grow up, and intertwine itself with all that is holy; but, retaining its original nature, must be worthy of the designation, "The mystery of iniquity, the mother of harlots, and the abomination of the earth." When describing sin, on another occasion, the apostle personifies it by the representation of a politico-ecclesiastic body; and he then speaks of it as a full-grown man of sin, in mature influence and practice—evil, and only evil, and that continually—an *idolater* in the fullest sense of the term, setting aside the ordinances and commandments of God, and substituting human traditions and idol worship, with their attendant crimes and diabolical practices. This the Man of Sin has done for ages to perfection.

There was a "man of sin" in the Jewish age—a body politic who, at the instigation of Jeroboam, the son of Nabat, (who made Israel to sin) attained great notoriety in idolatry during his day. This passage, "Jeroboam, son of Nabat, who made, or caused, Israel to sin," is repeated some fifteen times in the historical records of the Old Testament, that its extreme guilt might be indelibly impressed on the mind. Now the Jewish theocracy, it is well known, was in its zenith in the days of Solomon, when the dispensation had accomplished all of which it was capable, in the reformation and elevation of the people, and in leading them to love God with all the heart, soul, and strength, and their neighbours as themselves. The law of that dispensation was not written in the heart, but on tables of stone; and the motive power to obedience was what the natural man approves and most earnestly desires—the promise and possession of earthly good. These bless-

ings were enjoyed to a very large extent in the days of Solomon, when gold and silver were plentiful in Jerusalem. But earthly good cannot satisfy the earnest longings and capabilities of an immortal spirit, whose true aspirations are for spiritual and eternal blessings which God himself can alone supply.

In this age of the Jewish theocracy, then, the embryo man of sin was introduced into the church by Solomon. The patronage of idolatry by one so celebrated for his knowledge and wisdom, was sure to be employed by a designing and skilful leader to influence the masses of the people. This it did in the hands of Jeroboam, who, soon after the death of Solomon, becoming ruler over ten tribes of Israel, matured that system of iniquity which brought ruin upon the order of things which then existed; for, with the exception of a small remnant, the people became idolaters in the sight of God. We think the divine record shows, that the appellation, "the man of sin," may be very appropriately and justly applied to this system of idolatry which developed itself in the Jewish age. But it was reserved for the era of Christianity fully to unfold the "mystery of iniquity" in all the phases of its delusive operations among the nations of the earth. The "man of sin" then, as it seems to us, has appeared with all his train of evil, still arrogates to himself the reverence due to God, and will be destroyed by the man of righteousness, the Lord Jesus Christ, who is now in heaven until the time appointed of the Father. The "man of sin" developed under the Christian dispensation, has had a far more extensive range of influence for moulding the character of his subjects, than existed in the Jewish age of the world; and he has become, therefore, more gigantic for evil. But the doom of his system is fixed. As Babylon of old was captured and destroyed when the captives had been set free, so, doubtless, will it be with the systems of reli-

gion by which we are at present surrounded. "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." The "man of sin," "the mystery of iniquity," was first to be consumed—his secrets exposed, his idolatry and abominations laid bare, and his political and ecclesiastical authority repudiated by myriads whose ancestors had bowed in subjection to him. All these things have come to pass, and the last struggle is at hand. We rejoice in the prospect before us, knowing that the issue will be fraught with good to man and glory to God. The following extract from Brother Campbell's Debate on Roman Catholicism, will assist the reader in further investigations on this absorbing subject. It is, in fact, a clear and satisfactory exposition of 2 Thes. ii. 3-10.

"Let no man deceive you by any means, for that day shall not come except there come a falling away first, and the Man of Sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all powers, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. ii. 3-10.)

THE Apostle foretells an *apostacy* (a falling away) in the church, which apostacy would issue in the full revelation or manifestation of THE MAN OF SIN, (or of *idolatry*, for this is the sin of the Jews and Gentiles.) The *Man of Sin* is again designated as the SON OF PERDITION. He was the subject of past prophecy, as Judas was; for on that account he, too, was called the Son of Perdition—foredoomed to ruin. The names of *Man of Sin* and *Son of Ruin* fitly represent this apostacy. The

attributes and circumstances peculiar to this passage are the following:

1. He was to come forward stealthily, by degrees, and unobserved (like Daniel's little horn, to grow up behind the others.) "The secret, or mystery of iniquity already inwardly works."

2. He could not be revealed till "he who restrains or lets (the Pagan power) be taken out of the way." Political power, as well as ecclesiastic, was necessary to his development. So the little horn did not appear conspicuous till after the ten horns grew out of the fourth beast. The Man of Sin is, in historic truth, the youngest horn that sprang from the Pagan beast.

3. He was to exalt himself above all that is called a *God*, or an object of worship. My learned opponent will agree with me that *God* here may mean, as sometimes it does in the Bible, a magistrate or king. And certainly not only in the arrogant titles which he assumes, but in the dispensations which he has granted, in respect to laws divine and human, no magistrate, king, or potentate ever claimed so much on earth as the Man of Sin—as the Popes of Rome. He is not only styled, "Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on earth," "Pater Familias," "Successor of Peter," "Prince of the Apostles," "Infallible One," "Vicar of Christ," "Prince of the World;" but he is styled, still more blasphemously, "Lord of lords," a god on earth, "Lord God the Pope."

4. He places himself "in the temple of God." This ascertains the Man of Sin more specifically than any other attribute or circumstance in the passage. He is no Pagan idolater—he is no infidel Jew—he is no author of a new religion; but he sits in the church of Jesus Christ—God's building—God's temple—holding the fundamental truths of religion, as did this community when the Man of Sin invaded the church; for, yet, the great *facts* of Christianity are acknowledged by the church of Rome, though "*made of no effect* by her traditions."

5. He exhibits or "shows himself to be a god." He claims to reign not only for Christ as his vicar, but the homage due to a representative of God he haughtily appropriates to himself. Such is the prediction of the Man of

Sin; and who that is conversant with the history of the Popes of Rome—from their coronation, standing on the altar in St. Peter's church, receiving the title of God's vicegerent, assuming the honors of the supreme head of the whole church, power over the angels of heaven, over the inhabitants of Hades, and over the laws and statutes of the Bible—can think that Paul exaggerates the picture by saying, that this Son of Perdition, and Man of Sin, was to pass himself off, was to “*show himself as a god.*”

6. He is called **THE LAWLESS ONE**; verse 8, “*the wicked one.*” So Daniel's little horn is represented as “changing (or seeking to change) the times and the laws.” Instances of such dispensations and indulgences could be multiplied, *ad libitum*, demonstrative that such have always been the professions and assumptions of the “*princes of the apostles.*”

7. But another incident in the history of the decline of the Man of Sin deserves our attention, and singularly identifies him with the empire of the little horn. “Whom the Lord shall consume (or slay) by the spirit of his mouth, and destroy by the brightness of his coming.” And of the dominion of the little horn, says Daniel: “*They shall consume and destroy it to the end.*” Paul seems to have quoted the very words of Daniel, and thus most unquestionably identified the *Man of Sin* and *little horn* as designating the same apostacy from Christ and his religion.

8. In describing the coming of this Man of Sin, he is compared to the deceptions, assumptions, and approaches of Satan, who has often assumed a divine mission or the power of miracles. So the Roman church has ever pretended to the power of working miracles, and has gained, and still retains, much power by false signs and lying wonders.

Of this apostacy, and of the rise and progress of the Man of Sin, as described by Paul, we may mark his growth and progress in full agreement with the records of authentic history in the following order and style:—he was an embryo in Paul's time. (The mystery of iniquity doth already inwardly work.) He was an infant in the time of Victor I. 195. He was a bold and daring lad in the time of Constantine the Great. A sturdy stripling in the

days of Leo I. when auricular confession came in. He was nineteen years old in the days of Justinian's code, and a young man, full twenty-one, when Boniface III. received the title Universal Patriarch or Pope, A.D. 606. He was twenty-five when Pepin and Charlemagne gave him political power and glory, A.D. 760; and at full prime, or at thirty-five, when Gregory the Great took the crown from the Emperor Henry and gave it to Rodolphus. He had reached his grand climacteric in the days of Wickliff, and Luther gave him a mortal thrust, which introduced into his system that chronic consumption under which he has ever since lingered. But it remains for John the apostle, and last prophet of the church, to declare his last agony and final overthrow.

As we have no time more than to sketch the naked outline, we shall hasten to the consummation, as respects the Babylon of John, so exactly identified with the subject before us. In his apocalyptic developments, 18th chapter, he declares her final doom. My proposition carries in it the indication of a monster. The *Man of Sin*! *Babylon the great—a city, a beast, a state, a persecuting power; scarlet, purple, drunken with the blood of the saints, with the blood of the martyrs of Jesus!* MYSTERY! By mystery she rose, she reigns—her mystery of purgatory, transubstantiation, relics, miracles, signs, sacraments, and unfathomable doctrines, have given her power. For, says Paul, (2 Thess. ii.) describing the advance of this Son of Ruin and lawless one, “His coming is according to the advance of Satan, in all power and lying wonders.”—*Douay Testament.*

Babylon, the ancient capital of Chaldaea, great as it was, was but the type. Her antitype is the spiritual city. This city sits upon the seven mountains of the “*holy Roman Empire,*” which the heirs of Pepin erected. For thus did they blasphemously designate the new empire erected out of the seven grand electorates of Germany—the seven heads of that empire which sustained the assumption of the Papal see.

But we have now to do with her overthrow. The means of her decay are, first, the spirit of the Lord's mouth—the reading, preaching, and circulation of the Bible. The second is the hatred of the ten horns—“For the ten

horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." *Flesh* is the symbol of riches, and riches she has had beyond comparison. It is said, that in two churches in Spain, some fifty years since, there were more gold and silver, in saints, apostles, and angels, than the richest sovereign in Europe was worth. Her real and personal estate has never yet been valued. But the political powers shall get tired of the cupidity and insatiable appetite of this monster, and shall plunder her resources and confiscate her estate, as in France and England, and thus shall her ruin commence. But at the moment when judgment shall be given in favor of the saints of the Most High—when the hour of her destruction has come suddenly and in an instant, as when an angel hurls a millstone into the sea—shall Rome with all her glory be swallowed down, and engulfed in immediate and eternal ruin. We do expect, in the final catastrophe of Rome, a combination and concentration of Almighty wrath. The vials of God's fiercest anger await her. The plagues of Egypt, Sodom, and Jerusalem are in store for the Son of Perdition. In the battle of Armageddon blood shall flow for 1600 furlongs, to the bits of the horses' bridles. It is remarkable, that this 1600 furlongs make exactly the whole extent of the *State of Rome*, which the Popes have so long held. From the Tiber to the Po is just 200 miles, or 1600 furlongs. Still, the last act of this appalling drama will be short. The artillery of heaven's vengeance shall burst upon her in a moment, for Omnipotence has a long controversy against her for her evil deeds. I have only time to add, that all things said by Daniel, Paul, and John perfectly harmonize in the suddenness and completeness of her destruction. However gradual, for a time, the consumption and decay of her strength and glory, she will die a violent death; for all the witnesses attest that a sudden and overwhelming destruction awaits her.

But amid the tremendous darkness of this dread hour, the bright and morning star of Israel appears; for as soon as the flying angel, as it fits across the heavens, announces in words of everlasting joy, that the hour of her judg-

ment has come, the angel in his rear, attendant on his flight, shouts triumphantly, from East to West, "It is fallen! It is fallen! Babylon the great is fallen!" Then shall there be "voices, and thunders, and lightnings, and the universal earthquake which shall bring the cities of the Gentiles to the dust." Then will be the time when a voice from heaven exultingly shall say: "Rejoice over her, ye holy apostles and prophets, for God has avenged you on her! Then the immense multitude of saints—the martyred millions in heaven shall say: Hallelujah! salvation, and glory, and power to the Lord our God; for his judgments are true and righteous, for he has judged the great harlot, who corrupted the earth with her fornication, and he has avenged the blood of his servants shed by her hand! And a second time they said, Hallelujah! and the smoke of her torment ascended for ever and ever!"

Then, indeed, shall the kingdoms of the whole earth become the kingdoms of the Lord and of his anointed. Then the cause, so long oppressed, shall universally triumph: for ages of prosperity and joy are yet to crown the labors of Messiah; and untold millions, the trophies of his mediation, are yet to gladden heaven and earth by their cheerful submission to his authority, who shall then be acknowledged the rightful *King of kings and Lord of lords*.

Such a catastrophe is even feared at Rome itself. The Popes have uttered it abroad—they have proclaimed to the world that they felt St. Peter's chair tremble under them—that the throne of the prince of the apostles now totters to its fall. In dolorous strains they lament in their encyclical letters the prevalence of liberal (with them infidel) principles. Even in Italy and in Spain the sovereign pontiff observes indications of the spirit of the age. Free discussion, the liberty of the press, or even a whisper about free government, in the environs of Rome, grievously afflicts him. It has been said by the most intelligent in the internal affairs of Roman Catholic countries, that it would not be the most unexpected event, if the present incumbent of the papal chair should be the last of the Popes of Rome.

Public opinion is fast changing even in those countries, and there is an under current which, like a subterranean fire, is liquifying the foundations of

the hills and mountains on which this proud superstructure rears its aspiring head. The Pope is looking abroad, perhaps to the "mountains in the moon," or to the great valley, as to a wilderness, in which there may be an asylum reared for him in such a contingency as might drive him from the Eternal City. Who knows but that the ecclesiastic politics of Roman Catholic Europe have aided the tide of emigration prospectively, on the chances that are to decide the fortunes of the hierarchy in the Old World!

But the destinies of Western Rome, the theatre of the prophecies before us, exhaust the symbols of these predic-

tions. The fortunes of our country, and of the Papacy here, belong to another chapter. Whether it shall simultaneously fall in the New World, or shall seek here to recruit its shattered interests, and seek to found a great American Roman Catholic hierarchy, is a question of grave import, which it is not my province to examine.

Such, however, are its origin, its history, and its doom, in the Old World, as sketched by the finger of God. And the history of Europe, for twelve hundred and thirty years, proves, beyond a reasonable doubt, that Daniel, Paul, and John spake as they were moved by the Holy Spirit.

### HISTORY OF ENGLAND. A.D. 1718.

"BISHOP Hoadley, preaching before the King, (George I.) in the chapel royal, declared that the kingdom of Christ, and the sanctions by which it was sustained, were wholly spiritual. He asserted that 'the church, taking the term in its utmost latitude of signification, did not, and could not, possess the slightest degree of authority under any commission, or pretended commission, derived from Christ — that the Church of England, and all other national churches, were merely civil or human institutions, established for the purposes of diffusing and perpetuating the knowledge and belief of Christianity, which contained a system of truths, *not in their nature differing from other truths*, excepting by their superior weight and importance, and which were to be inculcated *in a manner analogous to other truths*, demanding only from their more interesting import, proportionably higher degrees of care, attention, and assiduity in the promulgation of them.\*"

"These declarations threw the high church party into a flame. They denounced Hoadley as an enemy to all church government, and went so far as to accuse him of a desire to plunge the kingdom of Christ into anarchy and confusion. But the effect of the con-

troversy was miraculous. Like a tempest that disperses the clouds and clears the air, it purified the atmosphere of thought and investigation, and enabled the people to discern the truth which had so long been concealed under the dark vapours of a dense and obstinate bigotry. The right of private judgment was gradually unfolded to the understanding of the multitude; and the inherent spirit of freedom which shattered the priestly despotism of Rome, and vindicated in the Reformation the inalienable liberty of the human conscience, was made manifest to the nation." — *Lardner's Cabinet Cyclopaedia, History of England, vol. x. p. 80.*

This extract furnishes instructive lessons. It records the uprightness of Hoadley, and his error — it shows up the virulent audacity of *priestism* — priestism enjoying the appellation of *Protestant* — the awful genius of the *apostacy* rampant in Protestant England — proof that BABYLON THE GREAT is not childless and alone, but that she is indeed the MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH. His majesty approved the doctrines of Hoadley, and was sincere in his maintenance of liberty of conscience; but the archbishops,

\* This celebrated sermon was not only approved of by his Majesty, but published by his command. His Majesty's sincerity in the maintenance of liberty of conscience cannot be doubted; and the virulence of the opposition against which he had to contend, may be appreciated from the fact that, notwithstanding the royal sanction which had been given to this

sermon, the archbishops, bishops, and clergy were so incensed at its doctrines, that they convened a convocation to try Hoadley as the principal, and the King as *particeps criminis* (accomplice.) But his Majesty dismissed the violent assembly, which was the last of the kind that has been held in this country. — (*Note at the bottom of page 81.*)

bishops, and clergy were *incensed*. Curious antagonism between the English national establishment and her royal head; but a very blessed antagonism, for the King and Hoadley were in close league to maintain liberty of conscience in the face of an *incensed clergy*. The principle enunciated by Hoadley, is intrinsically grand and beautiful, and simple and true — that “the truths of Christianity differ not in their nature from other truths, and are to be inculcated in a manner analogous to other truths.” Here is the death-blow to mysticism and priestcraft. Well might the clergy be *incensed*!

If Hoadley be right in asserting that “the truths of Christianity differ not in their nature from other truths,” then they are addressed to reason, are *none of them* antagonistic to reason, but are such as reason may clearly apprehend, when declared, and thankfully accept. Then, as to our acceptance and appropriation of God’s mercy in Christ, “men

are, in the use of their natural powers, able to do all that God requires of them,” as Mr. J. H. Hinton beautifully declares in his lecture given in the *Harbinger* for April. And for Hoadley’s assertion that “the truths of Christianity are to be inculcated in a manner analogous to other truths,” we find an excellent parallel in Brother Campbell’s Lectures, (Notes of Lectures, No. 29, April *Harbinger*) as follows — “The statement of facts comes first—then the proof of them, that is their meaning—and lastly their application.”

The unscriptural distinctions of clergy and laity—pernicious inventions of the apostasy—and a consequent confusion of ideas as to what constitutes the church in the *true* signification of the term, seem to have prevented Hoadley from recognizing the *true church’s full authority under commission derived from Christ*, embodied in these words, “Let him that heareth say, Come.”

T. I. Y.

#### LETTERS TO EUROPE.—No. I.

*Extract of a letter addressed to Dr. R. Richardson, by a brother in Paisley, Scotland, January 10, 1853.*

DR. RICHARDSON,—*Dear Brother*: I have been a member of the Paisley church fifteen years, and at no period of its history was it in a more flourishing state than at present; and for a considerable time past — ever since the disciples of Dr. Thomas left us, or were separated — we have had nothing but peace and prosperity. I think the church has doubled its members, if not more, since that time. About four months ago, Brother Thomas Coats’ lady was baptized. Some of her acquaintances said to her, that they thought it would be as well for her to be baptized at our Thursday night meeting. She said, no; she would be baptized the same as the poorest of the poor — that is, on the Lord’s day, before the whole congregation, which was done.

Since that time, scarce one Sabbath has passed but what more or less have been added to the church — some days one, two, three, four, five, six, and one day seven. We have a large baptistry in front of the pulpit, which is most convenient.

Dr. Thomas’ disciples are all gone to pieces. They could not be long together. They were not united upon the faith of the gospel and the commandments of God, but upon opinions. Few of them thought alike. They were like a debating society. About thirty left us, five of them have been restored to the church.

Several others have left, and not more than fifteen remain. About a month ago these differed, and the one-half took another school-room; so I think they are near their end. \* \*

Yours affectionately, for the truth’s sake,  
MATTHEW TANNEHILL.

*To the Church of Christ meeting in Paisley, with its bishops and deacons: grace, mercy, and peace be multiplied through the knowledge God and of Jesus Christ our Lord.*

DEAR BRETHREN,—Since I first formed an acquaintance with you, during my hasty tour through Scotland in the Autumn of 1847, I have often purposed to address you by letter. But ever since my return to the United States, such have been the pressing claims and calls upon me, that I have been deferring it to a more convenient season, when, in a more extended and satisfactory manner, I might expatiate on certain themes in which we are equally and happily interested. But not to fill up space and waste time in apologies, I will only say, that with all my efforts to find such an opportune interval, it has not yet arrived. Indeed, I am just now as embarrassed as at any former time, with labors and duties of pressing importance, occasioned by 75

days' absence from home, in a tour of almost 3000 miles; in which I have been preaching and teaching Christianity, and pleading the cause of education in its broadest import, as connected with both church and state, time and eternity, and that with special reference to the endowment of Bethany College—an institution devoted to literature, science, morality, and religion, in their catholic, and not in their partisan and political or sectional characteristics. In this great cause our labors have not been in vain. We desire not merely to fit or furnish men for church and state—though this is a necessary consequence of our labors—but to fit them for the physical, the intellectual, the moral, the spiritual, and the eternal universe; to enjoy themselves, body, soul, and spirit; to serve their generation in any sphere for which a philosophical, a literary, a moral, and a biblical education can accomplish them.

Man, the most sublime and awful object that man himself or angel ever saw, was predestined and created for a citizenship in the whole universe, and not for any locality in the solar or material realms. God and his whole creation is the patrimonial inheritance of man. God himself is his portion. Therefore, all things are man's, because man is Christ's, and Christ is God's Son and the heir of all things.

To educate man in harmony with his origin and his destiny, the church is God's school, his primary school, in which he is to be trained and disciplined for the celestial university, that he may ultimately be a peer of the realm of creation, in its broadest, fullest, and highest import. In it the ruined and undone wretch is taken from the mire of his own pollutions, renovated and sanctified, adopted and enrolled amongst princes—peers of the celestial realm—over which Jehovah reigns the supreme and eternal Autocrat. This is his school, and the Bible is his text-book, from its Alpha to its Omega.

Located here, we see all things right, and in their true colors and proportions, and nowhere else. Hence in the church there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. We are all one—in one Lord, one faith, one baptism, and in one hope of one and the same inheritance.

'Tis here, and here alone, that the king and the beggar meet on one platform, and stand on equal ground before God, angels, and demons. Faith, then, and not opinion—fact, and not fable—truth, and not hypothesis—reality, and not fiction—are the bond of union and the terms of communion.

Doctors of theology, as such—doctors of medicine—doctors of philosophy—doctors of opinions (to which learned class Doctor Thomas belongs)—have no moral chairs or moral authority, no ecclesiastic power, no prescriptive rights over the understanding, the conscience, or the hearts of the citizens of Messiah's spiritual empire. There is no spiritual nourishment in mere opinion, or in human science, falsely so called. These play round the head, but come not to the heart.

Opinions and speculative views on any subject—human depravity, divine grace, election, the fall of man, the millennium, the essences of things, divine or human—flatter pride, feed the imagination, centre in self-esteem, and terminate in schism.

The history of this unfortunate man is a monument of its fatal tendencies. With respectable talents, a medium education, a decent diction, and many good opportunities, he has only bewildered himself and a few disciples; and by his own puffing, has puffed them up into a bloated self-esteem, and a supreme contempt for all who will not do homage to the idol which he has set up. A speculative, self-confident neologist, on any subject, with some fervour and fluency, may bewilder a few unstable souls, and lead them captive at his will. But the spell soon passes away. The human mind demands a more substantial bill of fare. Ephraim became lean while he fed upon the wind, but when joined to his idols, the oracle commanded to let him alone. To reason against dogmatism, is as hopeless as to reason with a spiritual rapper of the present day, or as it was with a second adventist in the year FORTY-SEVEN. It is a wise and benevolent arrangement, that such theorists necessarily become repellant, and like some of the pests of ancient times, devour each other and annihilate themselves.

It is a great point gained, to know and to appreciate that faith is the *belief of facts*; hope, the *assured expectation*



of future good; and that *love* has an amiable person, and not a *thing*, a sentiment, or a theory for its object. "And now abide faith, hope, love, these three; but the greatest of these is love." This is the golden chain that unites earth and heaven, and binds the heart of man to man.

The cause we plead still spreads its influence in larger fields. It continues to triumph over all opposition — is annually gaining larger conquests, and strengthening its claims upon the understanding, the conscience, and the heart. We have, now and then, persons in our ranks with a peculiar fancy for something new. They sometimes, imagine they have made a grand discovery, and are seized with a spirit of adventure that, for the moment, precipitates them into a dogmatic temper, which soon eclipses all their beau ideals, and terminates in their own mortification and abasement. This is not peculiar, either to our own times or our own cause. Such men appeared in the apostolic age. They are stereotyped on the inspired page, as buoys over rocks and quicksands, to protect the mariner from shipwreck and disaster.

You have had some such experiences in Scotland and England, during the memory of living men, and well for us all to sail by the celestial luminaries keeping the Sun of Righteousness in our eye by day, and the polar star for our guide by night, till safely moored in the haven of eternal rest. To these celestial luminaries let us look till the glorious morning dawn, and the day-star of eternal life arise in our hearts.

Please accept my Christian salutation, and may grace, mercy, and peace from God our Father and the Lord Jesus Christ, be multiplied to you all,

and to all the churches united with you in faith, hope, and love. Your brother in the hope of eternal life,

A. CAMPBELL.

P.S.—On reading this hasty epistle I have concluded to insert it in the *Millennial Harbinger*, as perchance it may be of some service to some of our readers, dispersed, as they are, from Texas and Georgia to New Brunswick and Nova Scotia—from Washington city to California and Oregon—and in reprints widely, though sparsely, scattered over Great Britain and her dependencies, European and Asiatic—Australia and New Zealand.

A. C.

[Any theory of religion, or speculation of the human mind, that causes division among those who are united together in Christian fellowship, on the principles of one body, one spirit, one hope—one Lord, one faith, one immersion—one God and Father of all, who is above all, through all, and in all disciples of Christ—is not from God. The *fanaticism* produced by the indwelling of the Holy Spirit in the hearts of believers, is that which springs from love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, for against such there is no law. "And they that are Christ's, have crucified the flesh, with the affections and lusts." Since, then, we are made alive by the Spirit, let us also walk in and by his directions. Let us not be vain-glorious, provoking one another, envying one another, because of the different gifts and temporal blessings conferred upon any, and of which we may not ourselves be partakers. So far as our knowledge and observation extend, no novel theorist or bold materialist has caused more divisions and unfruitfulness of soul among his associates, than the celebrated Dr. Thomas, to whom the above letter refers.—J. W.]

### HINTS TO CHURCH MEMBERS.

THE church of Christ is a spiritual body, a community of men who are banded together for the two-fold object of watching over and edifying each other and spreading the Saviour's name.

This being the case, the man whose heart is set on these objects, will be glad to listen to any friendly advice which may be tendered him in reference to his demeanour as a Christian and a

church member. As such you profess to be followers of the meek and lowly Saviour, Jesus—to be renewed in the spirit of your minds. In seeking fellowship with the church, you professed your confidence in those composing it as the children of God, by faith in a common Redeemer. This being the case, you cannot fail to see that it is a duty incumbent upon you, to treat each

member of the church with that kindness of disposition and manner which ought ever to characterize the followers of the kind-hearted and world-loving Saviour. True, indeed, you may frequently see things about your brethren which you do not like; but do not, on this account, treat them disrespectfully or cruelly. Let the question with you ever be, How much of the Saviour is there about them? This almost universally prevailing habit of looking at how much of the "old man" there is, instead of looking at the development of character which indicates that Jesus has a home and a temple in the heart, is productive of much and lasting evil. Ever cultivate a habit of contemplating what is Jesus-like in your brethren. As it is a most unlovely trait of character to dwell in thought on the failings and short-comings of your brethren, it is still more, when these thoughts are expressed either by the language of words or signs to others. This is a terrible evil in any Christian community. Beware, then, of all tattling or gossiping about your brethren. It is a sure symptom of spiritual decline in the soul of a Christian. It is thoroughly antipodal to the spirit of the Saviour, and if permitted to grow and spread, it is certain ultimately to ruin the peace and prosperity of the church, and the dark pall of spiritual death will overspread it. Oh! check such a spirit in the bud, either in yourselves individually, or in your brethren. If you speak about your brethren, speak about their virtues and not their failings. This will expand and cultivate the spirit of genuine affection. Avoid the habit of discussing the frailties or errors of your brethren, as you would the plague.

In your private intercourse with one another, let Jesus have a place. Surely if redeemed by his precious blood—if heirs of the same glory—travellers to the same bright and glorious home—you cannot fail to speak about him who is the foundation of all your hopes.

Pray for all the brethren. Let the church, as a church, ever have a place in your petitions at the throne of grace. If you make it a matter of duty and privilege to pray for your brethren, you will neither treat them harshly nor canvass their failings. Love is the true and sure bond of union, but there cannot be much love in the heart of a Christian to his brethren, if he pray not

for them. These hints if attended to, will much promote comfort and well-being in your private intercourse one with another; but in order to your well-being and usefulness as members of one community, for the two-fold object of self-edification and the promotion of the gospel, you cannot too carefully attend to the following things:—

1. Let what is done in the church and by the church be kept within the church. The church is not a secret society; but, while this is the case, those without its pale have no right to know what is said or done within it. You must all be but too familiar with the evils which spring out of the inconsideration of church members in talking to others, totally unconnected with it, and in many cases decidedly opposed to the gospel, about what is said and done in church meetings.

2. Treat the office-bearers with all due respect. They possess the church's confidence, and it is your duty and privilege to support and sustain them in their work. It is their business to superintend the spiritual and temporal concerns of the church—to see that all things be done decently and in order. Assist them as far as you can by your sympathies and your prayers. Throw nothing as hindrances in their way.

3. Pay all due respect to the opinions of your brethren when stated in the meetings of the church. If conscientiously constrained to dissent from them, do so in the spirit of meekness and love. Never let a striving spirit manifest itself; ever remember that the spirit of Christ is not a spirit of contention or strife. "Live in peace, and the God of love and peace ever be with you."

4. Be punctual in your attendance upon ordinances. It is a bad example to others, for church members to come dropping in after the services are commenced. It is God's house and God's service. This consideration ought to be quite sufficient to provoke to *punctuality and regularity*.

5. Take an interest in what is done by the church. In order to your doing this, attendance at its meetings, and entering into its plans for the spread of the gospel, are essential. Do not leave the burden to rest on the shoulders of a few.

By attending to these few hints in a becoming spirit, much will be done to

promote the peace and prosperity of the church.

All ye are brethren. Live as such—love as such. Let all wrath, and bitterness, and clamour, and all evil speaking be far from you. Cultivate the spirit

of Christian charity and forbearance, that the world may be constrained to exclaim in reference to you, as it did in reference to believers in primitive times—"Behold how these Christians love one another."—*Christian News*.

### SACRED COLLOQUY.—No. XIV.

#### DEFINITION, RELATION, AND THE TECHNIA OF SCRIPTURE (CONTINUED)—PURIFICATION.

MARY LOCKE was endued by nature with a sensibility of the most delicate kind; moreover she was possessed of an extensive poetical taste, and John, who had a vein for song, was ever composing, and ever keeping his sister Mary employed in correcting his effusions. Mr. Stansbury and other guests arrived just as she had finished the following hymn to the tune of Logan Water, which she said, partook a little too much of the ballad for a hymn.

No more the scented hawthorn breathes  
Perfumes along the vernal gale:  
No more the flowering Summer's wreaths  
Adorn fair Hareden's happy vale.

Autumn no more his fruits mature,  
Waves joyous to the golden day;  
Wild Winter with his looks demure,  
Has blown him and his fruits away.

The blackbird tuned his cheerful lay,  
Fair Hareden's scented groves among;  
The thrush and mavis closed the day,  
Ere half their tales of love were sung.

The linnet piped it on the down,  
The laverock bore his songs on high;  
The nightingale, when day had flown,  
His love poured round the nightly sky.

But though their choral songs be dead—  
Though Autumn's quit the ripened hill—  
Though Summer, too, and Spring be fled—  
I feel my Saviour present still.

*Mr. Stansbury.*—I have said, brethren, that the *technia* of Scripture are "*purify, purge, faith, conversion, righteousness, regeneration, justification, salvation, sanctification,*" &c.

The *technia* of Sectarianism may be regarded to be the following: "Eternal sonship, eternal justification, inward light, reprobation, final perseverance, falling from grace, initial justification, trinity, unity, triune God, irresistible grace, effectual calling, general call, special call, particular atonement, general atonement, appropriating faith, eternal election, faith of assurance," and

the like—all of which are so many will-o'-the-wisps, to lead people from the intelligible words of God the Father, and of our Lord Jesus Christ.

But to the Scripture terms in question. Let us begin with *katharidzo* and sometimes *agnidzo*, to purge, cleanse, or purify; these words occur a vast number of times in the New Testament, and are rendered into Latin by the verbs *purgo, margo, purifico*. I have turned up to all the places, and find them translated into English indifferently by cleanse, purge, purify—and their derivations, cleansing, purging, purifying. Like all other verbs in the English language, cleanse, purge, and purify, have a literal and figurative use. In the Jewish religion, they were used literally of the body—cleansing or making clean the body. In the Christian religion, they are used figuratively of the mind—cleansing or making clean the mind.

Dr. George Campbell has the following on these two uses of *katharidzo*. "*The clean in heart,*" "*The pure in heart.*" "I admit," says he, "that this is a just expression of the sense, and more in the English idiom than mine. My own reason for preferring a more literal version of *katharidzo* here is, because I would in all instances, preserve the allusions to be found in the moral maxims of the New Testament to the ancient ritual; from which the metaphors of the sacred writers, and their other topics, are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even the garments, if neglected by any person, excluded him from the temple. He was incapacitated from being such a spectator, of the solemn service at the altar. The Jews considered the empyreal heavens as the archetype of the temple of Jerusalem. In the latter they

enjoyed the symbols of God's presence, who spoke to them by his ministers; whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face and face. Our Lord preserving the analogy between the two dispensations, intimates that cleanliness will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important—the cleanliness is not ceremonial, but moral; not of the outward man, but the inward. The same idea is suggested in Psalm xxiv. When such allusions appear in the original, they ought, if possible, to be preserved in the version.”—*Dissertations.*

Purify, purge, or cleanse, then, has a moral signification in the Christian religion, and is used in relation to the mind; it occurs in the following Scriptures: “*Purifying their hearts by faith.*” “*Purify your consciences from dead works.*” “*A pure conscience.*” “*Your pure minds.*” “*When he had by himself purged our sins.*” “*Because that the worshippers once purged should have no more conscience of sin.*” “*Purged from his old sins,*” &c.

Mr. Locke.—Pray, Mr. Stansbury, is there any difference between the import of the phrases *pure in heart* and *pure conscience*?

Mr. S.—There is a real difference; for a man may have a pure heart and an impure conscience. But the truth of this distinction is discerned only by a reference to the theory of the gospel, and to that fundamental thought in it, namely, the destruction of the love, practice, state, guilt, power, and punishment of sin.

Mr. L.—You suppose, then, that the love and practice of sin may be destroyed in man; and the conscience and burden of his former iniquities still remain?

Mr. S.—Undoubtedly. Hatred to sin is not pardon of sin, neither is repentance pardon; a person may, in some cases, repent and never be forgiven. Dr. Dodd most sincerely repented of the crime for which he was executed; but the King of England absolutely refused him pardon, though petitioned for it by a large proportion of the British population.

But again: a man who has been in

the habit of contracting debts, may discover his folly, abjure the evil practice, and rejoice in his own reformation; but mark, my dear brother, neither his aversion to his former practices, his reformation, nor the joy which his better behaviour affords him, can at all release his conscience from the burden of his former contracts; his mind in regard to them can be put to rest only by paying them, or by having them forgiven or remitted. Now, it is precisely so in religion; the heart is cleansed from the love of sin, by faith in Christ; the practice, by reformation; but the conscience is *purged only by pardon*. And this distinction between cleansing the heart and cleansing the conscience, throws great light on many Scriptures. It explains some of the Sectarian phenomena of the present day, and shows, in an eminent degree, the value of the restoration of baptism for remission. Hence baptism, in which we receive an actual pardon, is styled, “the answer of a good conscience”—that is, before pardon, the conscience being still impure, does not answer or respond to the pure heart and life of the convert; but when he is pardoned, then all these answer to each other—he is clean every whit.

C.—Mr. Stansbury, is not the sinner's heart purified by the Holy Spirit? Do not the Scriptures say so?

Mr. S.—The Scriptures do not say that either his heart, or his practice, or his conscience is purified by the Holy Spirit; but all these are purified by faith, repentance, and baptism, that he may receive the Holy Spirit. It is the doctrine of Christ, not to give us the Holy Spirit to make us clean, but because we are clean; not to make us pure, but because we are pure: and this is one of the glorious secrets of the *ancient gospel*!

C.—Do you think, then, that all professors of Christianity, however pure their heart and conduct by faith in Christ may be, are, nevertheless, troubled with a conscience of their former guilt, if they are not pardoned as our religion directs?

Mr. S.—You will see from my exposition, that an unbaptized person—a Presbyterian, Methodist, Episcopalian—may, by faith in Christ and reformation, be as pure in heart and life as the man who is baptized—as was the case with the ancient religious Jews; but there is no way of purifying the conscience

but by pardon. It does appear to me then, that professors of Christianity who are not immersed for remission, though they do love and practice righteousness as much as the immersed, are nevertheless troubled with a conscience of their former sins. And this I learn from the following facts: first, that they have not been pardoned as the law directs; and secondly, that they are constantly confessing former sins; but the Apostle says this is unnecessary, when the worshipper is cleansed, "*Because that the worshippers, once purged, should have had no more conscience of sins*" (Heb. x. 2.)

The word "purified" is used in Scripture of the heart, the practice, and the conscience; and this is the whole extent

of its signification in our religion. There is an essential difference between a righteous man like Cornelius, or a Jew, or a Sectarian professor of Christianity, and the man who is disciplined to Christ on the plan of the original gospel. However, I would observe, that this interesting distinction between the perfection of the heart and the conscience, teaches, or should teach, all Reformers to honor and treat with gentleness and affection the pure hearted of all denominations. Their purification is of God—their errors are from mistaken and wrong Christian teaching. May the Lord pity and forgive us if we have injured any such, and to His name be glory through Jesus Christ.

W. S.

## CORRESPONDENCE.

### LETTER FROM NEW ZEALAND.

Auckland, November 25, 1852.

My dear Sir,—You will, no doubt, be a little surprised when you read the heading of this letter, and that surprise will undergo no abatement when you examine the signature attached, as you and I are personally unknown to each other. In order, therefore, to put an end to conjectures, let me proceed to make your acquaintance. I anticipate little difficulty as to this, as I feel assured, should this letter reach you in safety, that you have already sat down to peruse it, with all the interest which a letter from an unknown correspondent, and one whose residence at the antipodes is calculated to excite. I have spent 22 years in the army, and in 1889 was baptized in Leith Walk Tabernacle, Edinburgh, being then in the army, and from that time until 1849 when I left England, was occasionally in correspondence with that good man Mr. Haldane, the pastor of the church in which I was baptized. On leaving the army in 1848, I settled at Knaresborough, as the pastor of a small Baptist church in that town, the origin of which church I was the instrument of effecting in 1844-5, during a temporary residence there. (See Primitive Church Magazine for May, 1851, p. 167.) I had been a strong Calvinist, and gradually approached the Hyper view of the gospel, which encumbered me much, and I believe much impaired my usefulness, especially in that most important point, in directing sinners to flee for refuge to the hope set before them in the gospel. Under the ideas I then had, I felt an inconsistency in directing sinners to do what I also held that they could not do, which resulted in my discontinuing to address sinners at all. My mind

became unsettled, and I was perplexed out of measure; I felt that I then occupied a position which I could not continue to hold, and I determined as soon as possible to relinquish it. I will not trouble you with minute details; suffice it to say, that I embraced an early opportunity of closing with a government arrangement for the location of pensioners in New Zealand. I arrived here in October, 1849, and as teacher and occasionally surveying land, I have been able to provide for my family, and am now able to speak in the name of the Lord, these hands ministering to my necessities. When I arrived here, and for nearly two years afterward, I found no tranquillity of mind, and soon experienced a declension in spiritual things. My then state of mind, some embarrassments in entering into life in a land among strangers, bid fair to lead me to forsake a profession of the name of Jesus altogether; but, blessed be God, I was not permitted to sink, for the watchful eye of a brother was over me, and in our friendly intercourse I obtained from him two numbers of your periodical. The perusal of these was of great benefit to me—it was like life from the dead. I read them, and compared them with the New Testament, and taking a view of the doctrines from my new position, I felt reanimated, and my mind became tranquil.

I must now return to my subject, hoping you will pardon the length into which I have been drawn respecting myself. Above a year since, the Baptists endeavoured to unite together and to form a church; but after meeting some nine or ten weeks, it was at last discovered that a coalescence could not be effected, the elements being too discordant to render union practicable. Some were highly Calvi-

nistic, and would not abate one jot or tittle of their creed; whilst others, opposed to Calvinism, were nevertheless as strenuous in insisting upon certain forms of doctrine to which the Calvinists dissented. Ultimately the attempt was abandoned, and they were scattered again. It was shortly after this that Walter M'Cauley, from Glasgow, and Joshua Robinson, lamenting that contentions should exist which prevented union, determined, with their wives, to meet together; and knowing that what is generally adopted in getting up a cause, was merely the exercise of worldly policy without any scriptural example to justify it, they thus commenced, having first baptized two females, whose minds had been directed to the truth from the conversation on the subject with M'Cauley and Robinson. They met in my school room. I felt that this proceeding was in accordance with the New Testament, and joined myself to them. We are only eight in number, including one who was baptized last week.

Now, my dear friend, having now briefly stated these particulars, I come to state the object in view in addressing you. We exist in the midst of a territory of Pædobaptists, and will have to bear up against all their artillery, and you will readily concur with me in the desirableness of our possessing a small stock of your valuable ammunition in the shape of tracts, which could not only be beneficially distributed, but be the means of enriching our minds, and enable us more efficiently to defend our principles and to detect the sophistry of our opponents. I am directed by our little community to request that you will have the goodness to make up a parcel of well selected tracts on baptism and worship, as your judgment will direct as likely, under our present circumstances, to be beneficial to us and the dissemination of truth in this far distant land. We have subscribed £1, which you will receive by applying as directed at the end of the letter. We are particularly anxious to obtain at least one dozen copies of A. Campbell's essay on the remission of sins. We beg to assure you that in future we shall be glad to hold correspondence with you frequently—say every six months. We purpose to hold on the even tenor of our way, looking up to our gracious Advocate on high for support and succour to enable us to do all his will, and to observe his ordinances in primitive purity. We anticipate much opposition, but though in number we are feeble, in talent we have in some measure counted the cost. We have no apprehension of falling through, as many have done; our object is to worship the Lord in the beauty of holiness, and rely on his promise to be with us. We do not consider that a cause, as it is termed by sectaries, depends on being able to build a fine chapel, with decorated pews for the rich and plain ones for the poor, and be able to secure the services of an

elegant minister, and thus be enabled to secure a share of worldly patronage; our trust is, obeying the Lord's will, to have nothing approaching to an ostentatious display. As already stated, we meet in my school room, which is capable of containing upwards of 100 people; and though our attendance, as yet, is not numerous, we may see the day when our present premises will not contain us. Auckland is a small city, but progressing, and gold to some extent has been found within 80 miles of this city. The result of this, we may anticipate, will be, that numbers will soon flock here, as gold has a most attractive influence over the men of the world. There is here a Presbyterian chapel, but no minister—though one is expected from Scotland; the Episcopalians have three places of worship, one in and two adjacent, with ministers *quantum sufficit*; the Wesleyans, as in England, are a strong body, having a chapel and college. There are two independent places of worship and two ministers, but this happened through mismanagement in sending to England for a minister, and in the interval engaging one from New South Wales; so that when the minister arrived from England, his place was occupied by another. This led to some unpleasantness, the result of which was, that some went with one and some with the other; both remain in Auckland, and have two congregations.

And now, in concluding, let me urge you to do your best for us in the way of sending as many tracts as you can to assist us in the fight of faith; also, a few lines from you would be very acceptable, and it is our ardent hope that in our next communication we may have to furnish some interesting particulars. We have, at all events, no doubt that our correspondence from this distant land will be acceptable; as, also, for you to know that there is a church at the Antipodes with which you could hold fellowship, as we trust that truly our fellowship is with the Father and the Son. I am, Sir, on behalf of myself and little church, your's truly, in the fellowship of the gospel,

GEORGE PATERSON.

[The above letter came to hand on the 6th of April. On the 19th, an unexpected opportunity presented itself of sending a small parcel to a merchant in Auckland, which we availed ourselves of with much pleasure. We forwarded as a first instalment, 12 copies of the Essay on the Remission of Sins, 12 copies of Walter Scott on Christian Union, 50 tracts "Christianity a perfect system," 50 of the Address to an Assembly of Friends, printed from the March *Harbinger*, 12 pamphlets on Breaking the Loaf, and one copy of the Christian System. We hope these will arrive safe, and be of much service to the brethren, as well as an encouragement to them in commencing an organiza-

tion on the true basis of Christian Union—truths, facts, commands, promises, and threatenings—all of which have emanated from the God and Father of all, through Jesus Christ our common Lord and Saviour. J. W.]

### EXTRACT OF LETTER FROM A. CAMPBELL.

BETHANY, VA. March 23, 1853.

Dear Brother Wallis, — I have been purposing for more than a year to write you a letter, but procrastination from week to week, through the oppression of instant demands upon every day, has hitherto delayed, until I am almost ashamed of myself, because of my apparent neglect of one whom I most sincerely love for his work of faith and labors of love in the gospel of our common Lord and Saviour. \* \*

We have now got an open sea and a fair wind, and annually we largely multiply and increase. Besides, we have many eloquent and able co-operants, that bring to bear upon the public mind an immense influence, and that makes, you know, a great difference.

We have the best cause in the world — the cause of Primitive Christianity in faith and practice, in its piety and humanity. We desire to build immediately upon the foundation of Apostles and Prophets, without the intervention of Greek or Roman Catholicism, or Protestant traditions and institutions. With us Christian religion is wholly a personal matter. A person of divine grandeur is the object of it, and human persons are the subjects of it. It is thus a personal faith and hope in a divine person, his sacrifice and mediation, and a reciprocation of his love to us by our personal attachment and devotion to him — a living man in communion with a living Lord—absent both personally, but always present by faith, hope, and love. He sheds, by the Holy Spirit in us, the love of God for us, and brings us near to him in admiration, adoration, and worship. "Talk they of morals, O thou bleeding Lamb, the chief morality," and the chief piety, "is love of thee." Our peculiar mission and work is, to rid the gospel of all human technicalities — of all philosophies, falsely so called—and of all the doctrines, speculations, and traditions of men. We desire, as new-born babes, the sincere milk, the pure Word of Life, the living Word of the living God. Christianity with us is not a doctrine, a theory, a source of piety, but a *life, a new life* — a life of faith, hope,

and love. Not a splendid ceremonial, not a form of godliness, but the power and the fruit of a divine faith in a divine person and a glorious redemption. We have divine truth to believe—good things, transcendently good things to hope for—an amiable person, the chief of all the ten thousands, to love. Our communion is with the Father, and with his Son, Jesus Christ our Lord. Christianity is as pure and as simple as the light of heaven. It is the light of life, and a life of light, radiating glory to God, peace on earth, and good-will to all mankind. What a caricature of it is the worldly and secular institutions, called in England and Scotland, established churches: established indeed by acts of parliament, and synodical decrees, and general councils of unregenerated men. These have been reformed and re-reformed, but still they retain the same secular and worldly spirit — they glory in orthodoxy and denounce heterodoxy. But in what do they differ except in political power and worldly magnificence? Under the plain garments of European and American Methodism, there is as much of the spirit of the world, and the tyranny of the flesh, as under the cowl of the monk or the crosier of the bishop. Men change their garb, their religious livery, their forms and their ceremonies, their creeds and rubrics, rather than their hearts and their lives. But enough of this.

We desire a spiritual religion, since God is spirit, not a spirit—God is light, not a light—God is love, not a love. We desire a portion of that spirit, of that light, and of that love, that will fit us for communion with God here, and full communion with him in eternal glory and blessedness. But how have I run over the idea of my letter! We are still contending for the apostolic faith, doctrine, worship, piety, and humanity, in the broad scriptural import and significance. Please let me hear from you even in scrawl even as hasty and imperfect as this. May grace, mercy, and peace be multiplied to you and yours.

In one Lord, one faith, one baptism, one hope, and in one God and Father of us all, and with love to you and all the brethren with you, and your own dear family, I remain, as ever, yours,  
A. CAMPBELL.

### EXTRACT OF LETTER IN REPLY.

NOTTINGHAM, April 22, 1853.

Dear Brother Campbell, — Your letter of the 28rd of March came to hand on the 11th

instant, for which please accept my thanks. Feeling persuaded that many readers of the *Harbinger* would be gratified with an extract from its interesting and important contents, I concluded to lay it before them in the present number. I can truly say, with yourself and many others, that it is a source of great pleasure, even in this life, to be associated with the intelligent, the holy, and obedient disciples of Christ, be they rich or poor. But what will this pleasure be—how much augmented and refined, when all the sources of error, pollution, and sorrow shall be for ever removed from the saved of the Lord in the world to come? Then shall we “see as we are seen, and know even as we are known.” Most gladly will we then, as now, unite together, and with all the redeemed of the Lord, repeat the inspired exclamation of the sweet Psalmist of Israel, “Not unto us, O Lord, not unto us, but unto thy name be all the glory, for thy mercy and thy truth sake.” Jesus, who is the true and faithful witness, the first begotten from the dead, and the Prince of the kings of the earth, shall both now and then be the chief object of our song. “Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests to God and his Father: to him be glory and dominion for ever and ever, amen.”

You remind me, Brother Campbell, and it is worth repeating, that the Christian religion is wholly a personal matter. “A person of divine grandeur is the object of it, and human persons are the subjects of it.” It is truly a union by faith, which purifies the heart, works by love, and overcomes this present evil world.

I have not much news of a public character to communicate. The progress of primitive Christianity in Great Britain is at present very slow. This, in my opinion, is chiefly owing to the want of suitable men to scatter the seeds of pure truth among the people. Men will hear the principles of reformation announced, when they cannot be induced to read any thing respecting them. The living voice has more power on the human heart than a printed volume. Still, neither ought to be wanting nor neglected. They should, indeed must, to be successful, go hand in hand. The union and co-operation of churches for evangelical purposes, has not accomplished much, at present, in this part of the world, on behalf of primitive Christianity. Three things appear to be

necessary to a realization of this desirable and important object. 1, a better and more comprehensive understanding of the subject of co-operation; 2, suitable men to carry out the principles when understood; 3, united, harmonious, and continuous efforts on the part of all the churches, to support intelligent, devoted, and self-denying men, in this work of faith, and labor of love, and patience of hope in the kingdom of our Lord and Saviour Jesus Christ. I am convinced these things are wanting. I also believe that the last could be much sooner brought into existence than the two former, but the one is of no avail without the other. Christianity, as given to the world by Jesus and his apostles, we know is not popular among the masses of men. It is a matter of faith and spirit, and not of sight and sensuality; and, therefore, its beauty, simplicity, and glory, are not perceived by the multitude.

You remind me of several very interesting and important items of our religion, the love of which I hope ever to cherish in my heart. You say, “God is spirit, not a spirit—God is light, not a light—God is love, not a love. True and cheering sentiments. Might we not add—God is power, not a power—God is wisdom, not a wisdom—God is immortal, not an immortal? “Who, then, by searching, can find out the Almighty to perfection?” None. Blessed be God, he has, and will communicate of his spirit, light, love, power, wisdom, and immortality to the creatures he has made, both angels and men—in heaven and upon earth. He hath given to us “exceeding great and precious promises,” that by these we might be made partakers of his divine nature. \* \*

There are many speculative questions proposed occasionally by some brethren for discussion in the *Harbinger*, the fruit of which has hitherto been “evil, and only evil” among the churches. But these I have neither time nor disposition to encounter. Those subjects, the discussion of which will not make us wiser, holier, happier, more united to God and our brethren, or more useful in the world, I wish to avoid, especially as we have no example given us in the apostolic writings, of the pursuit of such an unfruitful and withering course.

A letter to Europe, once a month, even with our limited circulation, would do much good. If Dr. Richardson, Professor Pendleton, and yourself, could thus alternately enrich the pages of the *Harbinger* from Bethany, the work



would not be in vain; nor the reward fail to be given now and eternally.

Believe me, as ever, yours in much affection for the truth sake, and with Christian regards to all the saints at Bethany,

J. WALLIS.

EXTRACT OF LETTER FROM  
WALTER SCOTT.

CINCINNATI, March 29th, 1853.

Dear Brother James, — Health and peace through Jesus Christ.

Your's (post-marked 11th instant) is before me, praising highly my tract on union, and informing me of a remittance in my behalf by Brother D. Monroe. For all this please accept my thanks.

As in Britain, so in America, the Protestants refuse to read our books: but they will have to accept the pill prepared for them notwithstanding. The Most High will not be baffled. They cannot startle him from his prophecies; union is a necessity, and if he cannot bring it about by them, he will in spite of them.

Could we but elevate our ecclesiastical department to a rank co-ordinate with our evangelical, we would take the world. Were our churches as strong to save as our gospel is to convert, we should be the object of admiration with all men, and the glory of Christ; but here is our weak point, alas! Yes, this is our weak point. The gospel is constantly, and in all places, suffering detriment from the character of our churches.

What is to be done? The unerring finger of history assures us by the stubborn argument of facts, that no order of things suited to the religious necessities of the world, can ever be erected on the multiform and ever-varying platforms of Protestantism. It has no unity in its basis—no unity in its efforts—no unity of design. The interminable inter-ecclesiastical war—which its various and conflicting interests have rekindled—has enfeebled its strength, and exhausted its resources, so that in three hundred years it has not, your Macau-

lay says, added to its original domain, "*a single kingdom.*"

Original Christianity, which is the religion of mankind, is not many but one, and admits of no improvement. Now we are its advocates. Our churches ought, therefore, to become the broad basis, the jewelled pavement, the adamantine and gold platform on which to receive Protestantism falling; and so by the most beautiful order in our ecclesiastical department, rebuild the Christian temple in more than primeval beauty and holiness. Then will the church give rest and refreshment to the nations of the earth under "our Lord and his Christ."

In this event, the material resources of the kingdom will be reunited; and the union of God's people associated with some grand scheme of religious coöperation, that shall make Christianity tell upon the faith of the nations of the earth, with the force of the first ages and apostolic times.

Our hope is in Protestantism, which is not like Popery, apostate; but only partisan and provisional—a stepping stone from Catholicity, in the days of Luther, to some better order of things in the future. We hope, therefore, that the next generation will behold it melted down, and re-cast on the scriptural basis of first principles that we have developed.

May God put his hand to this work with redoubled strength—may he in mercy help those who help his truth and are valiant for it in the earth. "One smile from him all pains repay."

I hope to have the pleasure of sending you another tract on an interesting subject. It is almost ready for the stereotype press. The theme has not been, like the Messiahship, the subject of my unceasing meditation for thirty years. It does not, like that great article of belief and confession, draw along with it a crowd of first principles; but it is, nevertheless, a sublime theme, and will, I hope, be in good keeping with the former one.

Heaven bless you,

W. SCOTT.

NOTICE OF TRACTS.

CHRISTIAN UNION ON CHRISTIAN PRINCIPLES: (Second Notice.) *A. Hall and Co. London, and all Booksellers*; price 6d. 70 pages.

This, we are warranted in saying, is an important, as well as an instructive pamphlet. It

contains the substance of Elder W. Scott's reading and meditations during the last thirty years, on the union of Christians. We earnestly recommend a repeated perusal of this pamphlet to every member of the Reformation

churches ; and, indeed, to all others, especially those who charge us with denying the divinity of Christ, and the work of the Holy Spirit in the conversion and sanctification of sinners. We would gladly give more copious extracts from its pages, but the following, on the indwelling of the Holy Spirit, is all that our space will allow this month.

To conclude what I have to say of the demonstration of the creed, I quote the holy Apostle :—" He that believeth hath the witness in himself ;" again, " He hath given to us of his Spirit." Christ was not recognized as the Son of God before his baptism. Until he came up out of the waters of Jordan, he did not receive the Holy Spirit ; but, being baptized, he received it without measure. Now, we are commanded to be baptized, in order that we also may receive the Holy Spirit. It is ever to be borne in mind, therefore, that beside the moral and miraculous evidence for the truth of our religion, there is also the spiritual and internal evidence, the Most High dwelling in the heart of the disciple by the Holy Spirit, which is given to him. This is a precious branch of the proof of our religion, known, however, only to Christians. But for a man to deny the validity of any part of the demonstration of the Spirit—external or internal, moral or spiritual, marvellous or historic—is to vote God and his Spirit from the court of religion. It is the privilege of all God's people to enjoy the indwelling of the Spirit of God to the greatest amount they practically choose. And so it is their privilege to enjoy the highest internal personal evidence of the truth and glory of our religion. But " If any may have not the Spirit of God, he is none of his" (p. 16-17.)

MR. G. HOLYOAKE REPUTED IN HIS OWN WORDS. By S. J. CHEW. (*London : Houlston and Stoneman.*) — We have read these tracts with great pleasure and satisfaction, and are glad to find that they have been favorably received by the public. We cannot do better than repeat a few of the pithy passages which occur in the notices of our contemporaries. The *Advocate* says—" This is a form of argument more powerful than thumb-screws and prison-cells. Mr. Chew has read the works of his opponent with a candid but severe spirit. He is impartial to generosity, but his weapon is all the sharper for the justice with which it is wielded. Mr. Holyoake has often delighted to pitch the advocates of Christianity against each other ; he is in these tracts most amusingly and significantly pitched against himself. We have always felt that a system of error must be a bundle of inconsistencies : we have here a striking illustration of the fact."—The *Baptist Repository* and *Reporter* say — " We have read these tracts with much satisfaction. Mr. C. displays considerable dialectical skill, and has placed the representative of atheism in some awkward positions ;" and " He quotes Holyoake against himself, and condemns and refutes him out of his own mouth." The *Bible and People* says, " These are effectual penny pamphlets — diamond cut diamond should be the motto. None refute these writers so well as themselves and one another."

## ITEMS OF NEWS.

### NOTTINGHAM.

It may be satisfactory and encouraging to some anxious inquirers to be informed, that during the last three months, six have made the good confession, and have been added to the Lord by immersion ; and subsequently, with four others, restored at different times within the same period, were added to the church in this place. J. W.

### PORTMADOC (WALES.)

No doubt you will be glad to learn, that the truth is gaining ground with us. We have had sixteen added recently by immersion to the church here. W. J.

### SAUGHALL.

I heard from Brother Hill a few days ago.

He gives a sad account of the state of the churches in the district where he is laboring. It would seem they are in a weak and divided condition. One cannot but feel sorry for this, especially if such feebleness be a consequence of disputes about the Devil, &c. which I understand to be the case.—" Love one another," said our blessed Lord. " He that loveth not, knoweth not God," said his beloved apostle. " Beloved, let us love one another," the venerable father says again ; and well may he so often speak of love, for this is the mark whereby Jesus' followers are known. His wondrous love to us, is a grand and spirit-stirring theme ; and what a miserable and contemptible substitute by its side does contention about the Devil seem ! It is always better that what is lame should be healed, than that it should be turned out of the way. But some will not be healed. And it is better that a

snarling, contentious community calling itself a church, should *explode*, than that it should continue a grief to every godly man, and a disgrace to religion. Nevertheless our Redeemer is faithful and true; in Him, therefore, we shall rejoice, looking for his glory.

P. STEPHEN.

#### WIGAN.

How the open-communion Baptists understand the meaning of the passage—"Except a man be born of water and the Spirit, he cannot enter the kingdom of God"—I know not. The most learned Pædo-baptists repeat the words when they sprinkle an unconscious babe. We understand that except a man is begotten by the truth, and is buried with Christ by immersion into water, he is not born of water and spirit. This we teach and practice, and we are glad to hear men making inquiry about so great a matter. We also rejoice, when looking over items of news, to learn that sinners are being saved in God's own way. On the 13th of March we had the pleasure of immersing a sinner into Christ for the remission of his sins. And on the 3rd of April, another made the good confession, being buried with Jesus by baptism. Our Sabbath school is in a thriving state, and I think it would be productive of much good, if all the churches were to direct their attention to the training of children to a correct knowledge of gospel precepts.

G. SINCLAIR.

#### OBITUARY.

GEORGE DRON.

At Auchtermuchty, Fife, on the 22nd of March, 1853, George Dron, aged 73½ years. This name of so long standing in the Christian profession of the Baptist denomination, and latterly of the reformation pleaded by your journal, seems to demand for its author a passing sketch.

Brought up among the Presbyterians of the secession in Scotland till about the 26th year of his age, he afterwards joined the Independents, in connection with the progressive movement which took place in Scotland under the Messrs. Haldane, in the beginning of the present century. Some two or three years after this, the question of baptism came up for consideration; and on embracing the view, that believers in Christ only were the proper subjects, and immersion of the whole body in water the only authorised action in the observance of this institution, he and about a dozen others were immersed in the name of the Lord by George Forrester, then a preacher at Cupar, from Mr. Haldane's classes. This took place in 1808 or 1809. Being called by circumstances, as well as a natural aptitude, to address his fellow-disciples on Christian doctrine and duty, from the very first, led him to a constant

study of the Word of God, and in consequence, to an enlarged acquaintance therewith; and being a regular public reader of the Scriptures on the first day of the week, he was able to make very useful and edifying remarks on the lesson of the day, which were always well received.

Desirous of promoting the knowledge of the Word of God in the rising generation, he was wont to take a chief part in conducting a Sunday school, which for a number of years continued to be well attended, and the benefits derived from which, many can testify to this day.

Taking a lively interest in the progress of missions to the dark places of the earth, the accounts from all quarters he took pleasure in imparting to the meeting, on a Sunday evening, once a month, when collections were made in their aid.

From the commencement of the congregation in Auchtermuchty, he always took a leading part in the exercise of teaching—generally occupying the afternoon of every Lord's-day—and in such exercises using notes—all his discourses being well studied, and seldom or never speaking on the spur of the moment. When first the writings of A. C. came into his hands—which was in the year 1829 or 1830—they were read with the utmost avidity and zest. The Owen Debate gave him great satisfaction, and raised A. C. very high in his estimation; all that came from his pen was eagerly sought after. The piece on immersion for remission, however, had to be taken up and laid down many times, before the truth of its positions were conceded—which finally was the case—the long cherished idea of justification by faith alone, or faith in the abstract, operating as a barrier to the truth on this primary subject. But being convinced at last, "believing he spake" in advocacy of the doctrine. The work of W. Scott on the mission of the Holy Spirit was highly prized, which gave a strong impulse to his mind in the right direction. Desirous of seeing the working of these doctrines imported from American writers, and having heard that at Nottingham they were exemplified, he undertook a journey thither of his own accord in the year 1838, and came home highly gratified with what he saw and learned there, and with the acquaintances he had formed; to which he continued ever afterwards to refer with delight.

Since the commencement of the Bible Union in America he ever took a lively interest in its proceedings, and was in constant receipt of the *New York Chronicle*, the organ of that enterprise. He cherished the idea, that perhaps he might live to see the completion of a revised version of the Sacred Writings; but the Lord has seen meet to order it otherwise. Having an unshaken faith in the testimony of God concerning his Son, he possessed great tranquillity of mind as his latter end drew near; which came on more rapidly than any of us

looked for. It was only for two or three weeks before his death that it was observed, he had lost his former freshness of color, his strength rapidly gave way with but little feeling of pain, and it may indeed be said, that he has died in full harness—laboring in the discharge of both secular and spiritual duties to the very last. Sunday, the 18th, nine days before his death, he set out to the meeting as usual, but did not know that he was so very weak till on the road, and had to be supported. And when at the place he almost fainted; nevertheless, he remained the whole day, and in the afternoon stood up and made a few very animated and appropriate remarks on the 19th Psalm, extolling the benefits to be derived from the law and testimony of God over the discoveries of his glory in the works of creation, in the heavens above or on the earth beneath. *This was his last effort.* His departure is felt by all to be a public loss. To the church for the many beneficent services which he rendered, as well as his labors in teaching; to the working classes in the manufacturing line, with whom he came in constant contact, for the upright and honorable way he conducted himself toward them, and the seasonable help he rendered to many in their time of need; who expressed their sorrow and the respect they had for the departed by a very numerous attendance at his funeral. His death was thought to be occasioned by an affection at the heart; but his latter end was peace. His only ground of confidence and rejoicing before God was, the finished work of his beloved Son, and the Heavenly Father's acceptance of the

same, as testified by his raising him again from the dead. This was all his salvation and all his desire. In the faith of this he lived and labored, and in the joy and peace of this he died.

[The visit of our deceased brother, George Dron, to Nottingham, in the year 1838, is still remembered with pleasure by many; and his earnest and affectionate manner of addressing the brethren, combined with his Christian simplicity, made a lasting impression on some. We enjoyed his personal friendship and occasional correspondence, from the time of his visit until within a short period of his death. In the month of February last, he wrote to us expressing a hope that all the brethren would respond to the appeal on behalf of the Jerusalem Mission and Bible Union movement, noticed on page 46; and accompanying this note was a donation of £2, to be devoted to that work, but with an injunction that no notice of it should appear in our pages. He is gone—dust to return to dust, and the spirit to God who gave it. As the drops of rain falling into the ocean mingle with their kindred element, so the spirits of those created anew in Christ Jesus, depart to join the redeemed in heaven; and those who sleep in Jesus, will God bring with him when he shall again appear.—J. W.]

## FAMILY CIRCLE.

A worm in an apple makes it mellow and full of good taste. So the worm of sorrow in the heart of man makes him full of gentle feelings, chastens his turbulent soul, and gives him the spirit of a Christian man. Blessed are the uses of moderate grief. A fair ratio of the troubles of life, with its legitimate pleasures, is what constitutes the true maximum of well-being.

A good book and a good woman are excellent things to those who know how justly to appreciate their value; but there are men who judge both by their covering.

It is easy to wish for heaven, but difficult to get a heavenly mind.

The longer the saw of contention is drawn, the hotter it grows.

Happiness consists in the preservation of a firm and equal mind.

No two things differ more than hurry and dispatch; hurry is the mark of a weak mind, despatch of a strong one.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number saved, not from the number slain.

Be kind to your mother. "What would I give," said Charles Lamb, "to call my mother back to earth for one day, to ask her pardon, upon my knees, for all those acts by which I gave her gentle spirit pain."

"Poetry," said Coleridge, "has been to me its own exceeding great reward: It has multiplied and refined my enjoyments—it has soothed my affliction—it has endeared solitude—it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me."

## CHRISTIAN LIFE.

"Hymeneus and Philetus concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 17.)

THE deep foundation laid by God,

Abideth sure;

The church of Jesus built thereon,

Must aye endure.

The one Eternal Lord doth know

The hearts of all;

His mind discerneth faithful souls

From great and small.

Let us who hope the destiny

Of Christ to share,

For his true love of rectitude

Make earnest prayer.

So shall the beauty of our King

In us be shown,

And by the Spirit's blessed fruits

Our mission known.

His love and purity in us

Shall brightly shine;

And God's true children all confess,

Our faith divine.

For in our softened hearts shall glow,

Warm heavenly love;

We shall behave like Him that came

From God above.

Before this love will stubborn pride

Sudden give way,

And sin-bound captives gladly hail

The light of day.

For such calm peace, and fruitful love,

With us shall dwell,

That suffering men shall round us crowd,

Our ranks to swell:

Beholding heaven's fellowship

On earth begun,

Through knowledge of the blessed God

And his dear Son.

So patiently our onward way

Let us pursue,

And with glad praise and constant prayer

Our strength renew.

Casting aside all weights that do

Our course impede,

With minds intent on Jesus, who

Did once precede.

Then let us, steadfast to the last,

The call obey;

Nor from true faith's heroic life

Decline away.

Nor let unworthy cares disturb

Our heavenly rest;

Nor compromise God's truth, man's good:  
First, greatest, best.

Jesus in life's deep waters will

Assistance lend,

And bring our patient wisdom to

A glorious end.

And though sometimes the heart throb fast

With anxious fear,

When blinded, passion-tost, it hugs

Some phantom dear;

Sweet prayer shall banish gloomy fears

From hearts resigned;

And mighty faith those hearts to God

Shall firmly bind.

A bright existence is for all

Reserved in store

Who live by grace, the life that lasts

For evermore.

For Jesus came, oh record true!

From death to save;

By Him the true, the only God,

Redemption gave.

T. J. Y.

## BIRTH-DAY REFLECTIONS.

Another short year of my life now is gone—  
What tokens of favor my God hath me shown!  
He's sustained me in being, with blessing me  
crown'd,

To me so unworthy his bounties abound.

When helpless and feeble He watch'd me with  
care—

When thoughtless I wander'd, yet still He was  
there,

To save me from dangers, tho' heedless I ran;  
He's been my protector, the best friend of man.

O, what shall I render for goodness bestow'd!  
My praise is too feeble to praise thee, my God!  
May I live for Thy glory and honor always,  
The God of my life, and the length of my days.

When I think of the year which has gone to  
the past,

It tells me, I know not but this is my last:  
O Lord! do Thou teach me to number my days,  
To seek after wisdom, and walk in her ways.

Her ways—oh, how pleasant!—her paths are  
all peace—

They lead on to glory, where joys never cease!  
O, happy are they who this wisdom retain,  
The pauper is rich with her precious gain.

O, how short and uncertain our life is while here!  
When fortune is smiling, the grave we are near:  
Though buoyant with prospects, how soon they  
are gone,

They fly, and they leave us to ponder alone!

As my days are fast flying, I'm nearer my home,  
When in this fleeting world no longer I'll roam,  
May I then be more holy and fitted for heaven,  
To join the assembly of sinners forgiven.

A DISCIPLE.

JUNE, 1853.

## THE GOSPEL OF CHRIST IDENTIFIED.—No. II.

THE dispensation of mercy under which we live, with all its blessings and privileges, was long the subject of prophecy in the Jewish Scriptures. The time and place of its commencement, with many of the attendant circumstances, were also distinctly referred to by the Spirit of Prophecy; so that when the initiatory period had arrived, Messiah having accomplished his work, and the Holy Spirit given, the distinctive character of this new, spiritual, and heavenly dispensation might be clearly recognised by every earnest and candid student of the Bible in all subsequent ages. The Patriarchal, Jewish, and Christian ages are widely different—each has its peculiar character and its attendant circumstances and institution. The distinctive features of each dispensation, therefore, should be borne in mind by all who investigate the Oracles of the living God. The remarks which follow, present conclusive evidence as regards the time, place, and person, by whom the Christian dispensation was commenced; indeed, the institution of Moses is not more distinctive in its character than is that given to the world by the Apostles of Jesus.

There are several gospels mentioned in the New Testament. One was announced by an angel to the shepherds of Bethlehem on the night of Messiah's birth; another is mentioned in the Apocalypse, and has respect to the introduction of the glorious kingdom of Messiah, when the dead saints shall be raised, the living changed, and the song of glorious triumph shall begin to swell and roll for ever. But both of these are different from that proclamation which is emphatically "*The gospel of Christ.*" This is Messiah's message to the world. It is the news of his triumph over death; it contains the offer of pardon to sinful men, and expresses the conditions on which it will be granted. This is the gospel which we wish to identify. The very idea of such a gospel suggests that there must be some criteria by which it may be ascertained. This is the point to which we would address our investigations.

The criteria of the gospel which we will first examine have respect to its first proclamation. There must have been a *place* where, a *time* when, and a *person* by whom it was first preached.

Our present investigation respects, of course, not the gospel in promise, nor in type, nor in prophecy; not merely the principle which gives the designation; but the gospel, perfect and complete in all its parts, fully developed, as it is found on the pages of the New Testament. Do the Scriptures furnish us with information concerning the place where, the time when, and the person by whom the gospel was first preached? We unhesitatingly answer—they are explicit on each of these points.

1. The *place* was pointed out many hundred years before its proclamation. Isaiah, speaking of the introduction of the new dispensation, says, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (ii. 2.) Micah (iv. 2.) utters the same prediction, and in precisely the same words, though in a different order. The Saviour, conversing with his disciples on the subject of his reign, and the time when it would be introduced, says, "It is written," that his gospel should "be preached among all nations, beginning at Jerusalem" (Luke xxiv. 47.) Jerusalem, then, Monnt Zion in Jerusalem, is the place designated by the ancient prophets and by Christ himself, where his gospel was first to be announced.

2. The prophets are equally explicit concerning the *time* when the gospel

P

should be preached. Daniel predicted that the death of Christ would take place in the middle of the seventieth week from the going forth of the commandment to restore and build Jerusalem (Dan. ix. 24-25.) By counting each prophetic day for a year, as the Scriptures authorize us to do, (Ezek. iv. 6,) it will fix the death of Christ in the middle of the four hundred and eighty-seventh year after the decree of Artaxerxes, referred to by the prophet. The day of Pentecost was about fifty days after the crucifixion of Christ, and must have been in the same year that Daniel gives us to understand the new dispensation would be introduced by the gospel proclamation.

There is another method of ascertaining both the year and the day when the gospel was first to be preached. The paschal lamb was sacrificed the night the Israelites left Egypt. The Pentecost, which was celebrated in commemoration of the giving of the law, took place fifty days after the passover. Christ, our passover, was sacrificed during the feast of the Jewish passover. The Pentecost was fifty days afterwards; and as that was the day the giving of the law was commemorated, it would seem, according to the type, that the gospel should first be announced on that day. The history of the case corresponds with the prediction of Daniel, and answers to the type in the giving of the law. This, however, will more clearly appear when we shall have noticed the next point—

3. The *person* by whom the gospel was to be first preached. Here the Scriptures are as unambiguous as on any other subject whatever.

Christ unequivocally promised to Peter that he would give to him the keys of the kingdom of heaven, and told him that, whatever he would loose on earth, should be loosed in heaven; and that whatsoever he would bind on earth, should be bound in heaven (Matt. xvi. 15-19.)

By "the keys of the kingdom of heaven," we are to understand authority to open the kingdom of heaven—to make the first proclamation of the gospel of Messiah—to announce the terms of reconciliation and pardon through the blood of Christ. This authority was exercised by the Apostle Peter on the day of Pentecost, in hearing of congregated thousands. That was the first time the gospel was ever fully announced.

We have now ascertained that *Jerusalem* was the place, *Pentecost* the day, and *Peter* the person by whom the gospel of Christ was first to be preached. These points being established, it is not necessary to refute the idea that John the Baptist preached the gospel. The wilderness, and not Jerusalem, was the theatre of his operations; the day of Pentecost was not the time of his preaching, nor was he the man to whom this privilege was given first to make the announcement. Christ made known the beginning of his reign, but he did not preach the *gospel* of his reign. Neither the place, which was Galilee—nor the period, which was at least three years and a half before the time—nor the person, correspond with the predictions which we have been examining.

Moreover, the gospel could not have been preached before the commission, which was given by Christ to his apostles after his resurrection; nor before the day of Pentecost—for the Holy Spirit was not given to qualify them for their mission until then; and Christ told his disciples to tarry in Jerusalem until they were imbued with power from on high. *Jerusalem*, then, was the place, the *day of Pentecost* the time, and *Peter* the person by whom the gospel was *first* preached.

## NOTES OF LECTURES

BY A. CAMPBELL.

## No. XXXI.—SECOND ORATION IN THE CHRISTIAN KINGDOM (ACTS III.)

No person can read this passage without feeling that the speaker was in earnest. He was dealing with a captious people, who required evidence for every thing they heard; hence he makes no declaratory appeal to them, but performs an action which was sufficient to arouse the whole nation. Just imagine a cripple to be healed, who had sat at the gate of the temple so long, that every person in Jerusalem knew him, and you can realize somewhat of the sensation it must have produced. Peter says to the cripple, "Such as I have give I thee." These men spoke as if they felt that they possessed this power, stretching out their hands simultaneously with the word, and the cripple stood up. As soon as he found himself standing upon his feet, he leaped and shouted for joy, inso-much that he interrupted the people at worship in the temple, who, hearing the noise, rushed out, and there saw the cripple, whom they knew, standing on his feet, and holding on to the garments of Peter and John. The crowd stood gazing upon these humble fishermen with wonder and awe. But Peter very modestly says to them, "Men of Israel, why stand ye gazing at us?" He then tells them the secret of what they saw and were conscious of. He told them that this miracle was done by merely pronouncing the name of Jesus upon the cripple; the man whom they had crucified a few days before, but whom God had raised from the dead, and that they were witnesses of that fact. These men had a power plenipotentiary given them from the court of heaven. This miracle was only to show their credentials to the people, and gain their attention; as soon as this was accomplished, they proceed immediately to the argument.

Remember, that the first speech was perfect, and that we cannot expect to find any new element in any that follow it. All that we can expect is a different method of developing the same great truths, and such we will find to be the case. Peter and John do not try to arouse the passions of the multitude, but rather to assuage the excitement already created, in order that they might listen to, and see, the grandeur of the facts they had to announce. In the thirteenth verse, Peter begins his discourse. Observe, the great points touched are but a repetition of those contained in the first discourse. He commences by touching a chord in the hearts of the Jews, to make them beat in unison with himself. He alludes feelingly, and in a most respectful manner, to Abraham, Isaac, and Jacob, the great forefathers of their nation. From these he passes on and keeps rising until he comes to his grand point. He now brings the matter home to their bosoms—he states facts, and tells them that they have killed the Prince of Life. He does not begin by talking of the evil effects of sin, like most modern preachers; but states facts, pushing forward his argument until he crowns it with the last and triumphant point, viz.: the attestation of the resurrection. He does not abuse them for what they have done, but rather extenuates their conduct, and says: I know, brethren, that neither you nor your rulers would have done this evil, had you known it; but it was necessary that what the prophets have said should be fulfilled. The exhortation is, repent and turn to God.

In the twentieth verse he promises them that Jesus will come again—when? It will be some time yet. Where will he stay in the mean time? In the following verse he tells us, that the heavens must retain him until all that Samuel,



Moses, and the other prophets have spoken concerning him are fulfilled. The order Peter pursues is simple; he does not turn out of his way, but appeals to the prophets as a tribunal already fixed, which all acknowledged. To propitiate their ears he adds, we are the children of the prophets—the heirs of the covenants, &c. In one of these covenants, God promises to bless all the nations of the earth in the seed of Abraham; Peter shows that Jesus was that person—the seed. He then shows that there is life in this person, and that all we have to do is, to hear, listen, and obey this Man, to obtain eternal life.

That man is a fool that would try to cogitate a system of religion; since Christianity is revealed to us in the character of a person, and comes to us with all the grandeur and glory of heaven around it. We do not want the light of a glow-worm, when we have the light of the sun. Man cannot be guided by reason, for few possess it. Imagination is an *ignis fatuus*, it lacks the charm of authority; hence, God has hung man's destiny on facts, which he can lay hold of by faith. Man is as much influenced by what he believes as by what he sees. Faith is the nearest possible approach to reality.

### MIRACLES—No. II.

AT the very threshold of our argument for the truth of Christianity from miracles, we are met with the sweeping declaration, which, in the judgment of certain declaimers against our religion, is enough of itself to demolish the entire superstructure of Christianity: "No testimony," say sceptics, "can prove a miracle."

Mr. Hume is the first who ventured to take this high ground, and by an ambiguity of expression, and a frequent shifting of scene apparently to avoid detection, he has given the objection a show of plausibility. But on close inspection, it will appear to be more specious than solid. Exposed to the light of truth, it will be seen to melt away like snow in the summer sunshine, and to dissolve into thin air.

We will state Mr. Hume's argument in his own words: "A miracle," says he, "is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence, that it cannot be surmounted by any proof whatever from testimony. A miracle, therefore, however attested, can never be rendered credible even in the lowest degree."\*

Here, then, we have the argument of Mr. Hume against the evidence of Christianity from miracles, in all its weight and power. Let us analyse it, and trace out each point in all its ramifications to its legitimate results, and see what the whole is worth.

1. Mr. Hume says, "A miracle is a violation of the laws of nature." This definition of a miracle we reject, and have already given our reasons for doing so; and have shown that a miracle is an immediate act of the Creator, producing visible results beyond the power of natural causes to effect.

Mr. Hume's definition of a miracle is the gist of his whole argument—the chief corner stone of his doubting castle. If he is wrong here, his entire argument is a fallacy.

2. His second affirmation is, that "a firm unalterable experience has established these laws" of nature. If this were true, it would weigh nothing against

\* See Hume's Essay on Miracles, p. 180.

miracles, as we have defined them; for nature may have moved on uninterruptedly, and her laws may have operated uniformly, and yet miracles may have been performed all the while, as the Scriptures affirm; but unfortunately for Mr. Hume's argument, this assertion of his, like the preceding, is not founded in fact.

Mr. Hume talks about "nature" and the "laws of nature," as mere common-place subjects, and yet we do not know that we understand him. Does he mean to assert that "nature" made her own laws, or does he allow that both nature and her laws are the product of Almighty Intelligence? Who ever heard of laws without a law-maker? The same Being who created this world must have placed it under the laws by which it is governed—"the laws of nature." Now it cannot be denied that the creation of this stupendous system of which our world is a part, was an act above, and independently of, both nature and her laws. That was a miracle. If God could work a miracle in creating the world and all things therein, who will pretend to deny that he could work miracles on things in the world?

"A firm and unalterable experience," Mr. Hume affirms, "has established these laws." How long, allow me to ask, has it been since the laws of nature were proved to be uniform and unalterable? From eternity? This will not be affirmed by any one of Mr. Hume's school now living, for he has not always lived to see uniform operations of these laws. How, then, could any one arrive at a knowledge of the fact? By means of human testimony? This would be impossible, for the human race has not always existed, and therefore, could not testify to any such affirmation. Besides, on Mr. Hume's own principles, he could not rely on human testimony if he had it, for he has no confidence in it! And if any one founds his belief of the uniformity of the operations of nature on human testimony, he should, to be consistent, admit the truth of miracles on the same kind of testimony.

It is affirmed, however, that miracles contradict universal experience; and that experience being the ground work of all our knowledge, we should admit nothing which it does not support.

In answer I observe, that experience itself had a beginning—all things we can reckon among its stores were once new—and therefore, if nothing unsupported by it were to gain our consent, we should never know or believe any thing, for we would not have any experience on which our testimony could rest.

What does Mr. Hume mean by the assertion, that miracles contradict human experience? The proposition is very vague. Does he mean to say, that miracles contradict *his* experience? This we deny. He had no experience on the subject. He did not live in Judea at the time Christ lived, and is said to have wrought miracles. If he means simply to say, he never witnessed a miracle—that he has no experience of a miracle—we will not deny it; for we do not pretend to affirm that he lived in the time of Christ and witnessed the miracles in question. It cannot be said with truth, that the miracles recorded in Scripture are contradictory of the experience of any man now living, or who has lived since the days of Christ and his Apostles; nor even of those who lived then in Judea, who did not witness every act of their lives. Many things transpire daily which we do not experience; but they cannot be said to contradict our experience, for no two things that are true can contradict each other. It can only be said, that we have no experience concerning them. Indeed, it may be true, to a certain extent, that the experience of one person may be the opposite of another's experience, without being contrary to it.

For instance : A, B, C, and D have been equally well acquainted with E for a certain number of years — say from his infancy up to the fortieth year of his life. At the end of that period, E is indicted for the crime of killing F. He is put upon his trial. A and B being sworn, depose that on a certain day, they saw E shoot F dead on the spot. They are examined separately, and cross-questioned closely, but agree in all the facts stated. They differ only in the manner of relating them, and in the words they employ for that purpose. From all that can be gathered from themselves and others who are acquainted with all the parties, it appears that, so far from A and B being interested in the conviction and execution of E, they are both greatly interested in their feelings, and also in a pecuniary point of view, that E should not be guilty. C and D being called to depose, state that they have been intimately acquainted with E all his life—that they never knew him to be guilty of any crime—that they were not in sight of the place where A and B state they saw E kill F at the time the murder is said to have been committed, nor in hearing of the report of a gun fired at that spot. They cannot see what motive E could have for killing F—that they had no acquaintance whatever with A and B, and do not know that they could have any motive in stating a falsehood in the case. Now the questions arise — Does the testimony of C and D contradict that of A and B?—and Does what they have stated weigh anything against the testimony of the others? Does one contradict the other? Certainly not.

The above supposed case, we apprehend, is a fair representation of the point now under consideration. The objector has no experience whatever on the subject of miracles. All he can say is, that he never saw a miracle wrought; and no one, we opine, will question his statement. But this does not prove that others have not witnessed the performance of miracles, unless it can be made apparent, that they have experienced no more than himself. The King of Siam had never seen water congealed into ice; and when told by the Dutch ambassador that he had often witnessed it, was he justified in disbelieving the statement, on the ground that he had never experienced the phenomenon? How much more consistent is he who will deny that miracles were ever wrought, because, forsooth! he never witnessed a miracle?

But the objector asserts that universal experience is against the reality of miracles. Now who does not see that this is an assumption of the very point in debate? For, while we are free to admit that modern sceptics never witnessed a miracle, we deny that others never did. My having never seen any modern city to which particular reference may be made, 'does' not prove that other persons have not seen it. My not having experienced the poisonous effects of arsenic, is no evidence that others have not experienced such effects.

We readily admit that the time once was, when universal experience was against miracles — that is, before any miracles were wrought. But this is only admitting, that miracles were not wrought before the Scriptures say they were wrought. The same may be said of many other facts. All experience and presumption were against the existence of Julius Cæsar, until he existed. There were a thousand probabilities that a man of the name of George Washington would not live—as many that he would not be the commander-in-chief of the American army in their struggle for liberty—as many that he would not conquer the British, and secure the liberties of his country — and as many that he would not be the first President of the United States. All these events were contrary to experience likewise, until they actually occurred; but all these improbabilities disappeared in the occurrences themselves. The Copernican sys-

tem of astronomy was at one time so improbable, that for maintaining it Galileo endured the pain and horrors of a dungeon. But the discoveries of Sir Isaac Newton have removed all its improbabilities, and made it level to the capacities of children. The same experience was once against the falling of meteoric stones, but its occurrence has given a very different experience. The same may be said of all occurrences of which the race of man had no previous knowledge, miracles amongst the rest.

If persons in one age are not to believe anything not experienced by those of another, we are not to believe in the existence of the steam-engine and steam-boats, the magnetic telegraph, or that the Egyptian pyramids were even erected — those wonders of art which rear their heads above the clouds, and defy alike the peltings of the storm and the corroding hand of time. We are not to believe that Cyrus entered Babylon through the opening made by changing the course of the river Euphrates — that three hundred Spartans, under Leonidas, fought three millions of Xerxes' army at the straits of Thermopylæ — that Julius Cæsar passed the Rubicon, enslaved his country, and was finally assassinated by Brutus in the senate chamber. Nay, we are not to believe anything we have never experienced.

B. F. H.

# EVENING.

THROUGH one long week, now numbered with the past,  
Fast-falling showers have refreshed the earth;  
And breezy currents blowing free, have swept  
All languor and oppressive heat away :  
But the fleet hours saw trains of looming cloud  
Pass from the scene ; and following the clear dawn  
The golden sun came forth in majesty,  
More welcome now than ever, and illumed  
The earth, and made it bright and beautiful  
As it should be to celebrate the work  
Of its creation and redemption too.

And now 'tis Evening, and the distant town,  
All dusky red beneath the Western ray,  
Stands out against the pure and liquid sky  
In contrast sweet with wood and plain around.  
All Nature smiles in beautiful repose—  
All sounds are hushed, save that of tolling bell,  
Preluding, with its grave and sonorous tones,  
The vesper sacrifice of praise to God.

Who doth not worship such a night as this,  
When all creation blends in one sweet psalm  
Of low-breathed music, and air, earth, and sky,  
Seem all replete with peace and blessedness ?

T. J. Y.

## CHURCH ORGANIZATION.—No. I.

CHURCH ORGANIZATION is an interesting theme. It occupies, however, a narrow niche in the great temple of Christian revelation. It is ~~not~~ once named in the Christian Scriptures; but it is implied in the Apostolic Epistles.

The first church ever instituted on earth, was that of Jerusalem on the day of Pentecost. The apostles were all present at its commencement. The Holy Spirit of the church was not till then and there given, because till then Jesus was not glorified. When he entered the heavens a temple of God was then immediately erected on earth, as an habitation of God through the Holy Guest. Having received of his Father the crown and the rod of universal empire, all things in heaven, earth, and hell—all angels, authorities, principalities, and powers were subjected to him. With these instrumentalities he quarried out of the rock of our fallen humanity stones which he animated by his breath, as God animated Adam—by the breath of his mouth. With the venerable Job I therefore say, "The hand of the Lord has made me; the Spirit of the Almighty has given me life."

The apostles, animated and guided by the Holy Spirit, created, organized, and presided, for a time, over the first church, which, during their presidency, was the whole church of Christ upon the whole earth. That church was, after a short time, persecuted and dispersed over Judea and Samaria. A multitude of preachers from Jerusalem went abroad every where, preaching the word. Philip preached in Samaria, and many men and women were baptized. Two apostles from Jerusalem made them a visit, and prayed for them, that they, too, might receive the Holy Spirit; and laying their hands upon them, they received the Holy Spirit. Thus they became another habitation of God through the Spirit.

After this church had been instituted, Philip made a tour to the South; and on his journey providentially fell in with the arch treasurer of Queen Candace's empire. He preached to him the gospel, baptized him, and sent by his hand the Word of Life into Ethiopia. Thus Ethiopia stretched out her hand to the church in Jerusalem. Philip lost little time by this occur-

rence. The Spirit of the Lord, now the Guest of the church, caught him away, as he did Elijah, and therefore, he suddenly found himself at Gaza, or Azotus.

Meantime, Saul of Tarsus, a Pharisaic Jew, was converted; and having seen Jesus, received from him, in person, a commission. He had been a celebrated bigot, and an intolerant persecutor of the church; but after his conversion, the churches of Judea, Samaria, and Galatia, had rest. There was a great calm after this tempest.

Soon after, Paul leaving Damascus, goes up to Jerusalem, and is introduced to the brethren by Barnabas. He is there fully inducted into the details of the Christian history and of the Christian church. He spake boldly in the name of the Lord Jesus, and debated with the Hellenistic or Grecian Jews. He suffered persecution such as he had himself before inflicted upon others; and so boldly preached and debated the Christian facts, as to oblige his friends to ship him to Cæsarea, and send him home to his native Tarsus.

Not long after, Peter becomes a missionary, and in his itineracy visits the church or the saints at Lydia, heals the paralytic Eneas, and thereby converts all the people of Lydia and Saron to the Lord. He next raises from the dead Tabitha, of Joppa; and thus, again, added a multitude to the Lord. He sojourns there for a considerable time, enjoying the hospitalities of Brother Simon, a tanner. As yet the church at Jerusalem, the churches in Judea, Samaria, Galatia, and wherever located, consisted exclusively of Jews and Samaritans, or of Jews and proselytes, not a single Pagan having, as yet, embraced the Christian religion.

Next the Gentiles are, through the preaching of Peter, introduced into the Christian church, and invested with all the honors and privileges of citizenship in the kingdom of God. Their conversion was an important event in the Christian church. It became a new epoch. Not long after, a question of much difficulty and debate arose as to whether the Gentile, without circumcision, and the Jew with it, could cordially become one great ecclesiastic community.

This was a question reaching beyond

the confines of a single church, and remotely affecting the whole Christian community. The favorite dogma of the Jewish branch of the whole Christian church, collectively contemplated, was a dogma brought from Judea, recorded in these words, "*Except you be circumcised after the manner of Moses, you cannot be saved.*"

Before this time Paul, accompanied by Barnabas, had returned from Jerusalem to Antioch; and they two, while tarrying in the church at Antioch, by the suggestion of the Holy Spirit, were solemnly set apart, by *fasting, prayer, and the imposition of hands*, to accomplish the work of evangelizing, to which they were Providentially called.

The Jews, it is said, ordained their elders and teachers by the imposition of the hands of three elders. It so happens in this case, that, notwithstanding the extraordinary call of Saul of Tarsus, and the oral commission that the Lord himself gave him, he must be solemnly set apart, or ordained, to do the work of an evangelist, by the imposition of the hands of three persons, all preachers and teachers themselves, viz. Simeon Niger, a colored man, Lucius, a Cyrenian, and Manæn. These three prophets or teachers laid their hands on the head of Paul and Barnabas, to consecrate them to the work of an evangelist, under the Divine protection and guidance. This is a clear case, and unassailable from any battery of tradition or of Neologism. But let no one confound this with modern classic Presbyterianism, composed of lay and clerical presbyters, culled out of three or more different and distinct churches. This is Scotch or Geneva, not Christian nor apostolic Presbyterianism.

But, at present, we are merely collecting the facts and events reported to us in the Christian Scriptures, involving and indicating the constitution, government, and discipline of the Christian institution. These are to be found in the Acts of the Apostles and in their epistolary communications, and not in politico-ecclesiastic institutions of modern existence and origin.

The apostles ordained elders in every city where there was a church, and, as before observed, there was not a city in the apostolic age that had a plurality of churches, so far as the New Testament indicates. Their government was Episcopal, Presbyterian, and Congre-

gational, all three—bishops and elders are but two names for the same office. Hence, we are informed that the elders ordained over the Christian church are called bishops by Paul. When Paul called together the elders of the great church of Ephesus, he styled them officially *bishops*. "Take heed, elders," said he, "to yourselves and to the whole flock, over which the Holy Spirit has made you overseers"—*episcopi*—bishops. With regard to office, they were *overseers*; with regard to age and authority, they were *elders*.

The word *elders* (*presbuteroi*) occurs in the whole New Testament, in reference to Jews and Christians, as *indicative of a class of governors*, in all, forty-six times. Of these, twenty-eight times it represents the Jewish officials. Associated with the apostles in the Acts, it occurs five times. And without the apostles, as indicative of church officers, it occurs eight times—in all, forty-one times. *Episcopæe*, as denoting an office of oversight, is found twice; and *episcopos*, as indicative of an officer, five times. Such are its appropriations in the New Testament.

Social and congregational order is, however, in every variety of it, essentially the same; just as all human bodies are, and human corporations are, notwithstanding their peculiar features, essentially the same.

For this purpose we ought, before presuming to understand the Christocracy, be assured that we understand the Theocracy. No man can understand the priesthood of Christ, unless he understand that of Melchisedek and that of Aaron. No one can understand Christianity, in its doctrine, its laws, and its ordinances, without a previous acquaintance with Moses, the Prophets, and ancient Judaism. This is one of the reasons that the Christian church was first set in order amongst the Jews, before the calling of the Gentiles. How dry soever the labor to any mind, the investigation of the Jewish presbytery will amply reward the toil. We will, therefore, prepare our way through a sketch of it.

The first time the word *elders*, without any prefix or affix, is used in Holy Writ, will be found in Leviticus iv. 15. It is associated with a congregational sin, committed through ignorance, and the manner in which it might be expiated and forgiven. While the priest-

hood alone, according to law, could make an atonement for it, other persons, called the seniors or "*elders of the congregation*," as civil officers and representatives of the people, must *lay their hands upon the head of a bullock* standing before the sanctuary of the Lord; and then, having doomed it, it was slain. The priest was to use this blood for expiation, and make an atonement for the nation.

But the "*Elders of Israel*" are of a higher antiquity (Exodus iii. 16.) While Israel were yet in Egypt, during their hard bondage, there were *officers* amongst them who had authority, and to these Moses, by a Divine oracle, is directed as his coadjutors in the moral and political attitudes in which the Israelites stood to God and Pharaoh. *This is their official origin as a distinct class.* The passage reads: "The Lord God of Abraham, of Isaac, and of Jacob, has sent me to you" Israelites, "saying, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this is my name for ever, and my memorial to all generations. Go and gather the *elders of Israel together, and say to them, The Lord God of your fathers, the God of Abraham, Isaac, and Jacob, appeared to me, saying, I have surely visited you, and seen that which is done to you,*" &c.; "and they shall hearken to thy voice, and you shall come, *you and the elders of Israel, to the King of Egypt, and you shall say to them, The Lord God of the Hebrews has met with us, and now let us go, we beseech thee, that we may sacrifice to the Lord our God.*"

God sends Aaron to Moses, his brother, and they meet on the mount of God and embrace each other. Moses rehearses to him his commission. Then Moses and Aaron immediately assembled "*all the elders of the children of Israel.*" Aaron delivers them a speech, which he had learned from Moses, and substantiated it by the miracles which he performed in the presence of the people. The people then believe, and accredit their mission.

Thus was the government of Moses, Aaron, and the elders of Israel introduced and authenticated.

But as soon as the nation grew into a great community, and even before they reached the Canaan of their inheritance, while yet in the wilderness,

Jethro, who brought back Zipporah, while they were encamped at the base of mount Sinai, being invited to a dinner with Moses, Aaron, and the elders of Israel, made them a speech.

The occasion of this speech was the personal presence of Jethro at one of the courts held by Moses, during which he sat on the tribunal judging cases from morning to evening. The purport of it was, that a new court should be constituted, and the present court, over which Moses presided, should be converted into a high court of judgment and appeals. He draws a beautiful character of the men who should be appointed to this office—"men that feared God and hated covetousness." The jurisdiction of these courts extended in a scale of tribunals reaching from tens to thousands. The commission and character of this court is fully delineated by Moses, Deuteronomy i. 12-18: "How can I myself, alone bear your cumbrance, and your burden, and your strife? Take ye wise men, understanding, and known among your tribes, and I will make them rulers over you. And ye answered me and said, The thing thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged you judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me and I will hear it. And I commanded you at that time all the things which you should do." This is the constitution of the oldest court in the world's history, and its distinguishing characteristics should be printed in gold, or engraven on all the tribunals of truth and justice in the land. It was composed of wise men and approved elders, having jurisdiction in all temporalities. For neither Jews nor Christians are permitted to go to law with one another, before unbelieving Pagans.

But even this court failing to give full satisfaction amongst a secular

people, it became expedient in the eyes of God to establish another court, as the wants and the character of the people became more fully developed.

The Jews' council was called the *Sanhedrim*, not because of its number, but from the Greek *Sunhedrion*, from *sun*, together, and *hedra*, a seat. They sat together to adjudicate such causes of the nation as came before them. Their jurisdiction was both civil and religious. All causes affecting the political and religious relations of the people came before them. When a Jew appeared in a Pagan court, it was by compulsion of the Pagan power; not of choice, but of necessity. And so it should be among Christians. All their misunderstandings and controversies about *meum* and *tuum* should be settled before brethren, and not before aliens. The Sanhedrim continued to the end of the Jewish nation. Its jurisdiction extended over kings, priests, and people.

There were several small Sanhedrims, or courts, in the Jewish territory, all subordinate to the Sanhedrim. It is supposed that our Saviour alludes to these in his Sermon on the Mount. This great tribunal was that, however, before which our Saviour was condemned and given to the fury of a Roman soldiery.

From the data before us, we have all the premises necessary to our purpose. There was a government of elders from the days of Moses to the end of the Jewish dispensation, originated by Divine authority; and in this institution of the elders that governed Israel, we have at least the prototype of that senatorial government developed in the New Testament.

At this stand-point we may now see how inapposite it is to the nature, condition, and circumstances of the church, to be without a competent eldership; and how absurd to call young men,

without years, experience, or approved judgment, to manage the affairs of a Christian community. To preach, teach, exhort, and preside over a Christian community, is too much for the wisest and most gifted man in the land. There is always need for government and discipline in the church of Christ. Its presence is indispensable to good Christian order. If the Apostles Paul and Barnabas, ordained elders in every church, which, in one of their excursions, they are reported (Acts xiv. 23) to have done, ought not those who plant and water churches, with the concurrence and selection of the brethren, also to ordain them elders in every church; and if they cannot find them at once, continue with them till they are fit to take care of themselves?

Still, all this is but a part of the Christian system. And when we have ascertained all the elements, relations, duties, and privileges of a Christian community, properly constituted and in successful operation, we have but one house of God developed—a church of Christ, not the church of Christ, save in one place. Our Christian knowledge, duties, privileges, honors and happiness, are not all enjoyed, engrossed, and absorbed in one single community. There is a city of God containing many houses, and a kingdom of God containing many cities. Without a figure, the church of Jesus Christ is not the Church of England, Scotland, or America, nor all the separate Christian communities in these realms, although they were all founded on the rock Christ. His church extends to the last Christian domicile on the green earth, and embraces every true Christian community, large or small, in the four great quarters of the globe. Hence the large chapter of items to be considered in our premises, before we understand Christian doctrine, discipline, and government.

A. C.

## NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS & MISSOURI.

### NO. III.

I HAD contracted so severe a cold in journeying in the bleak, moist winds of that week, that on my arrival in Independence my voice was completely taken away, so as not to be able to articulate or clearly enunciate a single

sentence. I had the pleasure of hearing Brother Proctor deliver a full lecture. Suffice it to say, it was a good one; and so edifying and impressive, as to leave me nothing to regret because of my hoarseness, so far as pub-



His interest and public edification were concerned. I had heard him on another occasion, and was now satisfied that his reputation amongst the brethren was not exaggerated. His delivery is too laborious and exhausting, but I trust that time and a little more experience will impart to him a more self-saving knowledge, and an utterance less laborious.

By the philosophy of a sound sleep, after a two hours' bath in a wet sheet, my voice was restored so that I was enabled, next day, to deliver a discourse in Independence. After this discourse, and a few apposite words commendatory of the object, on the parts of Elder F. K. Palmer and Brother Lard, a subscription of 1610 dollars was immediately made, ten persons promising 100 dollars each.

In the evening of the same day, arrived Brother D. W. Simpson, from West Port, who gave for himself 100 dollars, for his lady 50 dollars, for each of his minor children (two sons and two daughters) 5 dollars; his step-son also gave 25 dollars—in all 195 dollars. This he came from home determined to do, without hearing a speech or an argument on the premises. This increased the subscription at Independence to 1805 dollars.

During our sojourn at Independence we enjoyed the hospitality of Brother Lard, at his neat and comfortable residence in the environs of Independence, in the midst of a rich and beautiful country, the great thoroughfare of the California visitants and adventurers. The counties around Jackson are much enriched by the California trade, as, indeed, the whole State of Missouri more or less is. The currency here is not only good, but abundant, having, at this time, the best market for stock and bread stuffs of any Western State in the Union.

On riding out to dine with Brother Palmer, some two miles from Independence, and also on travelling from Independence sixteen miles to Brother Cogswell's, and thence to Lexington, we had a fine view of the country. Moreover, through want of a proper index on a certain tree, Brother Pettigrew and myself, mounted on horseback, went several miles astray through the prairies, and consequently, we explored more of the country than we either intended or desired. Still, on reflection,

we were recompensed for our toils, in a more thorough and satisfactory geographical view of the country, and in a better knowledge of its luxuriant soil and products.

We eat our last supper at Independence with Dr. Cunningham and family, and lodged the last night with Brother B. W. Todd, hotel keeper, and our next night with Brother Cogswell, some twenty miles from Lexington. The hospitality of Brother Cogswell, and the society of his good family, after the wanderings and fatigues of the day, made our evening's sojourn more than agreeable—indeed, exceedingly pleasant—and the good brother gave us an early breakfast and a timely start, to reach our appointment at Lexington in due time.

On arriving at Lexington, we made our abode with our estimable Brother Porter, and, at the hour appointed, found our meeting-house so crowded that we could scarcely make our way into the pulpit. We delivered one discourse in the day, and Brother Allen addressed the citizens in the evening. My indisposition forbade the pleasure of hearing him. Next day we had a fine congregation, and after our address, a subscription of 2200 dollars was received. This was the largest subscription received at any one point in our tour. Fourteen brethren and citizens subscribed 100 dollars each. And yet there were some liberal brethren in town absent from our meeting, and some that were present, from whom we cannot but expect that they will yet have their names enrolled among the benefactors of Bethany College.

After sermon, we dined with our Brother Wenwag and his excellent lady, who subscribed her 100 dollars. We had the pleasure of meeting here several of our Lexington, Ky. brethren, long and favorably known to us as pillars in the cause of Reformation, as well as some from other parts of that generous and magnanimous State. They are nothing the worse from being transplanted to a richer soil than even that of Old Kentucky, where both hemp and corn aspire to a higher growth than either in Bourbon or Fayette.

From Lexington we hastened to Dover, on the 8th of December, after bidding an affecting adieu to many brethren, amongst whom were Brothers Lard and Pettigrew, who accompanied

me thus far. They are severally a host in themselves, in defence of the great principles of Primitive Christianity; and what is most admirable and agreeable amongst such brethren, is, that each esteems the other greater and better than himself. Man cannot look upon his fellow-man but with some comparison with himself; but he who has deeply drunk into the spirit of the Author and Founder of the Christian faith, can view himself just at the right angle, and appreciate a brother's good and evil qualities just as he does his own. 'Tis only he that views his brother's virtues in a plane mirror, that can appreciate them as they are. But alas! most men see their own virtues in a concave mirror, and their brother's in a convex one. Hence, their own are exaggerated and their brother's diminished.

At Dover, we met with as large a congregation as could have been expected on one day's notice. We addressed them on the great salvation, and concluded with some remarks on education, as subordinate to its able proclamation. Our appeal was responded to by a subscription of 725 dollars—five of these 100 dollars each. The brethren have got a very convenient and comfortable meeting-house, and seem to appreciate their gospel privileges. We dined with our cousins, Brother and Sister Carter, and were obliged to hasten on, that same evening to Waverly, on the banks of the Missouri, and spent a very comfortable evening at the residence of Dr. Vivion, who had, in advance of us, gone on to our meeting at Marshall. Next morning, breakfasting early, we were able to reach Marshall, some twenty miles distant, in due time, and immediately hastened to the meeting-house, where we found a congregation anxiously awaiting our arrival. The population is spare, and our audience commanded a large area. We addressed them twice, Brothers Allen and Proctor addressing them at night. We abode with our kind and hospitable Brother Harris and his excellent family during our sojourn, and received at the meeting, the liberal subscription of 1140 dollars.

From Marshall we directed our course to Howard county, *via* Arrow Rock and the Missouri river. We lodged the first night with Brother P. W. Thompson, at his fine mansion and farm, distant

some two miles from Arrow Rock—a spot celebrated for its ancient manufacture of Indian arrows and darts, time out of mind. We delivered an unexpected address to a small congregation in this village; after which we received 5 dollars for the College, from an affluent brother. After dining with Brother Noble, we crossed the river and lodged next evening with our old Brother Vivion, the venerable father of Dr. Vivion. Thence to our appointment at Fayette, Howard county, where, after a few minutes, we repaired to the Methodist College Hall, generously tendered to us by its owners. While here, we made our home with our hospitable Brother T. N. Gaines—highly appreciated in all the churches as a brother and an able minister of the word—enjoying, at different places, the hospitality of the brethren. On the Lord's-day and Monday, we had a very large assemblage of Christians and citizens, to whom we spoke with freedom on original Christianity, and on the nature, character, and dignity of man.

On Lord's-day evening we lodged with Sister Saltonstall, the relict of the most liberal patron of Bethany College, who, in his last will and testament, constituted it one of the heirs of his estate. His son James, a lawyer of fine reputation for talent and learning, and great energy of character, attends to the business of his father's estate, and is laying the foundation for future eminence and success in his profession. Amongst our graduates, he left College with a high reputation for industry, talent, and learning, and will, no doubt, bring them all to a good market. His brother, J. W. M'Garvey, is, however, as we are assured, devoting his life to a higher usefulness, and a more honorable rank in the Christian army. He was also one of our best and most gifted students, and no one left the College, during his years there, with a higher or a more enviable reputation, for all the elements essential to a learned, useful, and exemplary man. He has not disappointed the expectations of his *Alma Mater* or his friends, but is yearly growing in favor with the church and all the people of his acquaintance.

Our success in raising funds for the endowment of Bethany College, was greatly owing to the fact, that the graduates of Bethany College, now

laboring in the gospel field, as I learned from all quarters, are doing eminent service in the advocacy of the cause of original Christianity. The most efficient men of the old and long-tried veterans of the cause, with one consent, concur in the opinion, that were it not for the *alumni* of Bethany College, the cause would have stood still, or retrogressed from its former position. But in the fields which they cultivate, there is a constant and a healthful growth.

Our Brother J. P. Henderson, for moving the passions of the softer sex — matrons and their daughters — is justly celebrated, for rapid and large accessions to certain churches in certain regions. It may be the frailty of some, but it is an incurable one, that they have only one way of getting to the heart of the people, and that is *via the understanding and the conscience*. Hence they preach and pray that God "may open the understanding of the people, convict them of sin, of righteousness, and of judgment, and subdue their souls to the obedience of the faith," while they preach to them the original apostolic gospel—the words of eternal life. Brethren Lard, Proctor, M'Garvey, N. Miller, Henderson, and other young men who did not graduate at our college, but spent a portion of their academic days within its halls, are also doing some good service in the cause. I regretted to find in the Halls of the Legislature of Missouri, one who came, as I thought, to prepare for the ministry, while his brother is travelling and preaching the gospel, and acting as agent for a new college, called "the Christianity University," to be located at Canton, Missouri, prospective of the future wants of our brethren, on certain pending contingencies. These, of course, await the revelations of time, and it would be impolitic to pry into its sealed folios.

After dining with Brother Shirley at Fayette, we left for Columbia, Boon county. Before leaving Howard, we must not omit to state the fact, that our discourses in Fayette were responded to by the liberal subscription of 1798½ dollars. Of this sum, eleven persons subscribed 1100 dollars; 200 dollars of these were from one family—Brother and Sister Boon. There were also eight subscriptions of 50 dollars, three of which were from three graduates of Bethany College, all preach-

ers, too—Brothers N. W. Miller, Proctor, and M'Garvey.

We progressed eight miles on our way to Columbia, on the evening of the 13th December, and enjoyed the hospitalities of Brother Carson, who, I fear, from all the symptoms of wasting disease, is soon to pass over the Jordan and bid adieu, a long adieu, to earth and all its concerns.

On our arrival at Columbia, we took up our abode with Brother W. Y. Hitt, who now occupies the premises on which I sojourned on my former visit. We found the large court-house so crowded, that with difficulty we made our entrance. We could not send such a multitude away without a long speech. We had a patient hearing of some two hours, and received a subscription of about 340 dollars. This was more than we expected at Columbia, as the citizens here had mainly builded the State University, giving some 100,000 dollars to that institution, and recently were building or purchasing a female college, called the Christian College, for young ladies.

Next morning, I had the honor to receive a very polite invitation from the young ladies and the Principal of the College, to visit it and to address the students; to which I consented. It is a beautiful location, in the environs of this most beautiful of all the towns in the interior of the State. The edifice is neat and tasteful, but rather too small for such an institution. Its learned and popular President, Brother J. A. Williams, and Faculty, stand high in this enlightened community, and are doing good service in this most important and useful field of labor. Some sixty young ladies heard my extemporaneous address on the great elements of female education and its transcendent importance, both to the church and the world.

We hastened from Christian College to the Christian church, filled with a waiting auditory, whom we addressed for more than an hour, with some thoughts on the great commission to convert the world. After dining with Brother Shannon and family, the President of the University of Missouri—under whose auspices it has doubled its quondam complement of students—we hastened away to Fulton, sojourning that night with the very interesting family of Judge Freeland, whose amiable lady

is the sister of Elder T. M. Allen. We had, indeed, a very pleasant evening, after a severe ride of some 13 miles over a rough road. Next morning we arrived at Fulton at the hour appointed, and found a great concourse in attendance, whom we addressed on the 16th and 17th of December, on the Christian religion in general, and on the dignity of man. While here, we enjoyed the hospitalities of Brethren Hockaday, Stone, and Jones. We dined with the first, and sojourned the first night with Brother W. B. Stone, and the second with Brother J. F. Jones.

Our visit to Fulton was a very pleasant one. We met with sundry old brethren, with whom we had a former acquaintance, and our enterprising and faithful agent, Brother Absalom Rice, through whose agency the *Harbinger* had circulated freely through Calloway county and its environs. We also renewed our acquaintance with Brother Jameson, a veteran of much influence amongst the brotherhood, and the special aid of Brother D. P. Henderson in his Christian University project. We also renewed our acquaintance with the accomplished Dr. Smith, Superintendent of the Insane Hospital, located at Fulton. It is a splendid edifice and institution, and does great honor to the State.

We visited it at the suggestion of Dr. Smith, and spent a very interesting hour or two in passing through its well adapted rooms and halls, noting the wise and benevolent provisions made for the benefit and recovery of that most unfortunate class of mankind, bereft, whole, or in part, of reason. We were more than pleased with the details of the evening, meeting there, also, the superintendent of the Deaf and Dumb Asylum. From Dr. Smith, the distinguished son of Elder Thomas Smith, of Lexington, Ky. we learned that a very great proportion of those who had been its inmates, had been perfectly restored to the use of reason; more especially of that class sent there in the early and incipient stages of insanity. Some eight or nine-tenths of those sent immediately after the attack, have been restored—a very valuable fact, and full of admonition to those having the care of such invalids. Chronic cases are but seldom benefited; yet of these there is an occasional recovery.

After spending a very pleasant night

with Dr. Stone, the son of the much beloved and venerated Elder Barton W. Stone, and one with Laver Jones—men of great zeal and energy of character, respectable and valuable citizens, in church and state—we turned our course to Jefferson city, on a very special invitation from the Legislature, then in session, and all departments of the government in that city.

It was with the greatest difficulty, and after much reasoning *pro* and *con*, that we consented to yield to the solicitations to visit Jefferson city. We had stipulated to form ten stations, as centres of attraction, in Missouri, in that portion of it in which we had the largest number of churches. Another, at Louisville, Mo. had been added by the brethren. I had also announced it in the *Harbinger*. The conflict, then, was between the two claims; and ultimately, on Brethren Allen and Proctor's proposal to visit Louisville, when the weather and the roads would be more agreeable, we decided to address the whole State, in the persons of its representatives, and accordingly decided to visit Jefferson city. On reflecting on the matter afterwards, and especially after learning the great disappointment, I have determined to visit the brethren at Louisville and make amends, so soon as I visit Illinois, on the proposition now before me, of their agreeing to endow a chair in the college, which they are now purposing to do. I have never made such a disappointment during my whole ministry, as I now learn from letters from that region. Have patience with me and I will, brethren of Louisville, pay you all a special visit, and thence return to Illinois.

On our way from Fulton to Jefferson city, we dined at New Bloomfield with Brother W. D. Whyte, and lodged that same night on the bank of the Missouri, with Mr. Chappell and lady, at the Hibernia Hotel.

With some hazard and much labor of the oars, we made our way next morning, through the ice, to Jefferson city; and after attending the Presbyterian church in the forenoon on Lord's day, we dined with Brother Pasye, Jefferson city; and in the afternoon, and again in the evening, addressed, in the Hall of the Capitol, a full house of the honorable functionaries of the State, including the governor, the senate,

and the house of representatives. Our topics were the Christian religion and its evidences. Next morning (Monday) at 11 o'clock, through the courtesy of both houses deferring their meeting to the afternoon, we had the pleasure of delivering them a lecture on the great subject of education. After the lecture a contribution for our college was received. During our sojourn we enjoyed the Christian hospitalities of Brother A. P. Richardson and his excellent lady.

It was arranged that we should start the next morning at 3 o'clock, in a close stage; but, rising at that hour, we waited some three hours its call for us. Brethren Allen and Proctor had been, till now, our conduct and guidance through the State. We must now bid adieu. The final farewell at last comes. And yet, so often as I have expressed this word, it is yet an unwelcome term; but, at this time, superlatively so. Hitherto we had many social enjoyments, had long journeyed together, passed through the same dangers and braved the same perils, and seldom were pilgrims more happy than we had been. Our cares, our hopes, our fears, our joys, were one. We were fellow-laborers in a mission of Christian benevolence, and our aims were one. Not one of us, though laboring himself, was laboring for himself. We were laboring for a common Lord, a common brotherhood, and for the common redemption of our race from ignorance, guilt, and bondage. With tearful eyes, palpitating hearts, and quivering lips, we therefore took the parting hand, and pronounced the solemn and last farewell.

An uncovered waggon, a cold morning, dark and chilling, and a rough road, constituted our present bill of fare, though our friends had contracted and paid for other, and better accommodations. But, as the adage goes, we must take things as they come. Our next appointment was at St. Louis, some 115 miles distant, and the brethren in St. Louis had sent to Union, some forty miles from the city, to meet us. We had, then, some 75 miles of staging, through the most hilly, rough, and unsettled portion of the State. Our passage was paid to Union, and it was a journey usually made in some sixteen or seventeen hours; but in our case, it was protracted four full days!

The first twelve miles were passed off in some four hours—Brother Roberts and myself with some difficulty keeping our place and centre of gravity, over the rocks and ravines of this first stage. Fortunately for me, the brethren furnished me with a magnificent buffalo robe, lined and decorated in Indian style. With this envelop *cap-a-pie*, I was invulnerable to the wind and frost as the fabled Achilles was when covered with steel or dipped in the river Styx. But, like him, I was not invulnerable in the heel.

Before breakfast, our stage driver and mail conductor freely paid their respects to the frontier horn, well filled with corn, and soon gave proof of the garrulous spirits which it inspires.

They made a long breakfast, and finally, at our request, prefixed our team to the covered waggon, which had been promised us at the stage-office in Jefferson city. We found it not quite so robust an affair as the open waggon, from which we had marvellously escaped without any catastrophe. The horses and the men, equally corned, though by different appliances of the plant learnedly called maize, *alias* Indian corn, became quite fiery and ostentatious in whipping and driving over rocks or stones of such dimensions as to snap a tire in twain, and bring the naked felloes and spokes into continual attrition with the round hard-heads of that region. Contrary to all remonstrance, they whirled us so recklessly, as to whirl the tire off and crush the spokes, so that by dragging us on our sides some four miles, we finally came to a stop.

Under pretext of buying or borrowing waggon wheels from some neighboring farmers, they kept us there the remainder of the day, and left us, next morning, to shift for ourselves and baggage.

We were not absolutely left in the wood, though as near to it as possible. We crowded into a cabin, in size of an Indian wigwam, with a few clapboards over the garret, some seven feet from the earth. It was the shoemaker's shop, the kitchen, and the dining-room of a German Catholic family, whose name, when etymologically translated, means *Graveyard*. Up the ladder was a bed chamber, in which I had stipulated for a bed; but on ascending the ladder, my candle, though not quite blown out

of my fingers, but only to such an angle as to allow the stars to make their appearance through the chinks of the roof; and not intending, just then, to study astronomy from such an observatory, but rather intent on repose, I soon descended and contracted with our landlord for a table, *five* feet by *four*, on which to lodge during the night; but upon such a negotiation as might have effected a treaty of peace between belligerent nations.

Having purchased the use of the table till morning, while my companion secured two chairs hard by the stove, I adapted my position to its dimensions. Having my robe for covering, and my travelling bag for pillow, I slumbered soundly for some four hours. Chilled, though not congealed, up to the top of my boots, I contracted with Brother Roberts for his two chairs and the freedom of the stove during the balance of the night, and sent him up stairs to the table. By feeding the stove between my dreams, I kept something above zero till day again dawned upon us. This was a memorable night, and gave us a large lesson in the school of experience in the varied destiny of man. It furnished us with a new chapter in human destiny, upon which I can now reflect with both pleasure and profit.

Discovering, early in the morning, how we were treated by the conductor of the mail stage—that he had sent on a portion of his team during the night, in another stage—and on observing that a portion of the mail bags were left in the street in an open waggon all night, and that he had got some more corn aboard, and quite satisfied with this chapter, we hired two horses and a conductor to carry us some eight miles to Lynn.

In this infant village we found ourselves again amongst a Christian people, and calling at an inn kept by Brother Edwards, we had a comfortable fire and dinner, both of which we were prepared to enjoy with peculiar zest. We found a Christian church in this centre of a new county, and became acquainted with sundry members of it—old Virginians, too—and were, consequently, quite at home. After a very pleasant interview and conversation with the present company—some of them branches of the Barbour family, and some who were baptized by Dr.

Du Val, of Virginia—and being furnished with three horses, and accompanied by Henry, son of Brother Woody, to bring the horses back, we rode after dinner some thirty miles, carrying our luggage along with us, to Georgetown.

In this town we found one house, or rather cabin, a barn, and a stable. And after a supper so peculiar that our dictionaries furnish no name for it, we were conducted into a crib with one door and one window with twelve lights, but without glass in any of them. To add to our comfort, there was a strong wind and a heavy shower; in the midst of which we laid ourselves down on a bed, fortified by our buffalo robe, and slept more profoundly than ever did a head that wears a crown. After waking it required an effort, not of memory only, but of imagination also, to remember or realize where we were, or how we got into such a comfortable chamber.

Next day, being the 23rd of December, we made our way to breakfast with Mr. C—m, formerly of Kentucky, who stipulated with his wife to prepare for us a breakfast. Good lady, she did all she could to make us comfortable. The house consisted of one room, and was well furnished with a few beautiful children—two little girls that were as beautiful as any two of Queen Victoria's princesses; but on inquiry, there was no school nor church within four or five miles of their dwelling. I do not remember that I ever more sympathised with two such children, out of my own house, than I did with these. I did not see any thing in the form of a book, pamphlet, or paper within the habitation, and I surveyed it with unusual curiosity. On inquiring of the poor, feeble head of the household, as to the churches round about him, I learned that there were two some five or seven miles distant—one of them he called a "Campbellite," the other a "Methodist" church—with neither of these, however, had he any special acquaintance, save that the former grew in numbers much more rapidly than did the latter.

On asking him what he supposed to be the cause of this disparity of growth, he said he knew no cause, "unless that the former required less of its members than did the latter!" We could pursue the subject no farther, and after a

cup of pure coffee, unadulterated with either sugar or cream, and a slice of corn bread served up in their best style, we prepared to get on our journey, in a torrent of rain.

We felt discouraged, as there was no escape; and after a long ride through an uninhabited country, on the most wretched roads, I made overtures to stop at the first house. Brother Roberts proposed going on to Union, while Henry and myself sojourned with a very clever Englishman, long in the country, and enjoyed a comfortable night. Next morning we started, and encountering some very deep creeks and heavy roads, after riding about nine miles, we were met with Brother Roberts and the St. Louis carriage, sent for us to Union. We immediately surrendered our horses. Our very kind and attentive companion, Henry, turned his face homeward, and in one hour, we found ourselves comfortably located in the parlour of Brother Clayton, in Union.

After dinner we hastened, if possible, to reach the residence of Sister Rogers, the widowed sister of Elder Wm. Morton, of Kentucky. With her and her very interesting family, in their beautiful and comfortable residence, we spent a very happy evening. She resides on one of the neatest and most beautiful farms from Jefferson city to the environs of St. Louis, so far as I could observe out of our carriage. We had, indeed, a tiresome journey from Union to her residence, our horses having frequently stalled, and that, too, with an empty carriage, they became sullen, and finally stood still. No argument nor inducement could overcome their stubbornness. So that I left them sticking fast in the mire, and walked, in the night, through the woods a considerable distance. Fatigued, at length I sought repose in a German house, till they might succeed in overtaking me, placing myself near a window that the carriage might not pass me unobserved. After many a longing, lingering look behind, at length, happily, I chanced to see in the moon-shine two persons literally on horseback, without a saddle, and suspecting it might be our team, I hastened to the door, and was barely in time to be heard by them. On one of these I mounted and rode a mile to Mrs. Rogers' residence, which fatigue, superadded to the toils of the

day, made our night's repose peculiarly agreeable.

After an early breakfast—having, by the aid of oxen, got our carriage at the door—we entered it, some forty miles from St. Louis, the last half of which was turnpike, and the first half hills and valleys, rough and miry. Suffice it to say, that after dining with Mr. Barry, at Manchester, innkeeper in that town, who, having seen me nine and twenty years ago, when debating with Dr. McCalla, in Washington, Ky. recognized me, and renewed his acquaintance.

The snow which fell upon us that day and the preceding had frozen into ice on the turnpike, and made our last twenty miles as fatiguing to our horses as was the mud we had to encounter before our arrival at Manchester. However, after a laborious day, about nine o'clock in the evening, we safely arrived in St. Louis, more fatigued and jaded than I have known myself for very many years. We were delivered safely at the door of our much esteemed and beloved Brother Church, who has so long and successfully served the church, the brotherhood, and the cause in that city. The family was anxiously awaiting our arrival, and we immediately found ourselves quite at home in the bosom of his amiable and excellent family.

After a comfortable night's repose, somewhat refreshed, though not reinstated in our wonted energies, at the usual hour we repaired to the sanctuary, to celebrate the triumphs of the Saviour of the world. Our brethren in St. Louis, now a luxurious city, a vast mercantile centre, and the great theatre of cathedrals, Papistical and Protestantism, judged it expedient to meet sectarianism on its own ground, and to wrestle with it by at least a portion of its own machinery. They have erected a very beautiful edifice—a model of architectural neatness, comfort, and taste—in which any dignitary of the land, political or ecclesiastic, might feel himself quite at home, and listen to a sermon or a lecture without any offence to the eye or to the ear. The brethren there regarded it as expedient, not for their own personal or social enjoyment, not to gratify their lusts of the eye or their pride of life, but to attract the attention and allure the ears of a large class of that

community who otherwise would never listen to the ancient apostolic gospel, and come under the immediate and direct influence of primitive Christianity. It was, therefore, on their part a generous impulse, a liberal contribution, and a heavy tax, cheerfully assumed for a great public good, interesting not only to the brethren in St. Louis, but to all the brethren in the State of Missouri; not merely to those who may either occasionally or frequently visit that great centre, for their own comfort and convenience, but to all others, of a large and liberal humanity and Christian benevolence, and who desire not only their salvation, but the salvation of their fellow-men everywhere. The whole property may be worth some 25,000 or 30,000 dollars, on which there is some 8000 dollars yet to pay. Would it not, then, be worthy of the whole brotherhood in the State, to lend a helping hand to liquidate the debt contracted by this noble band of brethren, for the public benefit of the cause of Primitive Christianity in the great and magnanimous State of Missouri? It is all important to the honor and prosperity of the cause throughout the State, that this church should not be bowed down, much less broken down, with such a heavy draught upon their liberality. I doubt not that when the matter is fairly laid before them by the eldership of every church, they will at once come up to the rescue. A tax of fifty cents for every male member throughout the State would, on my premises, liquidate this debt, and give material and substantial aid to as noble a band of brethren as any we have met with in our late extended tour.

We delivered a discourse on Lord's day morning to the church in St. Louis, and at the request of the brethren, we delivered, on the four successive evenings, extemporaneous lectures in aid of the church, for which tickets of admission were sold for the benefit of the church. These lectures were heard with much attention, and by a very respectable assembly, notwithstanding other series of popular lectures were being delivered the same week. The topics were: 1, The Patriarchal institution of religion; 2, The Jewish institution; 3, The Christian institution; and 4, The Protestant institution in contrast with Romanism. In these

lectures the distinctive characteristics, or the differential attributes of these institutions, were elaborated at considerable length. Still, they were but miniatures of these grand prolific themes, popularized in a familiar style.

Thus terminated our labors in Missouri. We made our way, through considerable difficulty, by the ice, down the Northern Mississippi. Once we thought ourselves frozen up for winter, but by the coöperation of another boat in breaking the ice to the mouth of the river, we got into the Ohio, and found ourselves in a milder clime and in an open river, without again seeing ice till we reached home.

In ascending the Ohio, we spent one Lord's day aboard the steamer. On invitation from a number of gentlemen aboard, we delivered an address in the ladies' cabin, to a very intellectual audience; and on another invitation, we addressed them a second time in the evening. In the forenoon our discourse was upon the monumental facts of Christianity, and in the evening upon evangelical regeneration.

We had a pleasant trip up the Ohio to Wellsburg, and on arriving at home, after an absence of 76 days, and a journey of 2800 miles, found all things well. Our tour, with season of the year and the incessant labor of much speaking, was very laborious, but crowned with a success that transcended our most sanguine expectations. It was also alleviated by the conviction that many prejudices were removed, errors corrected, and the faith and hope of many Christians corroborated. Our horizon was also considerably enlarged, in the acquisition of many new acquaintances formed, many old friendships renewed, and in a more intimate knowledge of the condition of our churches all over the territory we surveyed. The items are to us of much value, as indicating a proper direction of our editorial labors, in pleading with our contemporaries for a restoration of apostolic Christianity. What has been already achieved by our humble instrumentality, is a sufficient guarantee of what may yet be accomplished by a proper direction of our conjoint labors as a Christian ministry, in promoting the spiritual and eternal welfare of our contemporaries, and in laying a broad and solid foundation for the generations that are to succeed us in occupy-



ing the vast territory over which has been sown broadcast, the seeds of a blissful harvest of glory to God and happiness to man. For all of which blessings we are thankful to Him from whom descends every good and perfect

gift, and to Him we look for this future blessings upon those who will succeed us, that they may occupy the territory already gained to his glory, to their own honor, and to the happiness of our fellow-men. A. C.

### THE JERUSALEM MISSION.

JERUSALEM, December 5, 1852.

DEAR BROTHER BURNET,—We have returned to the city, as you perceive; and though so “unworthy of the least of the mercy and truth that the Lord has shown his servants,” we are still the recipients of the richest blessings of a kind Providence. The Winter campaign having commenced in earnest, I am excessively engaged; and having nothing specially interesting to communicate, I shall only occupy half a sheet—my wife having already devoted a whole one to Sister Burnet, to be sent in the same envelope with this.

I have lately had much religious conversation and disputation, in declaring both the elementary principles of Christianity and the whole counsel of God; and while much of the good seed of the word has fallen upon sterile soil, some, I trust, has taken root in good and honest hearts. It is evident, however, that my well known disapproval of all “*buckskishing*” missionary operations, has served to diminish the number of professed inquirers. The late movement, too, on the part of the Jews in London and other parts of Europe, having for its object the colonization of the land about Jerusalem with Jews, has greatly favored the restrictive policy of the rabbi of the city; so that the Jews are not now as accessible as they were a short time ago.

Our long expected articles have at length arrived; but alas! in such sad plight! It would grieve you to see what sad havoc sea-water has made among the medicines: nor would you be less grieved to see the injury done to the books and other articles; though knowing their comparative value, I lament the injury sustained by the latter less than that of the former. Although the medicines were packed very securely in small boxes, canisters, &c. yet nearly every article not contained in bottles, is more or less injured; and such as were soluble in water, entirely dissolved and washed away. The

damage may be fairly rated at one-half the cost of the articles. Brother King took the precaution of having them insured in London; and I intended to have written to him on the subject, and inclosed the necessary certificates; but I am told that inasmuch as the boxes were not opened in Jaffa, the claim for damages cannot be sustained. Under these perplexing circumstances, I have taken the responsibility of supplying the deficiency out of the fund intended for the purchase of land; though not without much hesitancy, notwithstanding the great importance attached to the proper maintenance of the medical department of the mission. To effect this in this high drug market, has cost the sum of seventy-eight dollars and fifty cents, (inclusive of some purchased before their arrival,) which, together with nineteen dollars and fifty-two cents—the cost of freight, commission, storage, carriage—&c. has been charged to the appropriation above referred to. But should the brethren place the same estimate on the healing art that I do, as a pioneer and adjutant to the more direct object of the mission, they will not disapprove, however much they may regret the necessity of such a step. The books could have been somewhat restored, notwithstanding their discoloration, had not the vessel been laden with sugar; but this being dissolved, and penetrating the books along with the solution of drugs, so effectually stained and glued them together, that a complete perusal of them is impossible. You will be pleased to learn, however, that owing to its excellent binding, and the compact manner in which it was put up, the elegant Bible, so kindly presented by the American Christian Bible Society, suffered much less than the other books. The seeds, cuttings, &c. were, of course, entirely destroyed; but the half-eagle, so adroitly put in by the right hand, apparently without the knowledge of the left, came safely to hand, and will be devoted to supplying

seats for our meeting-room. Many thanks for this and other things so kindly presented by your family and other endeared brethren.

I was informed this morning, by one of the leading priests of the Latin church, that the dispute about the possession of the "Church of the Holy Sepulchre," is as far from settlement now as it was before the arrival of the envoy from Constantinople. He spoke with great bitterness of the envoy's proposed compromise "to give the Latins entire possession of the 'keys' at Bethlehem, upon condition of permitting the Greeks to have precedence (merely) in the solemnities in the city;" for he says, "that is all these cheating fellows want; for they would then entirely exclude the Latins by protracting their services through the whole period of the sacred occasion." Surely, as Jew loved Samaritan, so do these Eastern and Western branches of the "holy apostolic church" love each other! The Latins now console themselves with the avowed hope, that when the "Prince President" shall have become Grand Emperor, he will use an irresistible argument with the Sublime Porte, in virtue of his office of "keeper of the Holy Sepulchre," and forthwith put the Latins in full and sole possession of all the disputed property. But I guess the great Cæsar-e-an autocrat is also pretty expert in the use of this same nitro-sulphurous logic, and he will doubtless make it convenient to be on the Dardanelles about the time of arguing such a case. *Nous verrons.*

So great a length of time has elapsed since we have received a single line from your pen or press, that we can but fear that our long expected bundle of papers and letters is either entirely lost or has gone on, by mistake, to India. But though we get no communications from you, I trust you send many to *heaven* about us. Fully assured that without the blessing of the Lord we can accomplish nothing, I earnestly invoke the continued intercession of the brethren in behalf of the mission. Most sincerely, yours in Christ,

J. T. BARCLAY.

JERUSALEM, December 29.

MY DEAR BROTHER,—Being less engaged to-day than I expect to be for some time, I conclude to write you a

few pages, although only a short time has elapsed since I wrote my last monthly communication, and I have not been favored with a single line either from your pen or press for many a long month.

With the exception of a slight attack of sickness, from which I have just recovered, our health has suffered but little by returning to the city. Until to-day but little rain has fallen; and the present copious rain is no doubt regarded as an answer to the prayers of the dervishes, who yesterday paraded the streets, and commanded all the "faithful" to repair to the mosque and pray for rain, on penalty of five hundred stripes! The weather is still quite pleasant during most of the day; but woe to the shepherds that would "abide in the field, keeping watch over their flocks by *night*" at this season of the year, for the nights are very cold.

Having witnessed the "grand ceremonies of Christi Missa," we visited Bethlehem on last Friday evening for the purpose of attending them. About 8 o'clock at night we repaired to the Church of the Nativity, and in half an hour afterward, as we were all seated in perfect order and silence, the Latin patriarch of Jerusalem came up to me very menacingly, and inquired through a priest who spoke imperfect English, whether I was a Catholic. "Yes," I replied, "I am a Bible Christian, and of course catholic." "And do you believe in the real presence?" continued the heretic detector. "I believe that the Divine Redeemer is every where present," was the reply which I made, not being aware that the question was asked in special reference to the mock-devotions upon which they had just then entered. "But," said he with real inquisitorial ken, "you do not believe in the real presence," pointing to the chalice, "and therefore cannot stay here; and you certainly are not a Roman Catholic!"

"No, thank God, I am not a *Roman* Catholic," said I, rising to my feet, "but a *Bible* Catholic Christian."

"Well, Sir, it is not a possibility that you stay here."

"This is a public place for all Christians, and I *shall* stay, Sir!"

"I tell you, Sir, that it is not permitted that you stay here any longer."

"Yes; but I tell you, Sir, that I don't intend to be driven away."

"*Jeeb kawass!*" the patriarch furiously vociferated; which being interpreted, means, "lictors, bind him!" and forthwith several subalterns hastened off to bring the janissaries.

"Have I misbehaved since I have been here?"

"No, not at all."

"Then why do you wish me to leave?"

"I tell you," said the officiating dragoman, "his grace says you must immediately go."

"*His grace!* *Whose grace?*"

"*His grace!*" he indignantly exclaimed, placing his hand near the patriarch's person.

"Whew!" was my half-whistled, half-uttered exclamation, in retort to which he frowned indignation, and again resumed his twaddle about the real presence.

"But I gave you to understand, Sir, that I do not recognize any right you have to be thus catechising me, unless I can ask you a few questions in return. Do you allow your people to read the Scriptures?"

"No, we do not," he spasmodically replied, almost choked with rage.

"But you must go, Sir! His grace says this chapel belongs to the Roman Catholics, and no Protestant whatever is permitted to stay here during worship."

"Very well; if that is the case, I will go. But I beg leave to inform you that I will be glad to see you all in Jerusalem where I preach the gospel;" and off we leisurely walked, just in time to escape the talons of the ruthless janissaries; for as we were leaving the room, several of these worthies who had been dispatched from the inner temple for our apprehension by the French and Austrian consuls, made their appearance. After passing through one or two rooms, entirely out of sight and hearing, we halted at the end of a long corridor, and soon received a message from "his grace," that we were still on Latin premises, and must *immediately* leave. Anxious to avoid a row, we retreated in good order into the portion of St. Helena's church owned by the Armenians, where we were heartily welcomed, and assured of protection by various sympathizing friends, who had witnessed our shameful expulsion. The door leading into the Latin apartment was forthwith

guarded by the French and Austrian janissaries, to keep out the American heretics, or "devils," as "his grace" calls us. But while *we* were so carefully excluded, other Protestants, as well as Greeks, Armenians, and Moslems, were permitted free ingress and egress. One of the priests now came and apologized for himself, alleging that he was compelled to obey the orders of his superiors. But a surly bishop was dispatched from the inner fane, to keep us under espionage, and report our movements to the patriarch; and faithfully did he discharge the duties of his post, brushing by us most contemptuously every few minutes, and then retiring to a distant door, keeping us all the time under the strictest surveillance.

Some of our party having not yet visited the reputed sites of Jerome's cave, Joseph's *house*, and the manger, we concluded, on being assured that these were not the property of Rome, to spend a few minutes in visiting these traditional spots. But on descending into the latter—the Grotto of the Nativity—we soon received a message, very loudly and audaciously delivered, that "his grace" wished to visit the star and manger, and that we must depart! Being fully assured, however, that here, at least, I had the right of staying as long as the church was open, I determined to resist the mandate of "his grace," and accordingly remained some minutes after receiving the summons. But, refusing to bow the knee to the uplifted wafer during some exercises preliminary to the entrance of "his grace," the officiating priest ordered me in an authoritative tone to kneel; and finding his orders set at naught, commanded an officer to expel me; but this little dignitary, satisfying himself with coming up and making divers frightful and pugnacious demonstrations, the priest raised the cry of "Protestant!" "Protestant!" and forthwith the vaulted archways rang with the odious epithet, "Protestant!" "Protestant!" "Protestant!" and "being upon the stairs, so it was, that I was borne" of the zealots for the violence of the priests—having scarcely had time to call upon the people to bear witness that I had done nothing amiss. More than half a dozen other persons besides our party were standing there all the time, and yet I alone was singled

out as an object of insult and vengeance.

Foolish and abominable as are the orgies and mysteries practiced in these convents, and galling as it must be to have them witnessed and exposed by Protestant spectators, it can yet scarcely be accredited that either their hate or shame would be so great as to drive the Romish priesthood to the adoption of such harsh measures; and hence it may be supposed that I had given them some special cause of offence. But I am not at all conscious of having given the slightest offence, or any just cause of provocation whatever, unless, indeed, healing the sick and instructing the ignorant of Bethlehem may be so construed. The following facts, however, may materially assist in forming a correct judgment of the whole affair.

About two weeks ago I received a message from some of the leading Bethlehemites, principally of the Latin rite, that about six hundred of them wished to become Protestants, and get me to "stand up for them, and read prayers, and bury their dead," as they expressed it. I soon had an interview with them, (though of course I could not think of seriously entertaining their proposition,) and found them apparently very sincere and earnest. But being aware that some of the Bethlehemites had formerly made overtures to the English of rather questionable propriety, I could but call in question the purity of their motive, and I accordingly told them of a similar movement among the Latins of Jerusalem—that about a dozen of them had come as the representatives of forty or fifty others, and requested to be baptized, but that I had declined receiving them, because I had discovered, after much conversation with them, they wanted a *bucksheesh* to pay their rent. They immediately declared that such was very wrong, and that *they* wanted no money nor anything else, but to be taught "the way and the truth;" expressing, however, a strong desire that I would undertake the instruction of their children, if any of their rooms should be found suitable for conducting a school; and declared that if I "doubted their faces," twelve of their chief men would give me a paper, that should they ever draw back, all their property should become mine. I told

them in reply, that I would have their children educated, provided I could do so conveniently, and would take great pleasure in showing them "the way and the truth," without money and without price; and that if any of them would receive and obey it in sincerity, I would be very happy, but that it would be very wrong to receive them as they proposed, in a *body* and without a knowledge of what I taught. The idea that we had no litany, and that we derived our religion exclusively from the Bible, though so entirely new and astonishing, yet soon secured their approbation. They expressed great satisfaction on further explanation, and wished me immediately to receive them under my superior guidance. But the occurrences of a few hours served to abate the ardor of some of them not a little, for the patriarch, hearing of their determination, summoned them, under awful threats, to return to the bosom of mother church, *dealing damnation all around*. These *spiritual* anathemas, however, most of them would have disregarded; but the cunning priests induced them to believe that all the ringleaders would be thrown into prison by order of the pasha, and that I would be unable to procure their release; and hearing that one of them was already imprisoned, I determined, without loss of time, to call upon the pasha and explain the matter to his excellency. I accordingly went to the seraglio, in company with Mr. Murad, the American consular agent, and informed him that some of the Latins of Bethlehem, having requested me to give instruction to them and their children, had been threatened with imprisonment; but that, confiding in his excellency's impartial execution of the Sultan's firman of toleration to Protestants, I intended forthwith to comply with their request. We were very politely received by the pasha—(an influential effendi being present, who entertained him with an account of the wonderful effect of my electric machine upon his palsied arm)—were treated to coffee and pipes, and assured that I had an undoubted right to grant their request, and that no one should be imprisoned on that account. But scarcely had I left the city to return to Bethlehem, when he sent in haste for the agent, telling him to notify me immediately, that on reconsideration he had

come to the conclusion that I had no right to comply with the request of the Latins of Bethlehem without a special firman from the Sultan; and, consequently, must desist. I sent him word for answer, that it was contrary to my principle to violate the laws of the land; and that if he could show me a counter firman, of later date than that I had shown him, I would desist; otherwise I should certainly proceed. The secret of the pasha's sudden change of mind was soon explained, by the fact that some priests had just been in audience with him, and had doubtless presented an argument that uniformly secures the Q. E. D. in oriental halls of justice. The priests soon returned to Bethlehem, and triumphantly reported that the pasha had empowered them to have the recusant ringleaders imprisoned. Many, of course, became disheartened and drew back; but still a good many persevered amid all opposition: and I accordingly hired a room—deeming it best to pay a moderate rent, in order the better to secure possession—and commenced a school with sixty-one scholars. The patriarch fulminated furiously, and forthwith anathematized the owners of the house; but, finding his curses unavailing, changed his tone, and promised to give them a higher rent than I was giving, and would then make them a *present* of it, and also establish a good school. But his promises and his threats were alike unavailing; for the three brothers who owned the room seemed determined no longer to submit to such tyrannical domination as that which had been exercised over them by "his grace." The patriarch then sent them word that the house should be pulled down; but, though trembling for the consequences, they are still firm in their resistance.

Last Wednesday was a trying time for the poor trembling Bethlehemites, on account of a great demonstration made by the Latin authorities. About mid-day a large number of armed horse-men, headed by the pasha and by the French consul (the avowed patron of the Roman Catholic church), suddenly made their appearance in town; but it was soon ascertained that the object of the pasha's visit was, apparently, merely to *assist* in the ceremony of replacing the silver star, which the Latins accuse the Greeks of having stolen some time ago, in a scuffle for "holy places!"

What the Latins paid for the lavish waste of gunpowder and the pasha's apparent countenance of their fraternity, "his grace," I trow, would not like to tell. A still more imposing procession was gotten up on Christmas eve. Indeed, this month has been signalized by religious demonstrations, Papal, Protestant, and Moslem; that, however, made on occasion of the arrival of two pilgrims from Mecca, if not the most *magnificent*, was at least by far the most enthusiastic. How ridiculously absurd and inconsistent with the spiritual nature of the Christian religion are these pompous pageants, no one can form a correct idea without witnessing them. But what was the disgust I felt at the martial display attending the *entree* of "his grace," compared with my grief at finding the whole Lord's day, and especially the hour of "his grace's" departure from the convent, so abominably desecrated by scenes of tumultuous revelry, and the incessant roar of firearms at the door of the church of the Prince of peace! "His grace" tried very much to intimidate or entangle me, by sending messenger after messenger to know what answer I would make to the decision of the pasha; but the only answer I made was, that if he wished to know he must call on me in person, and I would inform him. He had declared his intention of extinguishing all the lights in the church, and causing the priests, robed in black crape, to go through the awful ceremony of anathematizing the recreant members and their *houses*. Nor was his threat entirely unavailing this time, for I had the opportunity of addressing but few on that day, either in the school-room or in the street; and some few even refused to receive the Word of God as a present. There is also a diminished attendance of scholars, though I am pleased to find two or three grown females, not heretofore scholars, now receiving instruction. The uncertainty of being able to maintain the school under strong and long-continued opposition, induced me to open a dispensary in the town; and I doubt not that it will afford a very desirable means of gaining access to many persons otherwise inaccessible. Two or three dozen persons thus receive medical aid almost every day, for Bethlehem is very sickly at present.

My eldest son has gone to take charge of the dispensary, and is much pleased with the prospect of usefulness—dispensing to them, also, the Word of Life, as opportunity offers.

Miss Mary Williams, late of Artos, but at one time a resident of Cincinnati, (with whom I believe you are acquainted,) conducts the school (with a little occasional aid from my children and dragoman)—charging nothing for her personal services; so that the expences of the Bethlehem station are but trifling compared with the good that may reasonably be expected to result. And yet, knowing as I do so well what artful tricks a wily priesthood (“working with all deceiverableness of unrighteousness”) will put in requisition when other means fail, I would not induce the expectation of realizing any great *immediate* good. But still, under the most discouraging aspect of the matter, the voice of Providence has been too loud and cheering to justify me in disregarding its demands, be the ultimate result what it may. The adhesion of some of the malcontents (of the Greek rite) is known already to have been purchased by a restoration of their lands, which the convent had seized and appropriated to itself some time ago. Others have been cajoled into a persuasion of the bliss of having their children, as well as themselves, remain in ignorance and idolatry. But should Sarphazea, a celebrated sheikh of the neighboring tribe of Ta’amirahs, send his children to the school, as he has expressed his intention of doing, it will inspire the people with new confidence and courage.

Owing to the absence of Mr. Marsh from Constantinople, I have not yet received a firman for Wady Farah; and Mr. Brown, the *charge d'affaires*, writes as if its procurement would be attended with a good deal of trouble and delay.

There is quite a civil war now waging between the Sephardim and Askenazim, (the Spanish and Polish Jews,) growing out of an order lately given by the pasha, depriving the Sephardim,

who have heretofore monopolized the butchering business, of the liberty of any longer slaughtering sheep, goats, &c. The slaughtering of an animal for food is regarded by the Jews, as a matter of such momentous importance, that the installation of a *butcher* is no small affair among them, and the slightest deviation from the prescribed form and ceremony of butchering *a la Talmud*, is regarded as a mortal offence. Among other matters deemed of vital importance by the Sephardim, is the extraction of the wool from the spot at which the knife is thrust into the animal. But this the Mohammedans have lately decided is too cruel a practice to be tolerated any longer, and they have accordingly determined to suffer it to be done no more. So their dervishes created a great uproar, preaching a successful crusade against it, as contrary to the laws of the “faithful,” and besought the pasha to deprive the Jews of all right of butchering, as the only means of keeping a clean conscience about the matter. Poor Sephardim! unable to incur the expence of buying chickens, deprived of the right of butchering animals, and forbidden by their remorseless rabbis to eat anything killed by others—even by their Polish brethren—they are truly “in evil case.” But the Askenazim (or at least the Polish portion of them) are blest with more elastic consciences than their Spanish brethren, and are willing to slaughter without first removing the wool aforesaid; hence the deadly strife between them, for compromising the honor of Israel in a matter of such unspeakable importance!

Will you not pray that the “light” which has again sprung up to them that sat in the region and shadow of death, may indeed shine into the hearts of these poor benighted Bethlehemites, and give them saving knowledge of the glory of God in the face of Jesus Christ?

In great haste, yours, in faith, hope, and love,

J. T. BARCLAY.

## APPEAL FOR THE MISSIONARY CAUSE.

OUR readers have seen the letters from Brother Barclay, and the demands in that direction for funds. At a late meeting of the Board, the correspond-

ing secretary made a report, showing that our Eastern mission is in a prosperous condition, but needing funds. An African mission is in contemplation,

and a missionary prepared, and we think the proposition will meet with a warm reception from the Board and the public generally. The propriety of sustaining a mission in Oregon is also under advisement, and in all probability will prove a successful movement. An Indian mission also has been before us. These are great enterprises, and no one expects them to accomplish anything without means. We have prayed the Lord of the harvest to send laborers into the field. He has heard our prayers, and sent forth the laborers. Others are providentially rising up for the work, clearly indicating that the hand of God is in this great movement, crying, "Send me."

Shall they be sent? Shall we tell them, in the language of the last commission, "Go into all the world and preach the gospel to every creature?" Is it not the spontaneous voice of the brotherhood, that we shall? Certainly it is. The views and hearts of the brotherhood are becoming enlarged—greatly expanded. Their horizon is widening every moon. A few years since it was with difficulty we could sustain preaching among the churches at home. But as a general thing, the matter has vastly changed. The call is made in different directions all over the land: "Send us a preacher; we can and will give him a good support." We can find places for any number, with a short notice, if they are only men well prepared for the work.

Extensive houses for worship are being established in all directions. A deep and unbounded interest is taken in the great cause of education. This is a most cheering indication. Education lies at the bottom of our great cause. Our position cannot be maintained without it. It is the only security both for our religious position

and the great civil institutions of our country. Our brotherhood feel this, and are making heavy investments for the accomplishment of this great object.

We do not deny that there are close-fisted, narrow-hearted, and covetous men among us, whose souls never can be expanded, whose hearts are as hard as the sordid coin which they are giving their lives to hoard up. Such men have fallen into the hands of the enemy, who will drive them under the whip through this world, and send them to the next miserable, poor, blind, and naked. The expansive love of Christ cannot reach their souls. They look upon every benevolent enterprise as a system of begging, and every agent as a beggar; every preacher that alludes to them they consider an enemy, trying to get his hands into their pockets. Indeed, they have got but one idea, viz. to guard their pockets. With them, every scheme that pours into the pocket is good; every scheme that draws out of them is suspicious. But to this class we look for nothing for benevolent objects, as they are of no use to the living or dead, and their own children are glad to see them die, that they may get their money. We, therefore, shall waste no more ink in writing about them at present.

But to the brotherhood, who have so frequently and so nobly responded to the demands of the missionary cause, we appeal once more for a general contribution for this great object. Will not the churches generally make a contribution for this cause? State a week beforehand the object, and let the churches throughout the land make a simultaneous move, and see what gratitude will ascend to heaven in view of the liberality of the children of God.

B. FRANKLIN.

---

### THE GREATNESS OF GOD.

PAUL uses the following language toward the close of his first letter to his son Timothy—"I give thee charge, in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall

show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto—whom no man hath seen nor can see: to whom be honor and power everlasting. Amen."

Thus reads a portion of a letter of one of the greatest of teachers, to one of his most affectionate pupils. All

things considered, I hesitate not to say that Paul of Tarsus, a graduate of the school of Gamaliel, was the most powerful and most persevering advocate of Christianity the world ever saw; conscientious, active, ever ready with a word of consolation, advice, admonition, exhortation, rebuke, &c.

The above is replete with grand and sublime thoughts, which tend to elevate the soul — things which can or may be enjoyed while sojourning on earth's gloomy regions. In prophetic ecstasy, Paul exhorts Timothy to look forward to the time when Christ the Lord shall again make his appearance, and then shall he show who is King of kings and Lord of lords, inhabiting light unapproachable. This was consoling to Timothy, and is so to every one who works out his soul's salvation with fear and trembling. We are not able, as human beings, to see this august Being who dwells in light, and live. But let us rejoice. By and by we shall behold the Father of light in all his glory. Who believes? And is not a Christian a child of God? Earth, with all its boasted wealth, cannot give such a promise — such a glorious hope of future realities. The sweet Psalmist of Israel sings, in his twenty-fourth Psalm—"Lift up your heads, O ye gates, and the King of glory shall come in." "Who," they ask, "is the King of glory?" "The Lord, strong and mighty, the Lord mighty in battle," is the reply. "Who is this King of glory? The Lord of hosts, he is the King of glory." This is no earthly king, adorned in purple silk, glittering with diamonds. It is the Lord of hosts. It is he who created the hosts of heaven. Go and view the starry sky in a bright Winter night, and then

you will realize that "The heavens declare the glory of God, and the firmament sheweth his handywork." What is the glory of man, declared by his works, compared to the glory of God, declared by his works? It is no glory at all. And is the universe in contrast with the great God himself? Think of his august greatness, and you will exclaim with David, "When I consider thy heavens, the work of thy fingers—the moon and the stars—what is man that thou art mindful of him, or the Son of man that thou visitest him?" Who can meditate on these things, and not be thankful to God for his loving kindness? Come now and let us, in imagination, wing from star to star, through immensity of space, and

"Observe what system into system runs,  
What other planets circle other suns."

We are in search of the bounds of creation, but cannot discover any. It is vast as eternity—no beginning nor end. What have we on our return? Answer: That notwithstanding all this magnificence, God is mindful of man. Truly "God is love." "He so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Was ever love like this? Poor humanity heeds it not, but careless and indifferent, rushes on to eternal ruin of body, soul, and spirit. O that men were not thus blind! They will not hear. They are slow to obey the invitation, "Come unto me, all ye heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls."

J. W. S.

## LETTERS TO A MINISTER OF THE METHODIST CHURCH.

DEAR SIR,—Near five years have passed away since our first acquaintance, which truly found us both in a bad condition; you, as you say in your letter, were, "at that time a backslider and wicked man:" as for myself, I was an *infidel*. You speak of the "awful despair" into which you were thrown shortly after our interview, and your translation thence—"that the power of God came down, poured forth into your soul, and you felt as though you

had been caught up to heaven," &c. Again, you further add, "I am now preaching the gospel of Christ in the Old Methodist Episcopal church." Then, from that awful abyss of dark despair, after your "hard struggle for two days," by "the power of God coming down upon you," you were taken out of the rolling deep of "the flames of hell," you say, and safely landed in the "Old Methodist Episcopal church." Be careful, my dear Sir, that you are



not in a vessel unauthorized by the Immortal King—a vessel not insured by the God of heaven, and without Christ and his will for captain and compass!

The above advice I do not give you without taking it to 'myself, which I have long since done by a careful examination of the Word of Truth. Having, in a former communication, given you some account of the facts and circumstances which led me from the ranks of Presbyterianism, in which I had been trained from infancy, to the dark abode of infidelity, and the channel through which I obtained faith in the inspiration of the Sacred Volume, I proceed, by your permission, to give a knowledge of the reasons why I have become what I am—a Christian—by the favor of God.

But I am not insensible to the fact, that in our times of combatting elements, affected modesty and timidity in almost all parties owning the name of Christ, if a man says he is a *Christian*, he is looked upon as being presumptuous, uncharitable, and almost if not altogether heaven-daring, by those whose ears and feelings are so refined—not by Christianity, but by human tradition—that any other name than the name of Christ will tickle their ears, please their fancy, and gratify their feelings, to the dishonor of the name and mission of the Lord from heaven notwithstanding. It may do for the children of this world to be something *like* a Christian, to get into something *like* the church of God, and to have some person *like* the Lord Messiah for Saviour and Lawgiver; but it will not do for the man of God, nor will the *likeness* of the Christian religion take any soul from the awful abode of dark despair to the realm of bliss and immortality. Nothing but the church of Christ will prevail against the gates of hell. (Matt. xvi. 18; Acts iv. 12.)

Having become convinced, by a careful examination of the testimony surrounding the Book of God, that the Bible contained a revelation of the will of God to man, I took hold of it, unaided by any of the so called "elect, called and sent preachers"—for I had ceased going to hear their sermons, being entirely disgusted by their hypocritical pretensions to a direct divine call and mission (please excuse this sharpness)—and I there, in the Bible, found, after leaving the patriarchal or-

der of things, the Jews' religion of *divine* authority, sketched by the finger of God, and contained in the Law and the Prophets. This order of things continued, being sanctioned by the God of the universe, until taken out of the way in the person of the Lord Jesus on the cross. I looked at the Jews' religion, emanating from the hand of God, as certainly holding claims on all the descendants of Abraham, paramount to all the systems in the world, even our modern systems of religion not excepted. Christianity is the only exception in all the earth.

The Jews could set up the following claims, among many others, in favor of their religion:

1. God spoke to their fathers, in whose persons their religion had been presented, established, and perpetuated.
2. Those persons to whom God spoke could and did work miracles in confirmation of their respective missions.
3. Their law was obtained from God, who was its author.
4. The Jewish nation were the chosen and protected people of God, from the days of Abraham to the death of Jesus.
5. God selected their priests, and pointed them out by positive law.
6. In the seed of Abraham was promised the Messiah and all spiritual blessings.

The above claims, in contrast with our modern systems of religion, are, to reflecting minds, even among the Gentiles, sufficient to silence for ever the "old mother of harlots," and all her progeny; for they are, before heaven and earth, without any *divine* authority whatever.

In coming to the New Testament, from which I learned Christianity, the facts, faith, commands, obedience, and promises of which made me a Christian, I found the plan of salvation through Christ clearly presented.

But I cannot speak as you do of God's dealings and working in forgiving sins; and let me here, in all kindness, ask you where, in all the New Testament, do you read of our heavenly Father's taking men through the torturing processes of which you speak, in order to make them Christians?—to say nothing of bringing them into a church which, in the days of Jesus and the apostles, had no existence whatever—"the Old Methodist Episcopal church."

I found that the Lord Jesus made a *will* and left it in the hands of select persons—the apostles—with the solemn injunction, “Publish the gospel (my will) to every creature” (Matt. xxviii. 19; Mark xvi. 15.) As this *will* must be done, in order to obtain salvation from sin, I looked to the apostles as the proper persons for a development—having learned from the lips of the Saviour, they had proper authority. See Matt. xvi. 19; John xx. 21-23; also the commission as quoted above.

To the apostles’ *acts* I eagerly looked for the development of the new and better covenant, which, thank heaven, I found in the second chapter of Acts; confirmed, too, with all the authority of heaven, by the presence of the Holy Spirit clothing the Saviour’s messengers with all that power adequate to

the accomplishment of their mission of mercy and favor.

But I must here close for the present, requesting your sincere attention to a careful perusal of the second chapter of Acts, until you hear from me again, which I hope will not be long. I will then give you some further reasons for my being a Christian, and I hope in your next you will give me more fully your reasons for being in the “old Methodist Episcopal church,” pointing out the errors of this epistle, if you find any, and I will try to reciprocate the favor. I hope you will realize that the great desire I have for your present and eternal welfare, is the cause of the plainness of my letters. Believe me, dear Sir, and I here beg leave to subscribe myself, your obedient servant, J. J. M. D.

### DOCTRINES CONCERNING DEMONS.

DEAR BROTHER,—If I thought you had the time and disposition to advise with a teacher who greatly needed advice and counsel in regard to his charge, I would like to lay some of our troubles before you. I will, at a venture, request your admonitions in one case, viz. some of our beloved brethren here are carried away with what are called “spiritual manifestations,” and have become mediums for the spirits, as they call them. The consequence is, that there is a dearth of true spiritual life; and the result, I am fearful, will be, that this delusion will go to seed in Universalism, Swedenborgianism, or some other kind of infidelity. I have refrained, so far, from saying anything upon this subject in my public ministrations, although I have felt like raising the rod to correct and repress the evil. I have thought that there was too much excitement on the subject, for me to accomplish good by preaching on it, and have waited in the hope that it would die away; but it is on the increase. In such a case, what would you do? Will you not favor us with an article in the *Age*, devoted to the exposure of this delusion and wile of the wicked one. Yours, in the gospel, B. F. CHEW.

#### REMARKS.

The prudence and discretion of the writer of the above are such, that we

think it exceedingly doubtful whether we can say anything that would be of any service to him. Nor do we know that we can say anything that will be of any service to any one. We hoped that this species of deception would have soon passed away. But, if our memory is not at fault, some five years have elapsed since its commencement, and it is still doing its work of destruction. What is unfortunate in the case is, that no expositions from friends, from preachers of the gospel, or from the Word of God, will reach a person who is giving heed to “seducing spirits, doctrines concerning demons.” It is in vain that you tell such of their lukewarmness in religion, of their giving more heed to this device than to the Bible, of their loving the company of wicked persons in the “spiritual circle” better than the company of the saints, of their loving the “spiritual circle” better than the worship of God, and the vast numbers driven to insanity by this shameful thing. You may tell them all this, we say, but it amounts to nothing; for they say, they “know there is a reality in it.” “Things have been disclosed that could not have been known without some extraordinary power.” They have heard from their fathers, mothers, brothers, sisters, companions, or children, who have died. They have been convinced by seeing tables tilt up their

legs, scamper over the room, and hearing raps on the floor.

Such persons, in daily communication with the *dead*, are not expected to hear the *living*. No matter if the spirits do tell things that are known to be lies. No matter if they contradict the Bible. No matter if they sanction all the false doctrines in the land. They say, "They are real communications with departed spirits, and they are wonderful!" They will insist that you must go with them and see the wonders. No matter if they have been confounded till persons of common sensibility would be ashamed to show their faces, still there is something in it! It is in vain that you reason with them. Can they not consult spirits? Will not the spirits show them that you are wrong? The dead know what is right, and would you have a man listen to anything you can say on an important question, when he can hear the dead?

It is true, the spirits lie, sometimes; but that can be disposed of without difficulty. For instance, the only time we had the privilege of witnessing the manifestations, we were called upon to propound questions, either mentally or openly. We chose to propose them mentally—that is, merely to think the question, and let the medium answer. We thought, and wrote down as we thought, the following questions, and received the answers annexed:—

1, Was Mohammed a true prophet?—Yes.

2, Was Swedenborg a true prophet?—Yes.

3, Is Swedenborgianism the true doctrine?—Yes.

4, Was Joe Smith a true prophet?—Yes.

5, Is Mormonism the true doctrine?—Yes.

6, Is Romanism the true doctrine?—Yes.

7, Is Universalism true?—No.

8, Is Infidelity true?—Yes.

None of the company, save the writer, knew what the questions were, nor whether the answers were correct, till all the above were asked and answered. We then read the questions and answers. After a short silence, a lady arose and said, "That was a wicked spirit." We observed that it must have been the devil. The thing has been exposed fifty times in Cincinnati, in

the same way; but still the evil is going on.

Some few brethren here, as worthy as we hold, gave some attention to it at first; but soon became satisfied that the thing was evil, and only evil continually, and have ceased to have anything to do with it. The truth is, we shall all find something to test our attachment to Jesus. Paul says, "If any man love not the Lord Jesus Christ, let him be accursed when the Lord comes." Jesus says, "If any man will be my disciple, let him take up his cross daily, and learn of me." The Scriptures inform us, that wonders shall be performed, if possible, to deceive the very elect. Paul declares, that the Man of Sin shall be characterized by *lying wonders*. We live in a time when men shall run to and fro, when many false prophets shall have gone out into the world, and when they shall deceive many. The Lord has not left us in the dark on all these matters.

If brethren love spiritual manifestations, let them receive the communications from our gracious Lord and Redeemer. Let us meekly receive the communications of his holy apostles, or, as John expresses it, "Hear what the Spirit saith to the churches." The holy communications spread upon the sacred pages, reader, will guide you to the "Lamb of God, that taketh away the sin of the world." Through these Divine communications, the Searcher of all hearts speaks. He who hears him, shall be guided to the fountains of living water—the water of life—in the midst of the paradise of God, and shall eat of the hidden manna. But he who becomes wearied with hearing those holy oracles, and runs after strange spirits, is in danger every step, and liable to be deceived. Nothing in this world is infallible but the Bible. It is certain to point out the road to every man, for it describes the road both to heaven and hell; it will justify or condemn, save or destroy.

Is it possible that brethren, redeemed by the blood of Jesus, saved by the grace of God, warned by holy men of God with many tears and expostulations, can be decoyed from the path that leads to eternal life, by such a silly and contemptible device as the so called "spiritual manifestations?" To Christianity are we indebted for all that is worth living for, and for all that

can impart one spark of hope in death. We, the disciples of Christ have stood up before God, who gave us life and being—before Jesus, who poured out his warm heart's blood for us—before the angels—before the redeemed hosts in heaven and upon earth—and before the world, with tears and deep contrition for sins, and confessed Christ—entered into a most solemn and everlasting covenant with him—bound ourselves by all the honor there is in us, in the most sacred pledge, to be his loyal subjects. Shall we, then, contrary to his most explicit warnings, "give heed to seducing spirits?" Shall we give countenance to that which is so injurious both to the soul and the body, and which no human being can show to have done any good in a single instance? Shall we spend our pre-

cious time, in life, in foolish efforts at talking with dead people?

Brethren, we shall all be among the dead soon enough, with whom we shall remain for ever. Shall we be among the dead who shall arise to everlasting life, or those who shall arise to eternal condemnation? John says, "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of the things written in the books, according to their works." Here we shall see the dead, and be among them, and have to answer for ourselves. "If the righteous are scarcely saved, where shall the ungodly and sinner appear?" Peace and love upon all everywhere who love the Lord Jesus Christ, and upon the Israel of God.

### ROBERT OWEN AND SPIRIT RAPPINGS.

THE following extracts have been forwarded to us by a brother in London, who desires to know if we can insert them in the *Harbinger*. For reasons which it is not needful to mention, we have concluded to give them publicity. The spirit of infidelity is remarkably active at the present time, some new delusion being constantly presented to satisfy its restless cravings. Even Jefferson and Franklin are announced as having come in spirit to Mr. Robert Owen, of infidel notoriety, to inform him that his *social system* is, after all, to be of universal application among men! However ludicrous these pretensions may appear to rational and sober-minded individuals, we think it only right to apprise our readers, that this delusion has been productive of more cases of lunacy in the United States, during the last two years, than any other cause whatever. From the following paragraphs, it will be seen that fanaticism and folly are not extinct in the world:—

THE "RAPPING" FLAM.—Of course the reader has heard of the gross assault upon common sense, known by the name of "Rapping." The thing is an importation from America, and an

American woman is at this time going out to parties, as the "medium," or spiritual go-between, who, at half-a-guinea a head, ("an allowance made if a quantity be taken") communicates between the other world and this. The wickedness of the juggler is as great as its folly. The last number of the *Zoist* gives an admirable description of this mixture of blasphemy and scoundrelism. Here it is—

"After a certain number of persons have agreed to pay the medium a stipulated sum for spiritual truths, they sit at a table with her. A table is always insisted upon by the spirits, and this is very odd, as there are no tables or chairs in their own country. Sooner or later they arrive, sometimes not till half an hour has elapsed, and expectation is the more highly worked up, so much the less time being left for rigorous examination. There is heard a faint rap at the table, so faint perhaps that the medium says, 'Hush—stop: I heard a rap.' All listen—it is repeated; one hears it, and then another also hears it, and so on, till all agree that the rapping has begun, and the spirits have certainly arrived. All are now amazed, and all are attentive. The gentlemen become grave—the ladies pale—and all are satisfied that there is something in it. The sound is like the pecking of a bird—like a slight striking of the edge

of a finger-nail upon a hard substance, and sometimes the sound is of a stronger hitting. All may be well imitated by striking the edge of a finger-nail upon a table with various degrees of force. The idea of anything peculiar, awful, unearthly in the sound, is ridiculous. There are slight raps from little children, strong ones from gentlemen spirits, and soft ones from lady spirits. You are desired to *think on the name of some departed person*, and take a printed or written alphabet, moving your fingers over letter after letter, and on hearing a rap, you are to observe what letter your finger is over; and then you begin again, and so on till no rapping is heard. You consider what words the letters so distinguished by rapping make, and this is the answer to the question you may propose either aloud or mentally."

The next specimen of this imposture is the manifesto of Robert Owen:—

**ROBERT OWEN AND THE "RAPPING" SPIRITS.**—Robert Owen has issued a manifesto addressed "to all governments and peoples," having for its purpose to announce "a great moral revolution which is about to be effected for the human race, by an apparent miracle." This miracle consists, says Mr. Owen, in communications "most important and gratifying," which have been made to him (in common with many more) "by invisible but audible powers, purporting to be from departed spirits;" those with which Mr. Owen has been favored coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's "first and most enlightened

disciple," and several others. Until within the last few weeks Mr. Owen states that, while he believed all things to be eternal, he was of opinion that there was no personal or conscious existence after death; but, having examined the history of the late "manifestations" (spirit rappings) in America, "through the proceedings of an American medium," he has been "compelled," contrary to his previous strong convictions, "to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state." The object of these manifestations, continues Mr. Owen, is to change "the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature." Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all countries are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c. who have kindly sent in their adhesion. We must add, that the "medium" referred to by Mr. Owen, is the American lady who resides in Queen Anne-street, Cavendish-square. —[Which lady, we will kindly add, charging her nothing for the intelligence, still attends parties of six at ten shillings a head; that is, as much head as such people can have who pay money for such transparent, blasphemous imposture.—Ed.]

#### A SENTIMENT OF DR. WAYLAND.

MR. EDITOR,—I send you herewith an extract from the works of "Francis Wayland, President of Brown University," which I regard as good sound doctrine; and if the sentiment which it contains had only issued from Bethany instead of Brown University, would be branded by the *odium theologicum* as Campbellism!

"The offer of pardon and everlasting life is freely made to every individual of our race, on the condition that he truly repent of his sins, receive by faith the Lord Jesus Christ, and maintain a life of holy obedience. The

commission which he gave to his disciples when he ascended was in these impressive words, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Whenever an individual of our race accepts of these terms of salvation, and by faith yields up his whole nature in love and obedience to Christ, he becomes a new creature. The Holy Spirit takes up his abode in the renewed soul, working in it that which is well pleasing to God; God, for Christ's sake, pardons his

sins, and receives the returning prodigal as a well-beloved son." — *University Sermons.*

Waiving the opinion — which is first in the order of conversion, *faith* or *repentance*—I can and do fully subscribe to the doctrine set forth in the extract above. I believe it to be the truth as it is in Jesus, and I venture to say, that Alexander Campbell will do the same. He has never taught anything stronger than this on the terms of salvation, faith, repentance, and baptism—on the way to become a new creature in Christ Jesus, and on the indwelling of the Holy Spirit in the hearts of all who are thus renewed. If Dr. F. Wayland might be safely trusted on the ground of *his* orthodoxy, to engage in the work of Bible revision, I know not why A. Campbell may not. I doubt not but that Dr. Williams and Dr. Dowling

could each furnish testimonies equally as strong, to the same purpose, if one would go to the trouble of examining their works. This cry of heresy, baptismal regeneration, *et cetera*, is wholly unworthy such men, and is gotten up in the absence of better arguments. The weakness of their course is fully evinced by the character of the opposition.

J. CHALLENGE.

The above extract from Dr. Wayland is only one among many more to the same effect, that can be selected from the highest Baptist authorities. It is becoming well understood that all this clamor against "alliance with Campbellites" is for effect. Intelligent men among Baptists know that it is all nothing—that we are as sound in the faith as they are—that they hold no important truth not held equally sacred by us.

### CHRISTIANS HEIRS OF GOD.

"Heirs of God, and joint-heirs with the Lord Jesus Christ."—"Heirs according to the hope of eternal life."—*Bible.*

SUCH, we believe, is the language of the Bible in reference to Christians, or at least the substance of it. Among the various illustrations we have in the Bible of the character of Christians, we have this; and it is one of the most important and interesting, for it contemplates the Christian in his relation to God as his Father, and in reference to his glorious and immortal destiny in heaven. It is a title which is connected with his birth into the kingdom of grace here, and which is inseparable from it; since it is only those who are "born of God," or "born again," "born of water and of the Spirit," who are represented as *heirs* in the New Testament, and as having any promise or claims to the heavenly inheritance. It is only those who have *believed* and *been baptized*. Hence says the apostle: "We are all the *children* of God by *faith* in Jesus Christ. For as many as have *been baptized into Christ* have *put on Christ*." And then soon adds: "And if ye be Christ's, then ye are Abraham's seed, and *heirs* according to the promise." And again observes: "If *children*, then *heirs*, and *joint-heirs* with Jesus Christ." But we are only

"heirs in hope," and hold our claim upon an inheritance conditionally and prospectively; and by our conduct here may forfeit it — by renouncing Christ, and apostatizing, as Esau lost his birth-right.

"As such," says the pious Jay, "we may consider them in the *grandeur of their estate*. A man may be an heir to a cottage, or a large domain, or even a throne. But what is the inheritance of Christians? In one place they are called 'heirs according to promise;' in another, 'heirs of the grace of life;' in another, 'heirs according to the hope of eternal life;' in another, 'heirs of salvation;' in another, 'heirs of the kingdom, which the Lord hath promised to them that love him.' Paul prays that the Ephesians may be enlightened to know it, and speaks of the 'hope of their calling,' and 'the riches of the glory of his inheritance in the saints.' The inheritance of the worldling, who has his portion in this life—the inheritance of the Jew, in Canaan—the inheritance of Adam, in paradise—the inheritance of angels, in heaven — all come far short of the believer's expectation in heaven. At present it cannot

be fully either described or conceived—it is a glory to be revealed—it doth not yet appear what we shall be."

The *certainty of the possession* of this inheritance, to the heirs of it who shall faithfully persevere unto the end in its pursuit, is also finely contrasted with the uncertainty of all *earthly inheritance*. Says Jay: "An heir who has had the clearest and fullest title to an estate, has yet never enjoyed it. To take possession of it, perhaps he had to cross the sea, and was wrecked. Or, he travelled by land and was murdered. Or, in reaching maturity, he fell a prey to one of the many diseases to which humanity is liable. Or, if he was preserved, the estate was destroyed; for there is no place of security on earth. Or, if the estate was not destroyed, it was *usurped*, and by fraud and villainy alienated from its lawful owner. How many figure away, only in the rights of others! But what shall hinder the Christian from realizing his hope? His inheritance is incorruptible, and undefiled, and fadeth not away, reserved in heaven for him, where danger never comes. And the heir is as safe as the estate, being 'kept by the power of God through faith unto salvation, ready to be revealed at the last time.'

"But observe these heirs in the circumstances of their *minority*. For there is a period of non-age, and 'the heir, as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father.' Before this season arrives he must submit to many restraints not pleasant to his feelings, and the reasons of which he cannot fully appreciate. And Christians must not reckon that their present indulgences will equal their future reversions. They are now under a

course of discipline in which they must exercise self-denial, and appear less favored than many around them. But they rejoice in hope, and not only so, but as the heir has something more from his estate than the prospect of it, as he has education and attendance becoming his rank, and remittances to enable him to live answerably to his destination; so Christians have now supplies from their riches in glory, and are training up, under a Divine Teacher, for the sublime spheres they are to fill: and their ministering spirits do always behold the face of our Heavenly Father. And what is the *deportment* that becomes these heirs? It ought to be ennobled. Holiness is the true dignity of the soul, and sin its vilest degradation. They are, therefore, to 'have no fellowship with the unfruitful works of darkness; but rather reprove them.' And, oh! the infinite delicacy of the gospel!—they are to 'abstain from the very appearance of evil.' It ought to be humbly and grateful." "What is the difference between these and earthly heirs? In other cases the inheritance is diminished by the number of co-heirs. But here the multitude of partakers, instead of injuring, increases the blessedness of each possessor. In other cases the father dies before the child inherits. Here the Father never dies. In other cases the heir, by dying, loses his inheritance. Here he gains it by dying—it is then he comes of age. In other cases an estate passes from hand to hand. Here is no succession—it is an heritage for ever. 'This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'"

Who, then, would not be an heir of God—an heir to this glorious, heavenly inheritance? It is offered to all, can be obtained by all, and is "without money and without price." J. R. H.

## JEWISH SYNAGOGUES.

AN intimation having been given in the *Harbinger* some months ago, that any information respecting synagogues would be timely and acceptable, I beg to offer the following remarks and quotations.

It is admitted by most, if not all, writers on synagogues, that there were no such structures till after the Babylo-

nish captivity—say B.C. 400—from which time, it is worthy of remark, that there was no disposition to idolatry; notwithstanding the general proneness thereto from the days of Moses to Nehemiah. Dr. J. P. Smith says, "The Jewish synagogues were used for the purpose of instruction in their national literature, and also for the reading and

explaining of the Law and the Prophets to public assemblies." (Query? May not this "instruction" have contributed to preserve them in the worship of the true God?)

It is not possible, I think, to obtain a correct description of these buildings as they existed in the days of our Lord. The use they were made of is to us most important, and on this we have the most information in the Christian Scriptures; for "the ceremonies which prevail at the present day were not observed in the time of our Saviour." (a)

"The ruler of the synagogue" (Luke viii. 49, &c.) was the person who taught, or permitted others to teach; even as the Great Teacher and his ambassadors were allowed, and even invited to teach (Luke iv. 16, &c.; Acts xiii. 14, &c.; xvii. 1, &c.) In our days it is not so, because in most of our synagogues—called churches, chapels, &c.—the exercises of reading, exposition, exhortation, &c. are imposed upon one person—absurdly and unscripturally so. Cruden says of the rulers of synagogues, "They taught the people, by way of dispute and conference, by questions and answers, and by continued discourses. All this they called *searching*, and whoever spoke a *searcher*." It is important to know, and bear this in mind, because it is universally admitted that the first Christians copied much from the synagogue exercises. Jahn says, "The persons who addressed the people were not Rabbins, expressly appointed for that purpose; but were either invited from those present, or offered themselves." (b) Again, "There were no regular and officially qualified teachers in the synagogues." (c) See Luke iv. 15, &c.; Acts xiii. 14, &c.; xvii. 2, &c. "The ruler" is also said by Cruden and others, to be charged with the distribution of the alms contributed for the poor and for strangers—that these were deposited on entering the synagogue, by all who were so disposed, according to their ability, &c. That punishments were here inflicted, is clear from Mat. x. 17, Luke xxi. 12, John xvi. 2, Acts xxii. 19, &c. That prayer was offered in these synagogues, in apostolic times, there is not the slightest evidence or intimation. (d) We read, indeed, of some who loved to pray standing in the syn-

a, Jahn's Biblical Antiquities, § 371; b, Ibid, § 366; c, Ibid, § 371; d, see Jennings's Jewish Antiquities, vol. ii. p. 58-60.

agogue; but the word here does not, as in some places, necessarily mean the building so called, for it is used both for the assembly, and for the place of assembling, just as we use the words church, meeting, &c. That a demoniac—a man who had an unclean demon—was allowed to enter, (Luke iv. 31) and that Jews and Gentiles congregated together in synagogues, (Acts xiii. 42-5) are indications—and, to the minds of many, conclusive evidence—that praise and prayer were not offered there.

In Luke vi. 12, our Lord is said to have retired to an oratory, or prayer house, where he spent the night; but, whether wholly in prayer, or partly in rest and sleep, we are not informed. So in Acts xvi. 16, we must read—not "as we went to prayer"—but as we went to the prayer-house or oratory. These are said to be a different class of buildings from that of synagogues—smaller, and erected outside the towns, &c.; and, generally, near to a river, that, (as some say) bathing might precede prayer. (e) "Here," says Prideaux, "every one prayed, as in the temple, apart and by himself." Into one of these an individual would enter and pass a night, as did our Lord, on one occasion at least; or, in the day-time, especially if near thereto: but if as near to the temple, that would be preferred. (We nowhere read of the apostles or others going to the synagogue at the hour of prayer.)

It will thus be seen for what purposes synagogues were, or were not used, 1800 years ago. Query—May we not (also) teach the people by way of dispute and conference, by questions and answers, &c. as well as by continued discourses? See Acts vi. 9, ix. 29, xv. 7, xvii. 17, xix. 9. Let us by all means labor to excite inquiry, and lead the people to become "searchers;" and let us diligently prepare ourselves to answer the inquiries, and solve the difficulties, of those we meet with in the Christian synagogue or elsewhere.

W. D. H.

#### REMARKS BY THE EDITOR.

Some of our readers and brethren have, at different times, expressed a desire to understand, more clearly, the origin and nature of synagogue worship,

e, See Barnes on Heb. x. 22.



as observed among the Jews in the days of our Lord and his Apostles. No doubt the information sought is regarded by them as most important; but, we confess, it does not assume to us that character. Christianity appears to us, in its facts, commands, and promises—in its order of worship, government, and discipline—to be an entirely new dispensation, adapted to the condition and capabilities of the whole human family, and a knowledge of which may be acquired and reduced to practice, irrespective of any acquaintance with the peculiar worship of the temple or synagogue. Such knowledge may be interesting and desirable, but it is not indispensable to an enjoyment of the Christian religion, or to the formation and development of Christian character, under the tuition of Jesus and his Apostles.

It is acknowledged by, we believe, all who have examined the subject now under investigation, that synagogues had no existence among the Jews until the return from the Babylonish captivity. We have already seen that they were used, in the days of our Lord, for a variety of purposes. They were places of public resort and of social intercourse—the Law was read and expounded, exhortation and prayer were offered in them. Whether they originated with, or were approved by Jehovah, we are not informed. Certain it is, however, that there was no mercy seat or shekinah, or the appointed sacrifices in connection with them, as at the temple in Jerusalem. There is no command recorded for attendance at the synagogues, and it is apparent that they became places of public disputation, contention, and division among a people who were chosen by God, and commanded to walk in truth and union to each other, and in submission to all his revealed will.

In Cruden's *Concordance of the Bible*, the reader will find, under the word synagogue, eighteen brief paragraphs given in exposition of its meaning. It

signifies an assembly as well as a building.

"The synagogue services (he says) were to be on three days of every week, for the sake of hearing the Law: so it was to be thrice on those days for the sake of their prayers. For it was a constant rule among them, that all were to pray unto God three times every day—that is, in the morning, at the time of the morning sacrifices; and in the evening, at the time of the evening sacrifices; and at the commencement of the night, because till then the evening sacrifices were still left burning upon the altar. It was anciently among God's people the steady practice of good and religious persons, to offer up their prayers to God three-times every day. Thus we find David acted: "Evening, morning, and noon, will I pray" (Psalm lv. 17; Daniel vi. 10.) This was the uniform practice of these good men, and they found especial favor with God."

The following remarks, selected from Conybeare's *Life of the Apostle Paul*, though not presented as obligatory upon the disciples of Christ, will no doubt prove interesting:—

"These assemblies of the wise were possibly a continuation of the 'schools of the prophets,' which are mentioned in the historical books of the Old Testament. Wherever the earlier meetings of the people and rulers were held, whether at the gate of the city, or in some more secluded place, we read of no buildings for purposes of worship or instruction before the captivity. During that melancholy period when they mourned over their separation from the temple, the necessity of assemblies must have been deeply felt, for united prayer and mutual exhortation, for the singing of the 'songs of Zion,' and for remembering the 'word of the Lord.' When they returned, the public reading of the Law became a practice of universal interest; and from this period we must date the erection of synagogues in the different towns in Palestine. So that the Apostle James could say, in the council at Jerusalem, Moses of old time bath in every city them that preach him, being read in the synagogues every Sabbath day. To this latter period the 74th Psalm may be referred, which laments over the burning of all the synagogues in the land (Psalm lxxiv. 8.)

These buildings are not mentioned by Josephus, in any of the earlier passages of his history; but in the time of the Apostles, we have the fullest evidence that they existed in all the small towns in Judea, and in all the principal cities where the Jews were dispersed abroad. It seems that the synagogues often consisted of two apartments, one for prayer, preaching, and the offices of public worship: the other for the meetings of learned men, for discussions concerning questions of religion and discipline, and for purposes of education. Thus the synagogues and the schools cannot be considered as two separate subjects. No doubt a distinction must be drawn between the small schools of the country villages, and the great divinity schools of Jerusalem. The synagogue which was built by the centurion at Capernaum, (Luke vii. 5) was no doubt a far less important place than those synagogues in the holy city, where 'the Libertines, and Cyreneans, and Alexandrians, with those of Asia and Cilicia,' rose up as one man and disputed with Stephen (Acts vi. 9.) We have here five groups of foreign Jews—two from Africa, two from Western Asia, and one from Europe; and there is no doubt that the Israelites of Syria, Babylonia, and the East, were similarly represented. The Rabbinical writers say that there were 480 synagogues in Jerusalem; and though this must be an exaggeration, yet no doubt all shades of Hellenistic and Aramaic opinions found a home in the common metropolis. It is easy to see that an eager and enthusiastic student could have no lack of excitements to stimulate his religious and intellectual activity, if he spent the years of his youth in that city 'at the feet of Gamaliel.'"

Such, then, was the divided state of the community in Jerusalem when, on the day of Pentecost, the Holy Spirit was poured out on the 120 disciples of Christ, assembled in an upper room in that city. By the principles of one Lord, one faith, one baptism, and one Spirit, they became one body; and, inspired with one hope, based upon the promises of one God and Father, they soon filled Jerusalem with their doctrine, over-turning the antagonistic sects which abounded in that city. We

have no doubt whatever that Saul of Tarsus was one of those Cilician Libertines who, although brought up at the feet of Gamaliel, was unable to resist the wisdom of Stephen. To call into being a united holy brotherhood from among all classes, was the great object of the Redeemer's death, and of the gift of the Holy Spirit on Pentecost, and subsequently in the house of Cornelius. But how is the gold become dim, and the fine gold changed! Christendom has her hundreds, if not her thousands, of sects, antagonistic as were the sects of Judaism prior to the coming of Messiah. And then, to complete the picture of sectarianism, we have complimentary language on the amount of good now effected, compared with what might be accomplished, if Christians were united in one body as in the days of the Apostles! How blinded is sectarianism! And how blinding are self-interest and sin! We cannot bring these desultory remarks to a conclusion in a better way than by giving an extract from the pamphlet recently published on the *Union of Christians*:—

#### OUR POSITION IN HISTORY.

In our efforts for union, we must not neglect the lights and aids of history. It is our duty to watch the ever-moving finger of Providence, as it passes over the dial of human society, and mark its indications of duty. For the moral government of the world, as well as the catastrophes of nature and the reformations of religion, concurs with our religious necessities, and meets them with a voice of its own. History tells us what to do, and what not to do. When the ancients strayed, the command was to seek for "the old paths, and to walk in them." This is our duty. The history of Apostolic Christianity is in the Scriptures. When we open the Holy Book, therefore, it is all before us. In other volumes, if we search for its history, all is dark, mysterious, and unlovely; but from the pages of the Holy Oracles it looks forth with bright and beaming eyes, for ever young, for ever fair. The Word of the Lord is immortal and eternal.

What, then, was the nature of the

union of the apostolic church? This question is easily answered. These churches being every where *constitutionally* the same—for the apostle says he acted as a wise master-builder in this matter, and taught the same things in every church—the members passed from one organization to another by letters of introduction and commendation, and when churches coöperated it was by districts, and not by parties, as in Protestantism, or by the Pope, as in Romanism. Hence we read of the churches in districts, as the churches of Achaia, of Macedonia, of Galatia, of Judea, of Asia, of Bithynia, &c. This was a safe sort of union, because it secured the coöperation of the churches without endangering their liberties by the centralization of spiritual power in any individual. It was conservative both of the liberty and the strength of the churches. It was God's plan of union. And the demonstrations of history confirm and vindicate its excellence. In fact it resembled our own republican plan of union, in which the inter-action of power, liberty, and authority, is admirably harmonized. Christ and the holy apostles, by the Holy Scriptures, constituted the general government, and each particular church a little republic within itself, bound in all duty by the force of its own doctrines and God's authority, to coöperate with others, and to admit nothing exclusive into its constitution—nothing that would dis sever it from the communion of all saints. The primitive Christians were so jealous of their rights and liberties, and of this plan of union, that they did not, as Lord King shows, allow two meeting-houses to exist in the same city for the first three hundred years of Christian history. Now touching the position of my brethren, they are standing with the Living Oracles open before them, and this scheme of union is looking them full in the face. They are its advocates.

In the prosecution of this advocacy we are subject to error. We may be imperfectly informed in regard to the points to plead from. We may confound things that are different, or make distinctions where there is no difference, or run into extremes. There is a wisdom necessary to the elimination of truth—there is a wisdom of ways and means—a wisdom of practice to join extremes, and make truth a reality.

The Scriptures discriminate, I believe, between the following matters:—

1. The basis of union.
2. The bond of peace.
2. And the bond of perfection.

The first of these is the Messiahship—the second is the solemn considerations, that there is but one Christian body or church, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father to all the brethren—the third is love. Love is the bond of perfection—our moral nature is perfected by love. It is the central virtue, and sheds its radiance over all our religious instincts, feelings, and passions. It is the sapphire of the soul—the virtue of virtues. It is one thing, therefore, to sit down as a church on the Messiahship—it is a second to preserve the peace when sitting there—and it is a third matter in this union and peace to perfect ourselves in love. The three expressions above refer severally to constitutional union, the general peace, and to personal perfection.

Constitutional union is to be pleaded for from the following sources of argument, namely—

1. The one creed.
2. The prayer of Christ (John xvii.)
3. The common destinies of all the churches, viz.:—
4. The duty of converting the world (John xvii.)
5. The duty of perfecting saints (John xvii.)
6. The duty of giving the true religion to the whole world.

So remarkable did the apostolic Christians make themselves with mankind by their virtues, that others were wont to say, "See how these Christians love one another." And so jealous were they and the primitive church of union, that they did not permit two meeting-houses in the same city for the first three hundred years. Lord Chancellor King, in his book on the primitive church, proves the fact. Even in the largest cities of the empire—Antioch, Jerusalem, Alexandria, and Rome—the brethren worshipped in the same house for three hundred years. His lordship says, that an additional chapel was first permitted in Alexandria about the end of the third century.

## POETRY.

## MEMORY AND HOPE.

BY JAMES CHALLEN.

I HAVE a song to sing, and I will sing it,  
And from my by gone years I choose to bring  
it;

A song of the olden time,  
When I was in my prime,  
When the hours were swiftly flying,  
And I never thought of sighing  
For the bliss they were bestowing—  
That they too soon were going.

My life was then a pleasure  
Of fulness without measure;  
Of all that passed me by,  
Naught could make a tear or sigh,  
In the many secret cells of memory.  
No leaden hours were treading,  
With slow and heavy pace,  
Or on my bosom shedding,  
As from a poisoned vase,  
The thickened drops which burning,  
On what they chanced to fall,  
While the blighted hopes are turning  
To a dark funereal pall.

Joy then was ever beaming,  
Like a crystal fountain streaming,  
O'erflowing deep and clear,  
And always near:  
That I never thought that sorrow  
Would come upon the morrow,  
Nor did I ever dream  
That things were not what they do seem.

But this mysterious being  
From which we now are fleeing,  
This intertangled thread  
Which o'er our path is spread,  
Though age will cry, beware,  
Will catch us in its snare,  
And the Parcæ, ever weaving  
Their web to our deceiving,  
Still lead from what we fly,  
And bring for ever nigh  
The dark, foreshadowing years,  
The ghosts of all our fears,  
To haunt us,  
To flaunt us,  
To make us rue  
What we pursue—  
Now wooing  
To our undoing—  
And now with mace forwarning,

On some favored bright May morning,  
That the clouds, ere it is even,  
By angry tempests driven,

Will darken all our sky  
As they pass so swiftly by.  
And the day will set in sadness  
Which began in joy and gladness,  
And the hopes which in our prime  
Like merry bells did chime,  
At night a sound will borrow  
From the floods of coming sorrow,  
And will toll a heavy note,  
Which on the air will float,  
Waking by its numbers  
Ever silence from its slumbers—  
Startling echoes from the mountains  
From the glens whose hidden fountains  
Send a music, ever ringing  
With their glad voice, sweetly singing—  
Singing ever—to the free,  
Lays of varied melody.

But I will not mourn that youth,  
Full of hope and full of truth,  
With its hours, have passed away,  
To the evening of my day.  
The early bloom of flowers,  
With the sweet refreshing showers,  
Have sent their fragrance even  
To the calm and quiet heaven,  
Which now sits before my eye  
In its deep tranquillity;  
And the trooping clouds of noon,  
Even these have brought a boon  
In the shadows they were sending,  
With the light so richly blending,  
In the golden hues now beaming,  
In the ocean floods now streaming,  
Upon the mountain tops, and o'er the flow'ry  
lea,  
And on the tow'ring woods, and o'er the glassy  
sea,  
Shedding on all its amber radiance;  
While in a mystic dance  
The leaves of Autumn sink  
Upon that river's brink  
On which I stand,  
In sight of that fair land  
Where all the hopes I cherished,  
Instinct with life, shall be imbued,  
And in immortal loveliness shall be again  
renewed.

## THE BIBLE AND THE RIGHT OF PRIVATE JUDGMENT.

BY THOS. H. STOCKTON, OF PHILADELPHIA.

1. The Bible is the Book of God.
2. Private judgment is the duty and right of man.

These principles are perfect in themselves, and complete and inseparable in their relation. They need not, and will not bear, either addition or division. They are wedded, as they deserve to be, in matchless glory and beauty, by Jehovah's act and blessing. To add to them, would be like adding a second wife to Adam, or a second husband to Eve. To divide them, would be like divorcing Adam and Eve. What God has finished, let no man attempt to improve. And what God has joined together, let no man put asunder.

The Bible Society proclaims the inherent perfection of these principles, and the inviolable completeness of their union. It carries them with it wherever it goes. It relies upon them for all good results. It passes, presently and prospectively, from house to house, from county to county, from state to state, from continent to continent, from zone to zone, and from pole to pole, asking only this privilege—that it may submit the Bible, as the Book of God, to private judgment, as the duty and right of man. It connects not with the book any commentary, any catechism, any creed, or even so much as a marginal note. It appeals not to the judgment by any authority of church or state. It merely brings the book and the judgment into communion, and then leaves them with Him who gave the one for the instruction of the other.

This is what I meant by the frank, fearless, honorable acknowledgment of the two essential principles of Protestant and evangelical Christianity; and this is the first, great, controlling reason why I, for one, approve and support this cause.

Now, therefore, the question occurs, Is this a sufficient reason? The churches—Protestant churches, evangelical churches, Christian churches—seem afraid to trust themselves to these principles alone. They assert them—maintain them—boast of them—but cannot, or will not, confide in them. They all, or with few exceptions, adhere to social and authorita-

tive standards, explanatory of the Bible and repulsive of private judgment. To defend these official adjustments, academies, colleges, theological seminaries, book establishments, reviews, magazines, and newspapers—a vast complication of rapidly productive and wonderfully influential machinery—is superadded to a partisan ministry, and sustained by the most exhausting tribute of everything noble in our nature and available in our condition.

An impression has long existed, and appears to be widely extending, that there is something wrong in these connections—something inconsistent with the main principles of Protestantism—something inharmonious with the tone of the gospel—something tending to the multiplication and perpetuation of the very evils which should be most carefully avoided.

Speaking only for myself, though not in forgetfulness of the duty of cherishing a meek and reverent spirit, I prefer plainer and stronger language than this. To me, the wrong is palpable—the inconsistency glaring—the discord harsh and chilling—the tendency most mischievous and deplorable. The Protestant theory—rejected by Protestant churches! The Evangelical theory—rejected by Evangelical churches! The Christian theory—rejected by Christian churches! Protestants in principle—Papists in practice! Evangelical in principle—Traditionists in practice! Christians in principle—anti-Christians in practice! Unionists in profession—Divisionists in action! One church in name—a hundred churches in fact! Christ our only Master—and every sect under masters of its own! The Bible our only creed—and every sect a creed of its own! Private judgment the duty and right of all—and every sect distinguished by the excommunicating energy of arbitrary, authoritative, and official judgments of its own!

And yet, notwithstanding the general and painful impression of these evils, scarcely any thing is more common than the sentiment, that the time has not yet come for the removal of their causes. Not yet come! Can this be so? After centuries of internal confusion—not yet come! After centuries

of external exposure, assault, and mockery—not yet come! After centuries of false appropriation of common and sacred resources to profane and selfish purposes—not yet come!

But how was the Bible Society expected to accomplish the results I have stated?—By bringing the contending parties together “in one point of vast moment, about which there could hardly be a diversity of opinion.” What was that?—The propriety and necessity of circulating “the Scriptures, and the Scriptures alone, without note or comment.” Why not circulate the creeds?—Because they could not unite in that; and an effort to do so would only have made “confusion worse confounded.” Why circulate the Bible?—Because it is the Book of God. Why circulate it without note or comment?—Because private judgment is the right and duty of man.

Now, therefore, let me ask—Is there any reason to regret this experiment? Has it not been successful? Could the Society have existed with a creed? Has it not flourished without a creed? Has it not fulfilled its high office? Has it not demonstrated that the whole creed system is unnecessary, as well as mischievous? Has it not demonstrated that the true principles of union and usefulness are the divinity of the Bible and the duty and right of private judgment? In almost all possible connections, it has brought the Bible and private judgment together—and where has the effect been adverse to this fellowship? Is not the book every where the same? Is not the mind every where the same? Is not the reciprocal adaptation every where the same? Is not the innocency of their relation every where the same? Is not its utility every where the same? Where has the Society failed to do good, at home or abroad? How many millions rise up on earth, and how many in heaven—to call it blessed? And where has it done evil, at home or abroad? What dark catalogue can be brought forth to counterbalance its benefits? What agents, what instruments of evil does it any where employ? Where has it occasioned heresies? Where has it fomented strife? Where has it wrought divisions? Where has it raised up new parties? It has been every where—but only to appear in angel beauty, and lift up its angel voice, in all the gladness of its

angel spirit, and lead the redeemed nations in singing the angel chorus—Glory to God in the highest, and on earth peace and good will toward men!

I presume there are none, at least among Protestants, who regret the experiment. Surely, there is no good reason to regret it. And yet, I am now constrained to notice, more at large, indications to which I have already incidentally alluded, that the churches are still strangely unwilling to trust the principles which they avow, notwithstanding the manner in which Providence has tested and proved them in their sight.

If we could believe that there was any deliberate and discriminating comparison in the case, we would have to infer, that the result of the experiment is now decided to be averse to the propriety of trusting these principles, and that the conclusion has been agreed upon and confirmed—that the old plan of the churches is right, and ought, therefore, to be retained; and that the new plan of the Bible Society is wrong, and ought, therefore, to be rejected. For the GRAND EVANGELICAL ALLIANCE, commenced by a convention of hundreds, and consummated by a convention of more than a thousand, of the finest minds and purest hearts in Christendom—concentrating, to a remarkable extent, the most pious and charitable aspirations of the immense constituency which they, at least informally, represented—has, after all, *itself adopted a creed!*—in full view of the results of this experiment, in full view of the signs of the times, and in full view of the interests involved in its action—*adopted a creed!*—though disclaiming all design of a church organization, and therefore without an apology in this connection—has still *adopted a creed!*—though refusing to admit church representation, and therefore without an apology in this connection—has still *adopted a creed!*—though asserting itself simply an association of individuals, therefore without an apology in this connection—has still *adopted a creed!*—though confessedly founded on the allowance of different opinions, and different creeds, and different governments, and all the differences of denominational operations, as of things too sacred to be disturbed—has itself *adopted a creed!*—notwithstanding all asseverations to the con-

trary, manifest, arbitrary, authoritative, and exclusive creed!—and must now begin the endless task of defending it, through all its organs in all the world!

What was “the MAIN OBJECT contemplated” in this movement? I answer, in the language of Dr. King’s “*Historical Sketch*”—“the cultivation of CHRISTIAN UNION.” But what is the effect of the creed? I answer, in the language of the same document—“Articles are necessarily introduced by which some Christians are excluded!” Can this be so? Is it “necessary,” in prosecuting a plan for “the cultivation of Christian Union,” to introduce articles “by which some Christians are excluded?” If so, then surely Christian union is a Utopian dream; and the prayer of Christ is a disproof of His presence. But what was supposed to make it necessary? I answer, in the language of the same sentence—“It is only because vigor, and even comprehensiveness of action, cannot be otherwise secured.” Can this be so? Does not the Bible Society act vigorously and comprehensively? Surely it is a strange fancy, that the only way to secure vigorous and comprehensive action among Christians is, to commence by excluding Christians from participating in it! Besides, if it were fact instead of fancy, it seems a singular justification to be offered by Protestants—seeing that Romanists could ask nothing better to vindicate the claims of Popery! Indeed, it is such a plea as would sanction all the tyrannies that ever existed.

But the creed itself, or the “doctrinal basis,” as it is styled—a basis so narrow that hundreds of thousands, if not millions, of Christians can gain no foothold upon it—what more shall be said of that? It is admitted in the document referred to, that “it may appear vague and indecisive”—and declared, “that there must be a scantiness and generality in its contents; and that all we can hope for is, to indicate a few principles which are important in themselves, and of which the sincere belief is acknowledged to be saving.” Now, that they were “vague and indecisive”—“scanty and general”—as first reported—cannot be denied. That some of them are so still, cannot be denied. And that the changes made in them excite suspicions more of policy than candor, on the part of some who were

engaged in their preparation, is certain. Still, if the hope expressed was only fulfilled—if the summary did, indeed, indicate principles “of which the sincere belief is acknowledged to be saving”—we might rejoice in it. But may not a person sincerely believe the whole summary, and yet not be saved? Are we saved by “principles,” or by the “sincere belief” of principles? Not so have we learned Christ. Not even the “sincere belief” of the whole Bible, much less of “a vague and indecisive” summary, can be properly acknowledged as “saving.” The Holy Scriptures are “able” to make us “wise unto salvation”—to teach us how we may be saved—but it is neither the lesson, nor our faith in it, that actually saves us, but God himself, in Christ Jesus, by the Holy Ghost.

What, then, is the conclusion of the whole matter? I can speak only for myself. I, for one, fall back on the Bible Society. I proclaim and applaud it as a GRAND EVANGELICAL ALLIANCE, more genuine and trust-worthy than that which has so recently and triumphantly assumed that name.

I prefer its PRINCIPLES—the Bible and private judgment.

I prefer its PLAN—the circulation of the Scriptures, and the Scriptures alone, without note or comment.”

I prefer its ASSURANCE—that “presenting nothing but the inspired volume, it will circulate truth, and truth alone.”

I prefer its ASSOCIATION—because it embraces persons “of all religious persuasions.” Here is not the contemplation, or even the cultivation, but, also, the consummation of Christian union. Here is action at once vigorous and comprehensive, without necessity for the exclusion of a single Christian. Here Unitarians, Universalists, Disciples, Friends, Plymouth Brethren, Ronge Catholics, Czerski Catholics, Giustiniani Catholics—all, in a word, who acknowledge the Divine origin and authority of the Book, and the obligation and sufficiency of private judgment, however imperfectly or erroneously they may be supposed by the great Evangelical majority, to have exercised their judgment hitherto, yet meet a fearless and honest welcome. Here is the opening of the “channel into which Christians of every name” may, “without scruple, pour their charitable contributions”—without

scruple, for the work is one of uncommon and incomparable interest, and in the promotion of it the rights of all are not only theoretically confessed, but, also, practically respected.

Finally, I prefer its HOPE—the pious, humane, and elevating hope, that in addition to counteracting the influences

of “ignorance, superstition, idolatry,” and “infidelity” beyond the church, it will, at the same time, within the church, “avoid the occasions of controversy,” “allay bitter disputes,” and instead of perpetuating, “*put an end to* those unhappy divisions which have so long tarnished the Christian world.”

## THEODORE PARKER,

### THE BEAU IDEAL OF AMERICAN NEOLOGY.

Two sermons have just been published by Theodore Parker, preached on leaving Melodeon and entering the new Musical Hall, in which there are many passages as devoid of taste as of modesty, and not a few which, coming from one who professes to speak as “the minister of a Christian society and from a Christian pulpit,” cannot be read by sober minds without a feeling of strong disapprobation, if not of disgust. We have neither the time nor the disposition to point out all the offensive features of these productions. They will show themselves without a prompter to all who read without prejudice. He says :

“I do not believe there ever was a miracle, or ever will be; every where I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God’s first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact!

\* \* \* I do not believe the miraculous origin of the Hebrew church, or the Buddhist church, or the Christian church, nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the church, nor even Jesus of Nazareth for my master. I feel not at all bound to believe what the church says is true, nor what any writer in the Old or New Testament declares true; and I am not ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and

that he himself should, ere long, come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties.”

Again, in speaking of Jesus, he says :

“He is my best historic idea of human greatness—not without errors, nor without the stain of his times, and I presume, of course, not without sins; for men without sins exist only in the dreams of girls, not in real fact. You never saw such a one, nor I, and we never shall.”—*Christian Palladium*.

This is plain talk. This is neology consummated. It began with doubting. Then came free thinking. Then the charms of philosophy. Then self-reliance. Then the proving all things by our own innate conceptions of truth and falsehood, right and wrong. Then the belief in unbelief—the believing of what was never testified—the believing of one’s own opinions. Finally, the full assurance that Moses and the prophets, Jesus and his apostles, were all liars, and that he, Theodore Parker, is the infallible interpreter of the universe: he has scaled the heavens, he has fathomed hell, and now he has returned to earth to redeem men from the blighting influences of truth, hope, and love. Hail, all hail, divine neology!

A. C.

## CORRESPONDENCE.

### LETTER FROM NEW ZEALAND.

WANGANUI, 22nd December, 1858.

Having lately paid a visit to the brethren resident in the Nelson District of New Zealand; I had an opportunity of meeting with them on the first day of the week, and of

breaking the loaf and attending to other church ordinances, peculiarly refreshing to those who have been absent from such privileges for months at a time.

On the occasion referred to, I first saw several numbers of the *British Millennial Harbinger*, and felt satisfied that you were still



continuing to contend, through means of the press, for the faith once delivered to the saints. The *Christian Messenger* was the latest publication of your's which had come before my view, till getting to Nelson. At a season like the present, when many are running to and fro, and knowledge is on the increase, it must require a large share of discernment to provide a repast suitable to the spiritual, moral, and intellectual wants of the community; more so, if it be intended that your production shall be read by a more extended circle than our brethren form. It appears to me of importance to give insertion to the more enlightened views of religious men not immediately connected with the carrying on, and interested in the success of the *Millennial Harbinger*. Many men belonging to different religious communities are beginning to awake from the slumber and torpor of ages, and to contend for reformation in the faith and practice of these associations; and their enlightened views might be more readily listened to, and take more effect, with those of the circle in which they move who see the *Harbinger*, than the writings of our brethren, although equally scriptural and perhaps more to the point. I do not make these remarks with a view to your putting the writings of our brethren in the back-ground. They, although they may be termed new lights, are to me like the old wine. They have been contending, and are, for a restoration of the ancient order of things. Their writings I have chiefly read, and having tasted and appreciated the old wine, I do not straightway desire new. But the various sects are more likely to be operated upon by their own teachers, (to them old) than by the writings of our brethren, many of whom are doubtless little known to them. The great point to be attained, however, is not simply providing for the tastes of your readers, but the insertion of such articles by yourself and coadjutors as may, along with those articles by reformers out of our own camp, dispel the mists of prejudice and darkness by which the sects are surrounded, and tend to issue in a brighter day of gospel light, love, and harmony. The gospel, its faith and obedience, of course, to be kept prominently in view in the original writings to be inserted in the *Harbinger*.

Another important subject which has occurred to me, is the support of evangelists and the *Harbinger*. While I think pastors of churches, who are supposed to be stationary, should generally support themselves by their business or work, the same view does not apply to evangelists. He that preaches the gospel, ought to live of the gospel—ought to be supported in a respectable manner—should have as much as will supply him with food and raiment, travelling expenses, and I would suggest a small allowance for books and pamphlets. The principal points are, for an evangelist to have scriptural knowledge, and to be zealous to bring

sinners to God and set in order the churches. At the same time, when there is so much information going abroad as at the present day, our travelling brethren should have a share of it, as well as of the literature of the past.

With respect to the support of the *Harbinger* it is matter of satisfaction that you have subscribers abroad as well as at home. I dare say our brethren generally contribute to it according to their means. Please to send out three copies regularly to me. Probably I will furnish you with some interesting papers by different ministers of religion in the Southern hemisphere. If you could also send me out a few good gospel tracts, I would circulate them extensively, and probably to benefit. If you have any volumes of Campbell's Testament on hand, please forward two copies to me to New Zealand.

Not having heard from Walter McCanl, of Auckland, for a considerable space of time, I am not aware whether or not he has received any books from you, in terms of his and my letter to you, written about two years ago, and consequently have no knowledge whether there are any responsibilities attaching to me in consequence of that letter.

There is every reason to think well of the Nelson brethren in the main. Thomas Butler, his aged mother, wife, and daughter, form a delightful family in the faith. All the family are not members of the church. Brother Cullen is a liberal supporter of the cause, and Brother Horn has the gift of utterance. There are nearly a dozen more brethren. At Nelson they want a brother of talent from Great Britain, with a trade, who could spend the first day of the week in admonishing the church, and visiting the brethren at their abodes. Any one with the trade of a carpenter or shoemaker would do well. The brethren have more than once expressed themselves thus to me.

As regards myself, I feel lonely at being so far apart from brethren in the faith, as I cannot visit Nelson without considerable expense. It costs upward of £10 to make the journey, and is besides a hazardous undertaking. I have been twice shipwrecked on visits to that settlement. There are Baptists at Wellington, which is as near to my place of abode as Nelson, and the journey may be made by land; but these parties are encrusted with Calvinism, with which I should not so much quarrel, if it did not prevent their associating with those who do not subscribe to their Calvinistic creed. They live very deceit kind of lives. Generally speaking, they have no church fellowship.

Allow me to give you a hint as to evangelization. Do you sufficiently attend to the seaport towns, from whence British sailors sail to various countries, and the ships of various nations are in the way of visiting? The mission to Jerusalem is a most important affair.

Your's affectionately,  
GEO. TAYLOR.

## "COMMON SENSE."

In your number for April, you have an article headed "Common Sense," which I read with great interest, but not with great approval. The writer tries to make out an argument for maintaining a college-trained pastor, from the qualifications necessary; and among others, that he must be "apt to teach." He further tries to establish the proposition, that there must be some leading spirit in all communities, and that this leading spirit the other members must follow.

If the writer would look into John's Gospel, where Christ speaks of himself as the Good Shepherd, he would see who the leading spirit of all Christian communities is, and that He is gone to heaven, having left his followers directions, that if any among them would be great, he must be the servant of all. The writer reproduces, as he says, for our edification, a dialogue between two young ladies, who are careful to let us know their acquirements, by the Latin quotation they give us near the end of it. Now with all sympathy for the outraged taste of the fair cousins, and without attempting to defend a rude or ungrammatical speaker, yet if speaking be made the sole criterion of fitness for the eldership, I fear the writer and his friends have mistaken the Apostle's directions concerning it. It appears to me that Anna must consider it as an oversight in Paul's directions to Timothy, to commit what he had learned to *faithful* men: it should have read *eloquent* men, and it would have answered her notions much better. Poor Jane is moved even to tears on account of her forlorn condition; and I know not how to comfort her, for the character that she gives of her elder is exactly the same as the Holy Spirit gives of Barnabas, the companion of Paul in his travels, for it is said that he was a good man, and full of faith; but if Jane had heard him, she no doubt would have made the pitiful remark, that he does as well as he can, but he is nothing to Mr. D.

If a number of Christian men and women are to meet together for worship and the observance of New Testament institutions, are they to choose the ablest and best qualified of their number as office-bearers? or, are they to

send to some preacher manufactory for some Mr. C. or Mr. D. to come and rule over them? Then they will have to pay, as for a pianoforte, according to the beauty and finish of the outside, and strength and brilliancy of tone within. Then the article must be mounted into the ecclesiastical tab, and made the *major domo* of the meeting, the "observed of all observers." On the very same principle, our ladies would no doubt object to join in praising God, because the music was not led by some Jenny Lind, or some one little inferior, and their nervous system would be greatly shocked by the rough and homely, but hearty voice of some humble worshipper, whose musical acquirements were totally unfitted for taking part in Handel's *Messiah*.

Out upon such milk and water Christianity! The character of those women whom Paul mentions as assisting him and laboring, was, I opine, vastly different.

As I am under the impression that the dialogue is from the West side of the Atlantic, I ask, What would their Congress think of a proposition for some legitimate prince to reign over them, thoroughly educated in Austrian and Roman tyranny, who would enlighten them in all the legerdemain of court intrigue, spangles, buckram, &c.? I guess some of their rough backwood's men and citizens would resist the motion very determinedly. And why? Because they consider the simplicity of their institutions greatly superior to the gew-gaws they could get from such a quarter?

It would be easy to lengthen these observations, by writing of fleecing, as well as feeding the flock: of itching ears heaping up teachers, and of grievous wolves entering in and not sparing the flock.

Let it not be thought that I defend rudeness or ill-manners, as no true Christian can be designedly rude or ill-bred, for Christianity contains the spirit and essence of all true kindness and courtesy. Neither can the Christian, however humble, be a totally ignorant man, because he is possessed of the most valuable knowledge. However much some may excel, yet all knowledge is matter of degree, and the most gifted will be ready to say with Newton, that they are but picking up pebbles by the side of the great ocean of truth. G.

## ITEMS OF NEWS.

## WIGAN.

On Tuesday, May 3, after our usual meeting, an intelligent young man requested to be baptized; he believed in Jesus, and in faith wished to obey him. He was buried with Christ in baptism for the remission of his sins, and is now rejoicing in the truth: and is even much better in health than he was before. Some tell us that our way is very easy, if

going down into the water will wash away sins; but this is a doctrine never taught by us. But baptism into the name of Jesus, is for the remission of sins. So taught Peter, and we believe it. Others say, that God would never command immersion in water as a means of salvation, for in so doing, the lives of some are in danger. So thought the pious Richard Baxter.

G. SINCLAIR.

## WREXHAM.

It is with pleasure I have to inform you, that truth progresses a little here, and that the number of the saved are increased. On the 19th, two females were immersed into Jesus for the remission of sins, in the Baptist chapel, (kindly lent for the occasion) in the presence of a goodly number of spectators. One of them is the widow of the brother, of whose decease I lately informed you. Thus with labor and patience we gather up a little fruit, and are encouraged by such appearances to hope for more.

F. HILL.

## NOTTINGHAM.

We have much pleasure in stating, that after the proclamation of the gospel in Barker-gate meeting-house, on the evening of Lord's-day, May 15, two persons were convinced that Jesus is the Christ, the Son of God, confessed their faith, and were immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins (Acts ii. 38; xxii. 16.)

## FOREIGN ITEMS.

We learn from Mr. Campbell's *Harbinger* for April, that there have been considerable additions to the churches in some of the States, namely — Germanstown and Lawrence Creek, Kentucky; Howard county, Missouri; Shelby and Moultrie, Illinois; Eagle Mills and Poes-tenkill, New York; Granville, Pennsylvania; Mooresville and Trianna, Alabama; Lafayette, Indiana; Newport, Michigan; Crawfordsville, Mississippi; Mount Vernon, Ohio; and Gardiner, Maine. We have not space for further particulars in our present number.

## OBITUARIES.

## JANE MELDRUM.

WE receive daily proofs of the uncertainty of human life in this world, and the necessity of being at all times prepared for a final change. On Saturday the 14th of May, our sister, Jane Meldrum, aged 50, departed this life, after a few hours' illness, being able to attend to her usual domestic duties only the day before her death. She was immersed in the name of the Lord Jesus in 1849, from which time she continued to adorn the doctrine of our blessed Redeemer, by a steadfast adherence to the truth she had confessed, amidst much opposition and persecution, especially from those of her own household; thereby verifying the prediction of our Lord, that a man's foes would be those of his own household. Nevertheless she could say with the Apostle Paul, that "these things never move me." She maintained her position amidst it all, making the Word of God her daily study, the law of the Lord her delight, and the hope of the gospel her joy and

rejoicing; considering the time past of her life more than sufficient to have wrought the will of the flesh, she maintained throughout a Christian deportment, which had the effect of bringing three of her family to the acknowledgment of the truth as it is in Jesus. She terminated her earthly career in the glorious hope of a better, knowing that when the earthly house of her tabernacle was dissolved, she had a building of God, an house not made with hands, eternal in the heavens. Her spirit has departed to the unseen world, from whence it will triumphantly come forth when our Lord appears a second time, without a sin offering unto complete salvation. "Blessed are the dead who die in the Lord; they do rest from their labor, and their works do follow them."

JOHN MUIR, (Crossgates, Fife.)

## THOMAS LITTLE.

On the 7th of May, Brother Thomas Little departed this life, aged 67, after an illness of two days. He was brought to a knowledge of the truth in his youthful days, by the earnest labour of the celebrated James A. Haldane, of Edinburgh; and for upwards of forty years he has been a member, and great part of the time an officer, of the Baptist church in Dumfries, respected in all relations as father, husband, Christian, and citizen of the world. He was remarkable for his readiness in every good work, sparing neither labor nor sacrifice to glorify God and advance the happiness of men. Through all the changes of the Dumfries church he has moved steadily forward, in moderation, reform, and personal holiness. The nature of his disease (apoplexy) prevented him from bearing dying testimony to the power and consolation of the truth in which he lived and gloried, but no doubts are entertained that he sleeps in Jesus, resting from his labor among those spirits which are clothed in white raiment, and waiting for the glory which is to be revealed. He has left a dear sister wife, and a large family, to mourn their bereavement; but, thank God, not with the anguish of those who are without hope.

A. HUTCHINSON.

## BETTY HAY.

You are desired to record the death of Sister Betty Hay, who fell asleep in Jesus on the 28th of April. Her death is a severe blow to our little congregation, for she was no ordinary woman, but as a mother to us all. Like many others of the brightest ornaments of the "Reformation," she had her early training amongst the Scotch Baptists. Blessed is her memory; her loss we deplore, but we hope it will work for our good; and that her bright example for the last 30 years, will stimulate us to imitate her great and manifold virtues.

N. H. (Ashton-under-Lyne.)

## FAMILY CIRCLE.

THE LESSON OF DEATH-BEDS. — Lord Chesterfield said, at the close of his life, "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise, as he; but now I am old enough to feel the truth of his reflection—'all in the world is vanity and vexation of spirit.'"—Goethe, the distinguished German philosopher and poet, declared at the age of eighty-four, as the lights of time went out, and load-sters of eternity were beginning to open out in his vision, that he had scarcely tasted twenty-four hours' solid happiness in the whole course of that protracted career.—Lord Byron, the great poet, gifted beyond measure in genius, destitute more than many in grace, wrote his experience in his own beautiful and happy strain, when he said, upon the verge of the tomb—

"Though gay companions o'er the bowl,  
Diapal awhile the sense of ill,  
Though pleasure fill the maddening soul,  
The heart—the heart is lonely still.

"Nay, but to die and go, alas!  
Where all have gone, and all must go,  
To be the nothing that I was,  
Kre born to life and living woe.

"Count o'er the joys thine hours have seen,  
Count o'er thy days from anguish free,  
And know whatever thou hast been,  
'Tis something better not to be.

"Nay, for myself, so dark my fate,  
Through every turn of life hath been,  
Men and the world so much I hate,  
I care not, when I quit the scene."

The bitter sarcasm of the poet contrasts, indeed, with the glorious psalm of the Apostle, "I have fought a good fight, I am ready to be offered up. There is reserved for me a crown of righteousness." Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died, calling in his last moments for opium, to deaden the terrible forebodings of coming woe. Paine died intoxicated and blaspheming. Hobbes prepared to take a leap into the dark; and Hume died jesting and joking about the boat of Charon, very much, I suspect, in the way in which school boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down; but Paul, of far different character, breaks forth as he departs, in the enthusiasm indicated in the text, "I have fought a good fight." Why should there be this contrast? Was Paul a fanatic?—He was the soberest of men. Was he a mere mystic dreamer?—He was the most logical of reasoners. Was he a novice?—He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and

a glorious hope before him, he breaks forth in these thrilling—almost inspiring—certainly inspiring accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, shall give me at that day." I do, indeed, believe that a sober and extensive comparison of the death-beds of those who have repudiated the gospel, with the dying moments of those who have accepted and rejoiced in it, would alone convince mankind that Christianity is true; that infidelity, practical or theological, is a deception—a delusion, mischievous in life and miserable in death.—*Cumming's Voices of the Day.*

"If the clergymen of our day," said Daniel Webster, "would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the manner and spirit of the gospel, saying, 'You are mortal—your probation is brief—your work must be done speedily. You are immortal, too. You are hastening to the bar of God. The Judge standeth at the door.' When I am thus admonished I have no disposition to muse or sleep."

There is an anecdote of Lorenzo Dow, which is worthy of being recorded. Being one evening at an hotel in Delhi, New York, where the late General Root resided, he was importuned by the latter gentleman to explain heaven. "You say a great deal of that place, Sir," said the General, with an air of exultation, "Pray be kind enough to tell us how it looks." Lorenzo turned his grave face, with its long waving beard, towards the General, and replied with that imperturbable gravity for which he was so remarkable—"Heaven, my friends, is a vast extent of smooth rich territory: there is not a root or bush in it, and there never will be."

The Scriptures are a treasure of divine knowledge which can never be exhausted. The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source, to direct his conduct, and to illustrate the works of God and the ways of men.

**CHINESE TRADITION OF THE DELUGE.**—Let them look to the East of Asia, and there on its shores washed by the Pacific, they would find China, an ancient nation which has retained its customs for over 2000 years, with a strictness and attachment that would do honor to better things. In fact, the Chinese had a continual history, even from the deluge up to the present time; they had writers in all times and all circumstances, and they had a language which, in its essential parts, had undergone very little change for the past 2000 years. — Chinese history stated that there was at one time a great deluge, when the waters rose to the heavens, and that the empire was then converted into a swamp, which a king, called Shun, got drained by means of canals whose mouths opened into seas and rivers. The date of this event only differed a few years from that generally assigned to the deluge. It was a confirmation of the truth of Holy Scripture, that so distant a nation as the Chinese, who did not know from the Bible of the great waterfall, should yet record the same event as that spoken of in Holy Writ. There were coincidences, also; such, for example, as the record of a great starvation, which took place about the time when Joseph was prime minister of Egypt, and which is recorded in Genesis xli.—*Dr. Gutzlaff.*

**RULES FOR THE JOURNEY OF LIFE.**—The following rules, from the papers of Dr. West, according to his memorandum, are thrown together as general way-marks in the journey of life:—Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.—Never show levity when people are professedly engaged at worship.—Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.—Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.—Never to think the worse of another on account of his differing from me in political and religious opinions.—Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.—Not to affect to be witty, or to jest so as to wound the feelings of another.—To say as little as possible of myself, and of those who are near to me.—To aim at cheerfulness without levity.—Never to court the favor of the rich by flattering either their vanities or their vices.—To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.—Frequently to review my conduct and note particularly my feelings.

A Christian, says J. Newton, should never plead spirituality for being an idler or a sloven. If he be but a shoeblick, he should be the best in the parish.

THERE are three kinds of men in this world — viz. the "Wills," the "Wonts," and the "Cants." The former effect everything, the others oppose everything. "I Will," builds our railroads and steam-boats. "I Wont" don't believe in "experiments and nonsense," while "I Cant" grows weeds for wheat, and commonly ends his days in the slow digestion of a court of bankruptcy.

The lark which mounts so high in singing her hymn of praise, descends afterwards to the lowest point, and settles on the ground. So the Christian, who rises the most in aspirations towards God and heaven, sinks proportionally in his own esteem, and rests on the plains of humiliation and self-abasement.

A tender conscience is an inestimable blessing: that is, a conscience not only quick to discern what is evil, but instantly to *shun* it, as the eyelid closes itself against a mote.

#### THE CHRISTIAN'S STANDARD.

Jesus' commandment the broad standard be  
Of our behaviour and philosophy:  
So shall our lives informed with love, be found  
Reality, and not an empty sound.  
Poor mortals we, fashioned from kindred dust,  
Be God's great mercy our sure ground of trust.  
True wisdom, mental grandeur, doth proceed  
From reverential love in thought and deed:  
Jesus, God's perfect image, is the bright  
And luminous sun of moral truth and light:  
Pattern of conduct and affections good—  
His strange and precious death is the sweet food  
Of endless thought, and pledge that man shall be  
In goodness born, to live eternally.

T. J. Y.

#### INFIDELITY.

Thou who scornest truths divine,  
Say what joy, what hope is thine?  
Is thy soul from sorrow free?  
Is this world enough for thee?  
No! for care corrodes thy heart.  
Art thou willing to depart?  
No! thy nature bids thee shrink  
From the void abyss's brink.  
Thou may'st laugh in broad sunshine—  
Scoff when sparkles the red wine—  
Thou must tremble, when deep night  
Shuts the pageant from thy sight.  
Morning comes, and thou blasphemest,  
Yet another day thou deemest  
Thine; but soon its light will wane—  
Then thy warning comes again.  
There's a morrow with no night—  
Broad and blazing, endless light!  
Should its dawn thy dreams o'ertake,  
Better thou didst never wake!

(Sacred Melodies.)

JULY, 1858.

## PROGRESSION.

PROGRESSION is a word of frequent occurrence, alike in conversation and in studied composition ; but its meaning is rarely defined. It may refer to what is evil, as well as to what is good. Man, as a moral agent, is ever moving onward, to the perfection of happiness or to the realization of misery. Christianity remains the same : it is either a savour of life ending in life, or of death ending in death. "To the pure, all things are pure ;" but to the defiled and unbelieving, nothing is pure. It is still true, "that evil men and seducers wax worse and worse." There is no middle path in which any one can travel, and assume a position aloof both from the righteous and the wicked. Neutrality has no place in God's Word. "He that is not with me," said the Saviour, "is against me ; and he that gathereth not with me, scattereth abroad." Progression is inevitable. To be in the right path, then, how important ! And in what fearful consequences will the pursuit of a wrong track terminate !

If the diffusion of knowledge corresponded with the diffusion of ink and paper, and if a subject were understood in proportion as it is mooted, there would be no call for a further discussion of the subject that we have placed at the head of this article. The world is moving onward to its destiny. Man is running to and fro, and knowledge is increasing in the earth. And as this is an age that boasts of its reason, a truth so manifest must be accounted for. Accordingly, every school furnishes an interpretation accommodated to its own peculiar philosophy, and progression has become a most prolific theme. But unfortunately, most of the interpretations that have been furnished, have been sceptical interpretations.

This is an age of scepticism. The age of infidelity has passed away. Atheism and deism, like feudalism and knight-errantry, have passed, or at least are fast passing to the shade of forgetfulness. An avowed, downright, well-informed atheist or deist is now rarely to be found. These plain, honest, old-fashioned forms of infidelity, have been supplanted by—if not a more rational—at least a more fashionable and less offensive philosophy. Modernized materialism, idealism, transcendentalism, &c. now occupy the throne and reign in the room and stead of the deposed infidelity of by-gone days ; and it is both amusing and instructive, to see how singular and contradictory are their doctrines in reference to the why and wherefore of the improved and improving condition of the world.

The materialist looks upon matter as the only divinity. Nature to him is a vast, solid, mathematical, and yet immeasurable fact. On her fair face he reads nothing but blind, irresponsible, and infinite necessity. To him the universe is an uncreated, self-existing, and self-controlling machine—a machine for ever rolling and for ever burning in illimitable space, without a beginning and without an end ; a machine not only self-existing and self-controlling, but self-improving ; so that progression, like spirit and thought, is only a necessary result of the action of all-powerful, ever-present, and incomprehensible matter. According to these philosophers, nature is indeed an altar high as the heavens, and brilliantly illuminated ; but its offerings, its incense, and its anthems ascend to no Creator. They look forward to a coming millennium ; but it is not the millennium of Christianity, but the millennium of *necessity*. The ever-moving and ever-improving machinery of nature, they tell us, will work out, by and bye, an immensity of good. But if there is no God and no hereafter, we would ask, What good is there in all that is done under the sun ?

To the idealist, on the contrary, all things are spirit without a body. The vast unbounded universe itself is only a mode of thought. Nature is a shadowy abstraction—the infinite projection of the Eternal Mind. To the idealist, the universe, with all its altars, its incense, and its anthems, are not offerings to the Creator, but are themselves only different manifestations or embodiments of the Divinity—all things are God, without an altar or an offering. With these philosophers, progression is spirituality becoming more and more spiritual. It is the conquest of spirit over the shadow of spirit. It is the symbol of the infinite losing its infinity. The bright toys of our nursery, they tell us, are being put away. The ambassador is giving place to the king. Nature is retiring before the advancing footsteps of her God.

Closely allied to idealism, is transcendentalism. But who can tell what transcendentalism is? A philosophy that is confessedly beyond human understanding, is not easily defined. Kant, the father of transcendentalism, seems to have been one of those day-dreamers who love to revel in the ocean of imagination far beyond the deepest sea-line of philosophy; but his almost creative genius transformed this fairy world into a world of seeming reality. Such men as Richter, and "Novalis," and Goethe, have advocated, and explained, and embellished Kantism, until it has become the most seductive of all philosophies. As reading books of chivalry and knight-errantry produced Don Quixotism, or as the glare and splendor of the candle produces the giddiness and infatuation of the moth, so does this splendid, but dreamy philosophy, in connection with the transcendent genius of its advocates, affect the reader. He who would examine such a doctrine in the presence of such men, would do well to beware lest the *ignus fatuus* glare should allure him into a land of dreams from which there is no returning. But what are the doctrines of transcendentalism in reference to progression?

Religion, says the Kantist, has a foundation deeper than books. Its origin and birthplace are in the soul of man. It is written in man's heart of hearts in mysterious, ineffaceable characters, and books can only be the light whereby it is read. God, religion, eternity—these are all incomprehensibilities, and consequently are matters, not of understanding, but of faith. Religion addresses itself not to the sense, but to the reason; and the foundation of all reason is faith in God, eternity, and consequent religious obligation. Man, moreover, is himself a mysterious microcosm—nay rather, a miniature of the Almighty and of the Almighty's universe. The idea of a conic section is conceivable in the head of the school-boy, and in that same mysterious circle the planets have been placed and continue to revolve. There is room, too, for the whole universe in the imagination of man; and is not man, then, a denizen of the universe, and one of the most wonderful of all its wonders? If man, says the transcendentalist, would know that there is a God, let him look deeply into his own soul, for God is there. In any point of time or space produce a living man, and you have the confluence of two eternities. There is an infinity around him and within—above him and beneath; eternity encompasses him on this hand and on that. Tones of sphere-music flit around him; and spirit voices, and tidings from loftier worlds, and holy influences, amid the din and bustle of the busiest life. Happy is the man, happy the nation, with eyes to see these heavenly messengers, and with ears to hear their tidings. That all nations are struggling toward this happiness, is the hope and glory of our times. To ourselves, as to others, success at a nearer or more distant day cannot be uncertain.

Having taken this miniature glance into the *Shekinah* of transcendentalism,

and seen something of its doctrines and its expectations, we hope to be the better prepared to appreciate its bearings in reference to the Bible, and its religion. The Kantist looks upon the Bible as a revelation from God ; but then the material universe and man's own nature are alike revelations. Jesus Christ, he admits, is a divine personage ; but in the same sense he claims that all poets and philosophers are divine. Instead of regarding Christ as the light of the world, he only looks upon him as a more transparent medium, or a brighter manifestation of a divine light that lies buried in every human spirit. And basing all his reasonings upon this philosophy, he tells us that he recognizes the truth of Christianity on far higher grounds than miracles and books. Truth, he says, is infinite, unchangeable, eternal ; and Christianity being true, it cannot pass away. It must live for ever ; for not only in the Scriptures, but also in the heart of man, it is written, "The gates of hell shall not prevail against it." Christianity is a height to which the human species were fated, and enabled to attain ; and having once attained it, they can never retrograde.

So then, according to transcendentalism, Christianity is the effect of human progression, and not the cause of it. The German philosophers would have us believe that the car of improvement and civilization is being dragged onward by the iron chain of necessity ; that we are to look for the cause of all this in man's own organization, and not in any external power. They would fain persuade us that the power and virtue of Christianity lies not in surface truths which he who runs may read ; not in its facts, commands, and promises ; but in the sacred, silent, unfathomable depths of an interior meaning—a meaning too deep to be penetrated by any vision that has not been anointed by the eye-salve of transcendentalism.

But after all its boasting, this new philosophy is only another effort of the "father of lies" to neutralize the power of truth by associating it with a delusion. Its advocates have, many of them, displayed a more than Titan strength ; but although in their madness they have lifted mountains, and piled Peleon upon Ossa, yet they are still far from scaling heaven. The philosophy that admits the truth of the Bible, and yet subverts its most obvious teaching, and denies the purpose for which it was given, is but a mad philosophy. Truth, as these teachers tell us, is immutable, eternal, infinite ; and if the Bible is true, this philosophy is false. From this conclusion there is no escape. If the Bible is true, man is not a god, but a poor, undone, and dying rebel against the authority of heaven. If the Bible is true, man by his wisdom cannot know God. There is no light within by which he can be illuminated. All within him is darkness ; and light, if light he receive, must come from above. Christ is that divine light—"the (only) true light that enlighteneth every man that cometh into the world." He is "the way, the truth, and the life"—the only means of light, and civilization, and happiness on earth, and the only way to heaven.

But these Bible truths are too old-fashioned for German philosophers. Moreover, they involve too deep a responsibility. If the Bible is literally true, and to be regarded as meaning what it says, and as saying very distinctly what it means, its paths are too humble and its requirements too onerous for the wise men of the world. They are far too sentimental to go into the Lord's *vineyard* and *labor* : it is much more pleasant to go into their own closets and dream. Preaching Christ and him crucified is too humble an occupation for a modern transcendentalist.

Facts, however, are immutable. Christ is the light of the world, and the only light. So true is this, that Christianity and civilization are synonymous words.



Whatever light or lights may lie buried in the soul of man, no spark has been emitted nor ray broken forth; but every nation and every individual has remained buried in moral darkness until illuminated by the sunlight of Christianity. No nation has ever been civilized independently of the influences of revelation; and at this hour, in every country where the Bible is not read, man is a savage, and woman is not only a savage, but a slave. In every country where the Lord's-day is not observed and the gospel preached, governments are not established and law is not respected. The land unilluminated by the gospel of Christ, is still buried in heathen ignorance and moral midnight. These are eloquent facts, and rightly considered, they are very instructive.

We propose devoting a few serial articles to the subject of human progression, the design of which will be to show the extent and cause of the advancement of the human race; and we are much mistaken if the cause, and the only cause, of man's progression, will not be found to be the Bible, and the influences of the Christian religion.

S. W. I.

## NOTES OF LECTURES

BY A. CAMPBELL.

### No. XXXII.—ANALYSIS OF THE BOOK OF ACTS, CHAPTER V.

WE have not exaggerated the importance of this book. No one can exaggerate a document that gives us the history of Christianity for thirty-two years. It is still a mystery to me, how an historian could tell so many stories, state so many facts, and refute so many theories in so small a space.

We have noticed the peculiarities of the Sadducees, and will now state how they broke into open persecution of the Christians. You will see what heart-burning rancor there is in every class of men who build up theories. This chapter begins with an account of the awful punishment that befell Ananias and Sapphira. At this time there were in the city of Jerusalem a number of persons who had come from a distance, and had latterly been converted. Now the commandment to the disciples was, "Tarry in Jerusalem." There was a grand object to be accomplished by their very stay, as we shall presently show. To support the strange brethren and poor amongst them, as they were engaged in a continual round of feasting and rejoicing, those who were rich sold their possessions, and brought the price and laid it at the Apostles' feet, to distribute to each man as he had need. Ananias and Sapphira wishing to be considered liberal, but selfish at heart, sold their property and brought only a part, saying it was the whole of the money. But Peter, among other powers, possessed that also of discerning spirits; hence, he says to Ananias, Why hast thou conceived in thy heart to lie unto the Holy Ghost? You cannot conceal any thing from him. And when Sapphira came in, he asked her but one question, so as to make the matter evident to all, that she was privy to it. Now, notice the consequences that followed their deaths—great fear fell upon all. You can now see the reason why these men made such a display of divine power. It was about to be a period of great trial, and it was necessary that they should form a strong phalanx against fraud and imposition; for the historian immediately adds, "Of the rest, (that is, non-believers) durst no man join himself unto them." No man who was not true-hearted dared to unite with them. Here, then, we see that the early church was kept pure by miracle. You must remember that this was but a few weeks after the crucifixion of the Messiah—that the multitudes were all coming into the city, and scarcely any going out. Hence you-

see the necessity of retaining the disciples in the city — it was to lay a broad, firm, and strong foundation for Christianity. The result of the above act was, that believers (not professors) the more were added to them. At first they counted the converts, but they gave it up, and said, multitudes were added to the Lord.

I wish you to note, that the persons in power were Sadducees, even the high priest, who now seized the Apostles and threw them into prison. But an angel liberates them and says, "Go to the temple, stand up and speak to the people all the words of this life"—this is a new life, called by some an eternal life. These facts speak volumes; words would be idle here. Early in the morning, we find the Sadducees called a special court, and send to the jail for the prisoners; they found the guards there and the doors closed, but no prisoners. These priests thought that their lives were in jeopardy, as the men were constantly telling the people that they had put to death the Messiah. But while they were wondering at the disappearance of the Apostles from the prison, one told them that the men whom they sought were standing in the temple teaching the people. The captain of the guard then went and brought them very courteously from the temple; but no thanks to them for this, for they feared the people, or they would have done otherwise, as their subsequent conduct shows. When they came into the council, the high priest asked them if he did not charge them not to speak any more in that name — the name they feared to pronounce. They immediately raised their voices and said, "We ought to obey God rather than men." I presume that in all these instances, the men said the same things at the same time, as they were animated by the same spirit, yet each independently of the other. This was the method of singing or reciting psalms in the Jewish worship; it was a very imposing ceremony.

Peter reiterates the same points that he made in his first and second discourses. In the 30th verse he says, "The God of our fathers raised up Jesus, whom *you slew*, and hanged on a tree." When they heard this, they were so chagrined, that they took counsel to slay them, as they did their Lord and Master. How vain are words, when great facts are clearly stated! Each word here is full of meaning. We can clearly read both parties here by their overt acts. We can do it better from the few facts we have, than from the perusal of many volumes.

"Him hath God exalted with his right hand to be a Prince and a Saviour." How a Saviour? By granting repentance. This passage has been misconstrued for a long time, and the misunderstanding has all arisen from the speculations of men. Arminians and Calvinists have tried to support their speculations and theories by the greatest numerical quantity of texts. The one party holds the ground, that no man can repent unless God, by a special interposition, give him the power to do so; the other party is diametrically opposed to this view. To the views of the former of these parties (and we have to do with these parties only as they bear upon the subject before us) the passage does not glance. It gives a man the privilege of making his repentance available; if it did not this, a man might repent for a thousand years, and then die a sinner.

These men not only appealed to the prophets, but, as on former occasions, said, we are witnesses, &c. They said, you put us in prison — how did we get out? We did not burst the prison. This was as much as to say, do you not see the hand of the Lord in this matter? It was then that they were cut to the heart, and came to the fiendish conclusion of murdering them. But there was one liberal soul in this assembly, who rose up and defended them—who was he?

Was he a Sadducee? No: a Pharisee, Gamaliel by name. He saw through the feelings of the Sadducees, and, ordering the Apostles to stand back a little, begs a hearing. This was the great doctor at whose feet Paul was brought up. Paul was his pupil at this very time. The speech he makes is recorded in the 35-40th verses of this chapter. In this speech he argues from facts that were well authenticated, and this is the best method of argumentation. He says, let these men alone—let religion take care of itself. If it is from man, it will come to naught—if from God, you cannot overthrow it.

But when they found they could not convict the Apostles, they beat them and let them go. The cowards! They found it easier to use their hands than their minds. Remember that the first imprisonment was for a mere difference of opinion. When men hang their destiny upon a set of opinions, they will institute any kind of torture to support their theories. What truth was found in these sects of Judaism was found among the Pharisees, and so powerful was it, that it enabled one man to triumph over a host of the other party.

## CHURCH ORGANIZATION.—No. II.

IN the preceding essay it was indicated that the word *church* denotes an *organized body*, or community of Christians meeting in one place; and also, that it sometimes indicates the whole Christian community on earth. It [is in the latter acceptation first used by the Lord himself. On this rock, said he, I will build my church, and it shall stand for ever—or, in other words, the gates of death, the grave, shall not prevail against it. This use of the word preceded, by 200 years, any building on earth as a Christian meeting-house, or place of public Christian worship, afterwards called a church.

Christianity had spread over almost all the civilized world, and had located itself in all the great commercial and political centres and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth. "So little," some one has said, "has the whole matter of ecclesiology and church finery to do with the true power and majesty of Christianity." In no portion of the New Testament, nor until A.D. 229, was a single edifice reared on the globe for a Christian assembly.

It was not, indeed, till Anno Domini 52, that the word *church* is found in the Christian Scriptures, as unequivocally indicating the whole body of the faithful, if we except the first occurrence of the term in the sayings of our Saviour, (Matt. xvi. 18.) But to the Ephesians Paul writes of the whole body of the faithful on earth as one grand body—as indicating the whole general assembly of the church of the first born enrolled in heaven. The whole church or body of the faithful on earth is Christ's body, according to Paul to the Colossians, A.D. 64. In this sense the word sometimes occurs in the apostolic writings.

We read, in the plural form, *churches*, occurring in all 36 times—"churches in Judea," "churches in Samaria," "churches in Galilee," "churches in Syria," "churches in Cilicia," "churches of the Gentiles," "churches of Galatia," "churches of Asia," "churches of Macedonia," "seven churches in Asia."

These, again, are sometimes called "churches of God," "churches of Christ," "churches of the saints." This is a full induction of the sacred use of the plural form of this word, as found in the whole New Testament. In the singular form it occurs in all 79 times. Of these it is three times translated by the word *assembly*, meaning a promiscuous multitude, and seventy-six times *church*. Of these *seventy-six times* church, it refers eighteen times to the whole church of

Christ collectively, in heaven and earth, and fifty-eight times to particular communities meeting in cities; such as the church of Corinth, the church of Ephesus, the church of Philadelphia, the church of Jerusalem.

The Christian style of the Epistles harmonizes with the whole tenor of the Christian institution. The phrases and parables of the Evangelists indicate one "kingdom of God," one "reign of heaven," and but one kingdom to be gathered out of all nations. But it is a kingdom, not of nations, but of cities. A kingdom of cities, in those days, was not unfashionable, and that gave an opportunity for a kingdom of churches. Jesus is a King, he has a kingdom, and, therefore, his cause began in a capital city—"the city of the great king." He was born in "*the city of David*." Joseph, his legal father, had gone to be registered in the ancient city of Bethlehem, that he might be born there. Again, he "was brought up in the city of Nazareth." He died in the city of Jerusalem, was buried there, and there rose from the dead. His last interview with his disciples was at the city of Bethany, and thence he ascended to the heavenly city.

The first church was planted in a capital city—the second in Samaria, another capital city—and the last seven epistles of the New Testament were addressed to the seven Asiatic cities, each so large as to have a church in it. This is one reason why, till the beginning of the 3rd century, not a single church edifice was reared on earth.

Our Saviour, early in his mission, sent seventy evangelists to "visit every city and place whither he intended to go." He told his apostles that they should not have gone through the cities of Israel till the Son of Man be come. Philip, too, after baptizing the Eunuch in the desert, preached in all the cities till he came to Cæsarea.

This truth, of which scores of instances and proofs may be given, explains the fact, that not a single letter in the New Testament was addressed to a church not located in a city. Letters were written to individuals, but not to a community out of a city. Even in Old England to this day, every borough town corporate that has a bishop's seat in it is called a city, without respect to its size. Population and size are not the *essentials*, but mere accidents of cities.\*

Cities are organized communities. So is the church of God, and so are the churches of Christ. Every organic body has organs. The church has its head, and every church has a head. Government belongs to the head. Eyes are always in the head. The light of the body is in the head. The word *bishop*, which is the peculiar, and the only peculiar name of the head of an ecclesiastical body, means eyes. Hence elders in age were *overseers* in office. Paul once convoked the elders of the church at the city of Ephesus, and he delivered to them a speech. He enforced upon them the fact, that they had the *oversight* of the church. He affirmed that they were so constituted by the Holy Spirit, who was Christ's agent, missionary, and successor. I, said Christ, will receive for you, and send to you, the Holy Spirit. Hence the Spirit could not be given till Christ was glorified—given in his official character. The church that Christ built, was episcopal in its organized character. Deacons were the hands and the feet of the Christian church. They were not England's nor Rome's semi-demi priests. As hands, they were its almoners; as feet, they were its messengers and public servants.

Large churches had pluralities of bishops in large cities. Instead of the Eng-

\* *City* did not, at the Christian era, in the land of Judea, indicate a large town, a walled town, or a capital. Such were not Nain, nor Bethlehem, nor Bethany. Every man was enrolled "in his own city."

lish bishops of provinces, they had a province of bishops. "One bishop one king," was formerly the chorus of the loyal songs of loyal England. The echo yet rings in all its provinces, from Berwick North and South—toll'd by the church bells from York to Canterbury. That notion came from Rome, and it only awaits the fall of Rome to fall with it.

The abuse of bread and wine upon an eucharist table, is no argument against bread and wine upon a church table nor on a common supper table. The abuse of office is no argument against it, more than the abuse of bread and wine is no argument against their proper use. The abuse of the bishop's office is tyranny, that of other forms of church polity is anarchy. Both are extremes. Extremes have no logic, nor rhetoric, nor reason, nor religion.

Congregationalism, Presbyterianism, Episcopalianism, and that mongrel thing called Methodism, a composite name, but more absolute than any form of Protestantism, have all some speciosity at one stand-point, but only at that point. In all these there are some true elements of Christian polity. There is a Congregational element, a Presbyterian element, an Episcopal element, and in all these *method*. The congregation *en masse* has a voice—all people say amen, and "let all the people say amen." They have a voice, and they have not only the voice of prayer, but a voice, or vote of authority. They elect officers. They receive and they exclude members. These are divine rights. Hence, said the Spirit of God, through the Apostles, to the first Christian church, after they had had a little experience of the necessity of an officer for every office, "Look out from amongst yourselves seven men of honorable reputation, full of the Holy Spirit and of wisdom—(practical experience)—whom we may appoint," or ordain, "over this business." This was a popular element in the apostolic church, for we are told the proposition pleased the multitude, or the mass of that great community, and they elected (*exelezanto*) seven persons, as commanded. But that did not actually invest them with office. The people's voice and suffrage went no farther. But the apostles were plenipotentiaries in virtue of their commission, and hence they were authorized to institute ordinances, to teach, ordain, and set in order every thing in the doctrine, worship, and morality, economy, or administration of the government of the Christian church.

The right of suffrage is the spirit, the soul, and foundation of all freedom, in all social institutions, call them political, moral, or religious. Even salvation itself is attainable only in virtue of the right of suffrage. A man may vote for Christ or against him, as he pleases. No man is absolutely compelled to go to heaven or to hell. It is optional with himself, when placed under a remedial system. Farther than this no wise man will dogmatize. So far, then, the polity of the church or kingdom of Jesus Christ is *congregational*. This is both clearly and authoritatively decided by the apostles in convention in Jerusalem; under the direct, immediate, and plenary inspiration and authority of the Holy Spirit.

The deacon's office is a more important office than many imagine. It was not merely to serve tables, though that called it forth. They were not mere almoners of the Christian bounty, or the mere presidents of tables. They were *ministers* of the church, domestic and foreign, as the sequel shows.

The angels of heaven were deacons of heaven, and sent on errands and embassies to earth. After our Saviour's long fast they ministered to him. Both Matthew and Mark affirm that they ministered to his temporal wants (Matt. iv. 11; Mark i. 13.) The Saviour himself acted the deacon. Luke xxii. 27: "I am amongst you as a deacon"—as one that serveth. He fed multitudes.

Timothy and Erastus acted as deacons for Paul. He sent them on a mission to Macedonia, while he continued in Asia proper (Acts xix. 22.) The primitive church had also deaconesses. Such was Phebe, of Cenchrea. She, also, was employed by Paul as a messenger (Romans xvi. 1.)

They had, also, deacons that performed foreign service for the church and the apostles. Such was Onesimus, (Col. iv. 7-10,) and such was Tychicus, a missionary, a faithful deacon, sent on a special errand from Paul to Ephesus (Eph. vi. 22.) They filled a large space in the domestic and foreign services of the church.

The messengers of the churches were frequently of high standing and of eminent endowments. Paul sent Titus on a special message with a brother of

high reputation amongst all the churches, chosen by a number of churches to travel with Paul, carrying large contributions for the brethren at a time of much embarrassment.

The seven angels of the Asiatic churches probably were messengers or ministers sent to comfort John, while an exile at Patmos. The Asiatic brethren, having the opportunity, would doubtless intercommunicate with him there by special messengers. Being in prison, they would certainly visit him, and would give him an opportunity of intercommunicating with them. The Holy Spirit, through these messengers, communicated to those churches instructions, reproofs, and consolations, according to their condition, character, and circumstances. John could not write to them through post offices, and we are not informed of any companions which he had that could carry his letters in so many directions. To me, it appears impossible for a prisoner to write seven letters to seven churches, so remote from him and from one another, unless by a correspondence kept up by them during his exile.

The efforts made by Episcopalian Doctors, and sometimes sustained by such men as Adam Clark, Philip Doddridge, and many writers and commentators of equal and inferior fame, to show that these angels were presiding bishops over these churches, while they strengthen English episcopacy and high-church pretensions, detract no little from the reputation of the primitive Christians, in allowing the venerable and amiable Apostle John, then a prisoner—an exile for Christ—to be unvisited and uncomfortable by them. And if any affection for him was cherished by these churches, how could they show it, unless in person, or by their messengers sent to him? And how, without omniscience, could he, in exile, address them as he does, on their whole affairs and actual condition? Not desiring to be singular in this view of this important section—much preferring, if I could, to agree with so many learned authorities—I dissent with much reluctance, and have, with much consideration, weighed their reasons philological and theological, without feeling in them any constraining reason to approbate them. I assume, on all my premises, that which is most congenial with all the facts of Original Christianity, viz: that the seven named Asiatic churches would send messengers to console the beloved apostle in his old age and banishment, with all the comforts and pledges of their affection and veneration for him. His words, "I was in prison and ye visited me," could not fail to remind them of their duty in that case. Messengers sent from these churches, therefore, doubtless waited upon him in his banishment or prison. They brought to him every comfort at their command. And to these angels, or messengers, he addressed those seven epistles—one to each of them, to bear to the church that sent him. From them he had learnt the history and condition of the respective churches that had visited him, and, on these premises, addressed to them severally a letter of admonition and comfort. These letters, delivered to these messengers of the churches, to be borne by them to their respective homes, were not, therefore, personally addressed to them, but to the communities that sent them.\*

But we have said, that beside the *Congregational* element found in the constitution and details of the Christian church, there is also a *Presbyterial* element, and also an Episcopalian element.

Men of age, full grown men, not beardless youths, nor novices, nor inexperienced neophytes, are to be placed in authority over a community. No theoretic learning is equal to experienced and fully matured minds. Elders, or seniors, are not necessarily nor always wise. Some cannot learn, even in the school of experience. But a few ounces of experience are worth a pound of theory.

\* I am aware that according to the New Testament Greek idiom, it is more apposite to say, "write to the angel," than *by* the angel, (as the dative of the instrument.) Still, such usage is not without precedent in the New Testament, but *dia ton angelon* is most usual. The question, then, on the premises, is simply this, Whether it is safer and more in harmony with the whole Christian doctrine, so to render this passage, than to assume that here a new officer in the Christian church, of angelic dignity and authority, is addressed as far superior to other officers as an angel is to a man; as Romanists and certain Episcopal dignitaries assume and maintain, without any other authority, or similar usage, found in the Christian Scriptures?

Elders, we have seen, in all past time, were God's choice, provided, only, they had certain moral qualities. The senatorial government of ancient Israel is a full demonstration of this.

The *elders* of the New Testament were officially teachers, overseers, and rulers; or, in English, an elder was a bishop and a bishop was an elder, and "ruled well." That is to say, a full grown man was essential to the bishop's office. Still, amongst seven elders or seven bishops there is, or may be, one who, from superior endowments, experience, and age, may be virtually president of the eldership of any congregation. Still, officially, he is not superior, though in age, experience, learning, piety, he may be as far above his co-officials as he is in years; and he will, without any superior claims, presumption, or constitutional enactment, be virtually and of right presiding bishop of a large community. They are all elders, they are all bishops, and, officially, neither more nor less; yet morally and authoritatively, in virtue of piety, Christian learning, talent, and choice, he may virtually possess and use, with consent of his peers, a higher supervisory influence and authority.

But, in time, that began to be claimed for mere seniority, or literary attainments, which was due only to religious character and moral worth. This is one of the errors and abuses to which all human and divine institutions are liable. Still, abuse should not annihilate use, nor vitiate and annul a divine institution, or even a human one, that is indispensable to the existence, the influence, and the usefulness of any society.

But *the* Christian church is not *a* Christian church. In its amplitude, we have seen that the Jerusalem above is the mother of us all, and the Zion of earth, or the church on earth, is contemplated as one great community or kingdom. Hence the coöperation of churches, in districts and nations, is essential to the triumphs of the church in its grand mission on earth. Hence the coöperation of the churches in the days of the apostles, of which the following instances are sufficient evidences:—

1. All the churches of the Gentiles, or nations, united in congratulating Priscilla and Aquilla (Rom. xvi. 4.)

2. The church of Christ generally saluted the church of Rome through Paul (Rom. xvi. 16.)

3. Paul, in his first letter to the church in Corinth, addresses not it only, but all that in every place called upon the name of Jesus Christ, and gave orders to them all, naming especially "the churches of Galatia," to unite in one general contribution for the saints in Judea, telling them, also, that all the churches of Asia saluted them.

4. He also reminds them of the great liberality of the churches of Macedonia, in ministering to the wants of the saints abroad. And that a companion had been *chosen by the churches* to travel with him, laden, as he was, with the grace, or contributions, of the brethren.

5. He also names to them certain brethren chosen by the churches as their messengers, in consummating a great work (2 Cor. viii. 19.) Again, in the same connection, he calls *the messengers of the church* "the glory of Christ" (v. 23.) Paul said he had the care of all the churches, (2 Cor. xi. 8,) and that he had (*figuratively*) robbed some churches, taking their joint contributions as wages, to do service to the church in Corinth.

Need we farther proof of the coöperation of churches in public objects of all sorts, promotive of the advancement and triumph of the cause common to us all—the glory of our King and the triumphs of his kingdom?

Did not Paul commend the Thessalonians for having become followers or imitators of the churches of Christ that were in Judea? And shall we not be followers of them, too, in this grand coöperative characteristic? But we have not yet exhausted the subject.

A. C.

---

The daily reading of the Word does not necessarily embrace the study of the truth. A man may read and not think; or he may think and not pray; or he may think and pray, and straightway forget both the thought and the prayer.

SCRIPTURE DIFFICULTIES.—No. XXXII.

"The law is good if a man use it lawfully" (1 Tim. i. 8.)

THE holy, just, and good law which God gave by his servant Moses, is perhaps as little understood as to its position, design, subjects, and duration, as any portion of Divine revelation; owing probably, in part, to the deterring rigor of its commands and denunciations, and in part to a supposition that the study of it is forbidden by St. Paul saying, "Strivings about the law are unprofitable and vain," and by his deeming it "vain jangling" for ignorant persons to set up as teachers of the law. As, however, the Apostle qualifies the latter expression by the words of our motto, we may be encouraged to learn from the unerring Record the lawful (in distinction from the unlawful) use of that Divine code.

Human opinions generally run into two extremes and one medium course:—1st, The law continues in all its force:—2nd, It is wholly done away:—3rd, It contains three distinct parts, "the moral, the ceremonial, and the judicial"—the two latter *are* done away, but the moral law remains in force, for conviction and for a rule of life. Now what if we suspect these opinions be erroneous, will it not at least appear desirable to search, in order to ascertain the truth of God on the subject, and whether that truth affects ourselves?

In this we may conveniently inquire—1st, What position the law was to occupy? 2nd, For what purpose was it given? 3rd, What persons were to be, or are, under it? And 4th, For what period it was to continue in force?

First—What position was the Mosaic law to occupy? That it was not designed by the lawgiver to stand as an independent covenant complete in itself, is declared by St. Paul, (Gal. iii. 9) "It was added because of transgression:" that is, Moses' law was an addition, or sub-law, to the PROMISE God had before made, to bless mankind in Abra-

ham's seed. It thus resembles a by-law added to a royal grant. It was not, however, incorporated with the promise, so as to stand or fall with it, for the promise was permanent, but the added law was to a certain extent temporary, to have full effect only "till the seed should come to whom the promise was made," to be then, as to the true Israel, superseded and replaced by a new and better added covenant. We thus have before us one original covenant, and two added ones; and perceive, that as the national Israel were interested in two of them—the Abrahamic and added Mosaic—so the "Israel of God" are now interested in two—the Abrahamic promise and the added new covenant.

Second—For what purpose was Moses' law given? Not for man to regain the Divine favor by, for "by the deeds of law shall no flesh be justified in his sight" (Rom. iii. 20; Gal. ii. 16, and iii. 11.) Not to be a rule of life, or any rule at all to Jesus' disciples, for such are told (Rom. vi. 14; Gal. v. 18) "You are not under the law." Not to be dissected by human skill into the moral, the sacrificial, and the judicial laws, that the one may be legalized as applicable to Christians, while the others are rejected as done away, for the holy Scriptures are silent as the grave as to any such division and distinction. To use the good law in any of these ways is, therefore, to use it unlawfully, and to make ourselves "vain janglers." What it *was* given for is very fully stated: "It was added because of transgression" (Gal. iii. 19)—to stop every boasting mouth (Rom. iii. 19)—that unholy works, words, and thoughts might be known as SIN against God (Rom. iii. 20, and iii. 7)—that offences might abound (Rom. v. 20)—that sin might (not be palliated, but) become exceeding sinful (Rom. vii. 13)—that all the



world might confessedly be guilty before God (Rom. iii. 19)—to curse (Gal. iii. 10)—to condemn (Rom. viii. 12)—to work wrath (Rom. iv. 15)—to imprison (Gal. iii. 22)—to kill (Rom. vii. 11; 2 Cor. iii. 6)—to make men dead in law (yet not so dead as to be incapable of receiving and enjoying free pardon) (Col. ii. 13.) And finally, to bring wrath in “the day of wrath” upon every unpardoned sinner (Rom. ii. 5-8.) In short, the law by Moses was designed to be an instructor unto the promised seed, by thus giving a knowledge of sin and its dire consequences, and thereby a conviction of the need and value of a Saviour “to save his people from their sins.”

Third—What persons were to be, or are, under the Mosaic law? All will admit that the Jews from Moses to Christ, together with such Gentile strangers and servants as embraced the Jews' religion, were under it. Nor will any deny that Gentiles, ignorant of Moses' law, had it, or something like it, written on their hearts; according to which each felt himself self-condemned or self-justified, as his actions, words, or thoughts were, by his conscience, deemed bad or good. The fact being so, it must follow, that persons of every shade between perfect knowledge and entire ignorance of Moses' law, were more or less under it; because if conscience could and did judge in the absence of that revelation, much more could it and would it do so when thereby better informed: therefore, although the law was specially given to the nation of Israel, yet in one degree or another all mankind were under it or its like, and awaiting the final judgment accordingly. It doubtless is as impossible for human beings to forget a divine precept once heard and understood, as for the Ethiopian to change the color of his skin. When once in the human mind, it is there for ever! And as every Gentile as well as Jew was under so much of God's law as was written on

his heart, or had been heard and understood from Moses' law, we need not define where the work of one law ended and the other began, for both were from the same source, and were alike in nature and effect.

But the question remains, Who are *now* under the law? Since the Lord Jesus came and preached peace by the blood of his cross, to Gentiles afar off and to Jews that were nigh, the division of the human family has not been into Jews and Gentiles, but into Jewish and Gentile disciples of Christ made one, and Jewish and Gentile unbelievers or rejectors of Christ.

Disciples of Christ are “not under law, but under favor.” This is a cardinal truth of the gospel—one of the blessings enjoyed by the adopted of God. All other Jews and Gentiles are still under law—either that of Moses, or that written on their hearts. The gospel of the grace of God leaves rejectors of Christ where it finds them, excepting that the awful sin of such rejection is an addition to their guilt! But to go into particulars. 1st, The Holy Spirit informs us, when the good tidings have been proclaimed, and a sinner has heard, believed, and been immersed, a double death has been effected: he has died to the law, and the law has become dead to him. Our dying to the law includes the crucifixion of the old man—death with Christ, burial with him by baptism, and our rising with him to a new and holy life. The death of the law to us is accomplished by Christ bearing our sins and sufferings for us, and so becoming *the end of the law to us for justification*. These soul-cheering facts are pleasingly illustrated by the metaphor of marriage, (Rom. vii.) “The law has dominion over a *man* as long as he lives.” The *wife* also is bound by law to her husband as long as he lives; but, if he die, she is loosed and at liberty to marry another. “So, my brethren, *ye also have died to the law*, through the body of

Christ, that ye might be married to another—to him who is raised from the dead—that we should bring forth fruit unto God.” Again: “Now we are delivered from the law, *that being dead wherein we were held*, that we should serve in newness of spirit.” This double death and espousal to Jesus our Lord, is THE GREAT CHANGE of life; and it is through our faith in, and obedience to, the Messiah, that our connection with the cursing and condemning law is severed, and our union with him accomplished. 2nd, The same Holy Spirit’s decision is, “all have sinned;” and his solemn declaration is, “as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be condemned by the law—in the day when God shall judge the secrets of men.” Oh, that the unbelieving, the obstinate, the careless, the procrastinators, and the almost-Christians, would lend a little of life to these truths! Surely none would, if aware of the consequences, risk the eternal all, for the sake of a few days’ indulgence in folly!

Fourth—For what period was Moses’ law in force? If the law written on man’s heart is for all time, surely the law of Moses will be of equal duration to those who are “within” it. The Saviour himself declared—while earth remains, not one jot or tittle of the law shall fail of accomplishment; and we have just seen that in the great day sinners shall be judged by it! It, therefore, will to the end of time, have force to curse rejectors of Jesus Christ, and will at the judgment be in force to convict and condemn!

We may now turn to the difficulties. Jews and Judaizers would say, surely a solemnly-given law of Jehovah, who sees the end from the beginning, and knows the weaknesses and wants of his creatures, must be of perpetual obligation, and could never, in whole or in part, be abrogated. We answer—All who have sincerely desired to keep that

law, must have felt how galling a yoke and weighty a burden it is; and been made aware by sad experience that it can afford no forgiveness, nor can its sacrifices and ceremonies remove sin or purge the conscience. Instead, then, of resting in an imagined difficulty, it would be wisdom and blessedness to listen to him who invites all that are galled by that yoke of bondage, and wearied with its load of guilt on the conscience, to come to him for freedom and repose of soul, in the assurance of forgiveness and Divine acceptance.

From our Lord’s words, “the law and the prophets were until John”—from its names “law of sin and death,” “carnal commandment,” “beggarly elements,” &c.—from the fact that “by works of law no flesh shall be justified”—from St. Paul saying, “I am dead to the law that I might live unto God” (Gal. ii. 19)—and from his speaking of it as “that which is abolished”—many humble and devoted Christians have concluded it is wholly done away and annulled. We beg to say, if these friends will carefully reconsider the passages in their connection, and trace out their true intention, each will, we think, be convinced that *to disciples only* is the Mosaic law abolished. It is only when a follower of Moses has turned to the Lord, that the veil is taken off his heart; and then only can he rejoice in the liberty wherewith Christ makes his people free. To all such the Apostle triumphantly says, “You are not under the law, but under grace.” But all who have not become Christ’s are still in its bondage, under its curse, and subject to its condemnation: for when the Apostle says, Christ “is the end of the law for righteousness,” he carefully adds, “to every one that believeth”—declaring plainly enough he is no such “end of the law” to the unbelieving. Again, “If ye be led by the Spirit, ye are not under the law,” (Gal. v. 18) which implies that those not so led *are* under the law. And when he declares,

"There is no condemnation to those who are in Christ Jesus" (Rom. viii. 1) he means there is condemnation to those who are *not* in him; we therefore conclude, it is by obedient faith in Christ the Lord, and by nothing less or more, that men are delivered from the law, put on Christ, become children of God, and *are*, as Abraham's seed and heirs, entitled to the inheritance.

With those who consider the law as a means of conviction, I confess to be agreed, for I can see no higher object in its appointment than to make sin and its consequences so well known as to render a Saviour welcome to the sinner. One truth is, "Where there is no law, there is no sin." Another truth is, "All have sinned." Sin exists then—the law shows it to be sin; the law, then, is the means of conviction, for in the absence of the law there could be neither consciousness of sin, nor blessedness in having sin covered and forgiven. But with those who cut up the law, and make one part of it a rule of life to Christians, we cannot agree, for we cannot but deem it an error; indeed, *the* baneful error, that has veiled the hearts of millions who weekly cry, "Lord have mercy upon us, and write all these thy laws upon our hearts we beseech thee"—apparently unaware that it is the ministration of condemnation and death they ask! It is the privilege of true Christians to say, "The law of the Spirit of life in Christ Jesus, has *made me free* from the law of sin and death"—free from it as a whole—free also from all its parts: and it is their

blessedness to know that no religious or moral loss is sustained by such freedom, because not only all contained in the decalogue, but all in the whole law that is suitable to us, is re-enacted in that more excellent "law of Christ," which is founded on and fulfilled by love.

In thus ascertaining its position, its design, its subjects, and its duration, I trust we have used the law lawfully, without bending it to an old system, or working it into a new one. The sincere desire has been to let the Holy Spirit speak by his own words the truth of God. And surely a knowledge—1st, that against children of God who produce the clustering fruits of his Spirit, there is no law; and 2nd, that against all others there is either the law written on the heart, or the equally condemning law of Moses—should lead disciples, in earnest benevolence, to entreat all others to flee from the coming wrath by turning to, obeying, and following the Lord.

J. DAVIES.

[In communicating the above article, after a long silence, Brother Davies says, "Better late than never." So we think, and feel much obliged to him for another effort to instruct the readers of the *Harbinger*. We are all exhorted to add to our faith courage, as well as knowledge. We find this to be of daily importance, and no doubt others do the same. For Scripture Difficulties, No. XXXI. see Vol. IV. page 270. We recommend at this time, especially to some of our subscribers, a perusal of that article. We hope Brother D. will now be able to continue, in regular succession, what he has again commenced, as we are assured his labors will not be in vain in the vineyard of the Lord.—J. W.]

### SACRED COLLOQUY, No. XV.

#### DEFINITION, RELATION, & THE TECHNIA OF SCRIPTURE—FAITH, WHAT IT IS.

THE company, consisting of numerous brethren, met agreeably to appointment at Hareden House this evening, to hear the zealous advocate of the ancient gospel, Mr. Stansbury, define from the Scripture the great

terms of the heavenly message of saving health to man. But before he opened his mouth to instruct them, it was proposed by some who were in the secret, that Mary should sing to the harp a single stanza, composed by her

brother John for the occasion, on the powers of faith, hope, &c. which were now to be explained.

Fair is the gem'd eve of morn,  
That ope's on Hareden's breezy bowers :  
The living scenes her vales adorn,  
Are sweet, and sweet her evening hours ;  
But sweeter far the heavenly powers  
Of faith, and hope, and love divine !  
Oh may those heavenly powers be mine !

"Brethren," said Mr. Stansbury, "you have seen from my exposition of the *technia* of Scripture, that the gospel contains an illumination, a reformation, a translation, salvation, sanctification, glorification, a regeneration, a quickening, a new birth, an adoption, election, reconciliation, &c.; and through the medium of these well known figures—for all these words are used figuratively in Christianity—should the proclaimer be able to hold up the ancient gospel to the sons of men, for whom this great redemption has been framed.

"But of all the words in Christianity, faith, repentance, baptism, remission, the Holy Spirit, and the resurrection, are the most necessary to be known; because without a knowledge of them, the blessings of the gospel can neither be understood nor received. But nothing can be more essentially necessary than a definition of faith, inasmuch as the apostle says, that 'without faith it is impossible to please God.' All that is absolutely necessary to be known of faith may be exhibited in answer to three questions :

"1st. What is faith ?

"2nd. How is it to be obtained ?

"3rd. What is the use of it ?

"And 1st. *What is faith ?* In regard to a definition of faith, or in answering the question, 'What is faith?' I shall adopt the plan pursued at the restoration of the gospel, and borrow all that I have to say from the Scriptures of truth. Paul writes, (Heb. xi. 1.) '*Now faith is the substance of things hoped for, the evidence of things not seen.*' Here, then, brethren, is a definition—an inspired definition—of the word faith; and may coals of juniper rest upon the tongue of him who dares depart from it for the sake of aught said by man !"

Now, for the first time in Mr. Locke's parlour, the lightning of Mr. S.'s large, black eye flashed in such a manner as to excite a slight alarm in those who beheld it. But the alarm was doubled

when he added : "Brethren, on this definition I take my stand, and all the men on earth—all the devils in hell—and all the angels in heaven, shall not force me from my ground ! This is the word of Almighty God on a most important point, and it is dearer to me than the songs of a seraph !"

This feeling in Mr. S. instantly lighted up a similar warmth in Mr. R. who, on account of his attachment to a definition of faith found in the catechism, felt himself, with many others, inculpated by the stern and extraordinary sayings and imprecations of Mr. Stansbury. He, therefore, answered—or rather muttered—"Mr. Stansbury, I am not convinced that, in the present instance, you have proportioned the punishment to the offence; the definition submitted in the Assembly's Catechism has been much admired, and 'coals of juniper——'"

"To Hades with the abortion !" replied Stansbury, and the whole company simultaneously started to their feet.

The good Mr. Locke, half confused, begged the company would resume their seats, and accept an explanation, "which," said he, "I am sure Mr. Stansbury will be forward to submit to you upon the spot."

"Brethren," instantly replied Mr. Stansbury, with the gentleness of a lamb, "I have offended—my language is exceptionable; but while I confess this much, and supplicate your pardon, I will not conceal my astonishment, that Mr. R. should mouth the catechism in an inquiry of so fundamental a nature as the one in which we are engaged. What is the catechism, and what is its authority? Who formed it, and what are its claims upon the sons of God, that its name should be even once mentioned in the company of the saints? I have pleaded Presbyterianism, but reject it with all its pretensions to divinity. The Bible, my brethren, the Bible is its own interpreter, and acknowledges dependence on no other oracle for a definition of the principles it inculcates upon the sons of men. I know the Westminster Assembly have asked the question, 'What is faith?' but what is their answer? Why, that faith in Jesus Christ '*is a saving grace,*' &c. Now mark the religious insolence and profanity of these theologians! Despite of heaven—despite of the apostolic de-

finition, lying right before their eyes in the 11th chapter of the Hebrews—they unhesitatingly presume to drill out a definition for themselves, and in their own party phraseology say, that it is *a*. 'No,' says the apostle instantly, 'faith is *the*.' 'No,' reply the theologians, 'faith is *a saving*.' 'You are wrong,' responds Paul, 'faith is *the confidence*.' 'No,' answer the catechists, 'faith is *a saving grace*!' 'You err,' concludes the apostle, '*faith is the substance of things hoped for, the evidence of things not seen.*'

"This, brethren, is the divine, the heavenly definition, and if there be any real or apparent difficulty or obscurity in one, or any, or all of its terms, I am prepared with you to investigate, explain, or illustrate; but to depart from it as an account of faith inferior to some other one given by a Greek, Roman, or Protestant critic, commentator, or assembly of divines—in either creed, catechism, confession, rubric, or manual—is what I cannot, will not, dare not do. I feel we are touching the bulwarks of the Christian institution, and, therefore, if we would determine their height, and depth, and length, and breadth, it must be with the reed, the divine reed of the Word of God. The catechism is a deceitful measure, and belongs not to the true sanctuary."

Mr. Stansbury received an easy pardon; and it was agreed on by all, that, as without faith it was impossible to please God, the question, "*What is faith!*" was supremely momentous, and demanded a definition from the highest source of authority—from the Bible, and from no other book than the BIBLE.

Some one from among the company said, "He would take the liberty to inquire, whether Mr. Stansbury could afford him any light upon the etymology of the word faith, apart from the apostolic definition, with which it stood connected in the 11th chapter of the Hebrews?"

Mr. Stansbury said, "the etymology of the word was, in the present instance, of little value; but *faith* derived its pedigree from the Latin *fides*; and this again, in the Roman language, was the representative of the Greek word *pistis*; so that we have in the Greek *pistis*, in the Latin *fides*, and in the English *faith*."

It was asked by another, "Whether

King James' translators had been uniform, in rendering the learned terms just mentioned, *pistis* and *fides*, by the English word faith?"

In answer, Mr. S. said, "They had to a wonderful degree; still there are exceptions: as where Paul says to the Thessalonians, 2nd epistle, ii. 13, that God had chosen them through sanctification of the Spirit—(or, a sanctification of spirit)—and *pististes alethias*—*belief of the truth*. So that *pistis* is rendered by the translators of the New Testament, by both *faith* and *belief*; and it is a fact, that *pisteuo*, the verb from which *pistis* comes, is rendered in English by the words *believe*, *believing*, *believed*, &c.

"If then," said one, "faith is belief, as appears from Scripture, I would greatly prefer to hear Mr. Stansbury make use of this last word in what he may hereafter say about this matter; and as the one term is as Scriptural as the other, and better English, the definition might be read as follows: '*Now belief is the confidence*,' &c."

It was then demanded, "Whether the apostle spoke of belief in general, or only of religious belief in particular?"

In answer, Mr. S. observed, "That the beautiful discourse of the apostle in which this definition was found, was wholly religious in its nature, and was, as all present understood, penned for the purpose of animating the professors of Christianity among the Jews to persevere in the faith of Jesus, and not be seduced or forced into apostacy by the false reasonings and cruel persecutions lighted up against them in Judea and elsewhere by their infidel brethren. And surely nothing could better secure their steadfastness in the faith, than the illustrious examples of their venerable and royal ancestors, brought to their recollection by the Apostle in this chapter; to see these noble ancients raising themselves aloft upon their faith in the God that is invisible, and warring like Enoch, Noah, and Abraham, against the apostacy of their respective ages, was truly grand and inspiring."

"Mr. Stansbury," said Mr. Locke, "there are other terms in the definition, such as *confidence*, *things hoped for*, *evidence*, *things not seen*, &c. which I conceive merit all attention in the present inquiry."

Mr. S. replied, The company, he

presumed, would concur with him, that the inquiry now was not, What is faith? but, What is the import of those terms, which are found in the heavenly and inspired definition of that principle, as given by the infallible apostles?

Christianity having, in the 11th chap. of the Hebrews, secured all her children in the possession of an infallible definition of that fundamental principle of belief, on which it has pleased the Author of our redemption to rear the divine institution, it behoves all of us to do her the greatest reverence; and to exercise our best judgment and highest reason in deciding upon the import of that definition which she has been pleased to submit to man for his right guidance in so important a concern.

Having seen that, in the dialect of Scripture, faith and belief are synonymous, and that the Greek word *pistis* is rendered indifferently by *faith* and *belief*, in the common version of the New Testament; we shall now inquire, What that mental thing is which is described by the apostles under the terms of faith or belief?

It may be here observed, that in most cases of faith or belief, three things are pre-eminently conspicuous, viz.: 1st, The proposition submitted for belief; 2nd, The person submitting it; and 3rd, The evidence or testimony purporting to sustain the proposition to be believed. And the essential difference between natural or political, and religious belief, is, that in this last—or religious belief—the proposition, the proof, and the person submitting them are all divine; for as to the sense, and reason, and understanding, and will of the creature, the exercise of these is as rigorously necessary in religious, as in either natural, civil, or political belief.

But, whatever may be the import of the terms in the definition of faith, supplied by the providence of the Holy Spirit in Hebrews, it is most certain from the things afterwards adduced by the apostle, as illustrative of his meaning, that our faith can look *backward* and *forward*; and that, consequently, the objects of it may be either behind or before us—that is, the things proposed for our belief may have transpired before we were born, as the creation of the world; or they may

have yet to transpire after we are dead, as the resurrection of the dead. When the objects of belief are in the past, they are styled in this definition *things unseen*, as the creation; and when they are in the future, they are called *things hoped for*, as the resurrection.

Mr. Locke declared, That what had just been spoken was most elegant, and was in perfect harmony with what followed in the chapter referred to. The apostle, continued he, in looking to the *unseen things* of the past, says, ver. 3, "By faith we understand that the worlds were framed by the Word of God;" and in speaking of the holy women who endured tortures, he describes them, ver. 35, as not accepting deliverance, *that they might obtain a better resurrection—the thing they hoped for*.

Mr. R. said, That Mr. Stansbury's assertion concerning the objects of faith being in the *past* and in the *future* was correct; and, he added, though the catechism, and the definition of faith found in it, had been voted from the present inquiry, he knew an author—a Presbyterian—for whose learning and candor Reformers had manifested a decided reverence; and he would, if consistent with the feelings and judgment of the brethren present, read from an edition of the author's works, which was in his hand, what he had written on the terms of the apostolic definition in question.

Messrs. Stansbury and Locke bowed, and Mr. R. proceeded to read from McKnight on the Epistles, the following notes on the several terms, *substance*," "*things hoped for*," "*evidence*," and "*things unseen*."

"Verse 1.—1. *Faith is the confidence*. So our translators have rendered the word *hypothesis*, Heb. iii. 14. But the Greek commentators, taking the word in its etymological meaning, explain the clause thus: 'Faith gives a present subsistence to the future things which are for.'

"2. *Things hoped for*, namely: the immortality of the soul, the resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country, and their possessing its joys for ever. Here it is proper to remark, that *hope* hath for its object only the things promised. Whereas, besides these, *faith* hath for its objects all the declarations of God concerning things not seen.

"3. *And the evidence*. The word *euloghos*

denotes a *strict proof or demonstration*; a proof that thoroughly convinces the understanding, and determines the will. The apostle's meaning is, that faith answers all the purposes of a demonstration, because, being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

"4. *Of things not seen.* These, as distinguished from the things hoped for, are, the creation of the world, without any pre-existing matter to form it of, the destruction of the old world by the deluge (ver. 7), the glory which Christ had with the Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe, the sin and punishment of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense."

Mr. Stansbury said, He thought the matter exceedingly intelligible now—he thought the great translator of the Epistles had left almost nothing more to be inquired after—that King James' translators having, in the 3rd chap. of Hebrews, rendered the Greek *hupos-tasis* by the English word *confidence*, he concluded, from all he had heard, as well as from the illustrations from the whole 11th chap. that the apostolic definition, in point of sense, amounted to this, that faith was confidence in the Word of God, whether that word related to things in the past or future—things hoped for or things unseen—and such a confidence, too, as was equal to a sensible demonstration, a confidence like that which is possessed by one who beholds facts as they transpire before his own eyes.

Nearly the whole company echoed assent, and more than one declared they were happy to assure their brethren that what had been said in relation to Paul's definition of faith, corresponded with the state of their own believing minds—their faith in the *true sayings of God*, whether they related to the past, as the creation, the fall, the flood, the call; or to the future, as the resurrection, the judgment, and life eternal—amounted, they knew, to the confidence described. They believed these matters, as they had an ocular demonstration of them, and could no

more deny them than they could their own existence.

One of the brethren begged to inquire, whether the ideas which had been given of religious belief in *general*, applied to the apostolic belief in *particular*?

The affirmative was agreed to on all hands, for it was the same God who spoke to Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Moses, Gideon, Barak, Samson, Samuel, David, and the prophets, who had in later times submitted for the *belief of the world* the great Christian proposition and its circumstances: "*Behold my beloved Son in whom I am well-pleased.*"

Apostolic faith, then—the true, precious, saving, and victorious faith of the gospel—is nothing but *confidence* in this superb declaration of the Almighty; and we Christians as confidently believe Jesus to be God's Son, as we do that God exists. Indeed, if Christ is not God's Son, then there is no religion in the world; and if there is no religion now, there never will be any; and if there never will be religion in the world, then there is no maker of the world; and if the world has no maker, then there is no God! and the world may say, "Let us eat and drink, for to-morrow we die."

The Presbyterian Doctor said, The Reformers affected an overweening regard for the facts of Scripture, as they called them; while, to himself at least, they appeared but little solicitous about the doctrines connected with these facts. That Jesus was the Son of God, was a naked matter by itself—everybody, almost, believed that.

Mr. Stansbury, a little touched by the last words of Mr. R. said, He would beg leave to ask, whether a fact revealed from heaven by God himself—a fact for which Christ shed his precious blood—a fact on which he had founded his church—a fact on the confession of which disciples were admitted into the Christian institution—a fact which had employed the united pens of the holy evangelists—a fact, in short, which sustained all other facts in Christianity—could, with any degree of safety, be discoursed of in such style? Meanwhile, he would be happy to listen to Mr. R. while he supplied the company with some matters illustrative of the distinction which he had just made between *facts* and *doctrines*.

Mr. R. said, He did not wish to derogate from the magnitude and majesty of the proposition in question. He would even admit, that no man could be a Christian without believing it.

The distinction, he hoped, could be very easily illustrated; for example, the proposition, "*Jesus died*," was a fact; but "*Jesus died for our sins*," he would style a doctrine. "Christ has arisen from the dead," was a fact; but "He has arisen from the dead for our justification," was a doctrine.

Mr. S. said, This was a distinction made without a real difference. That "the sun shines," and "the sun shines to give light," were equally facts. "Grain grows," and "grain grows for the use of man" — "it rains," and "it rains to water the earth"—were equal-

ly facts, all of them. This, moreover, was an unscriptural use of the word doctrine. At the same time, the Reformers were certainly indebted to Mr. R. for his serene charity in supposing that they dissociated from the death, resurrection, and exaltation of Christ, the purposes of remission, the Holy Spirit, and life eternal, which they had introduced.

Upon the whole, Christian faith is neither more nor less than a confidential repose in the declaration of Almighty God, when he says, "*Behold my Son, the beloved, in whom I delight.*"

"To Him who loved the sons of men,  
And washed us in his blood—  
To royal honors raised our heads,  
And made us priests to God—  
To HIM let every tongue be praise."

### THE NATIVITY.

"Twas not the moon in glory streaming,  
As she swam forth from cloud concealing—  
It was not meteor glance, or lightning  
The gorgeous concave instant bright'ning,  
That, rushing on the shepherd's eye,  
Illumin'd heaven's vast canopy!  
But sailing down the radiant sky,  
From bowers of bliss, from worlds on high,  
Appear'd upborne on wings of fire,  
A seraph-host, an angel choir.

It came, that glorious company,  
To hail the Incarnate Majesty!  
For this awoke the ecstasie hymn,  
From glowing lips of seraphim!  
Ne'er flowed such strains on earthly gale,  
Ne'er breezy hill or list'ning vale  
Before: nor shall such sounds again  
Break on the raptur'd ear of man,  
Till rising to his native sky,  
He put on immortality.

For this, too, flamed o'er Bethlehem,  
The brightest in night's diadem,  
That herald star whose pilot ray  
Illumin'd the Magi's doubtful way:  
Bright wanderer through the fields of air,  
Which led the inquiring sages, where  
Cradled within a worthless manger,  
Slept on that morn the immortal stranger.

He might have come in royal pomp,  
With pealing of archangel trump,  
An angel blast, as loud and dread,

As that which shall awake the dead!  
His lightning might have scar'd the night,  
Streaming insufferable light.

His thunders, deepening peal on peal,  
Have made earth in her centre reel;  
Deep voices such as shook with fear,  
At Sinai's base the favored seer;  
The wing of whirlwind might have borne him,  
The trampling earthquake gone before him;  
He might have come, that Holy One,  
With millions round his awful throne,  
Countless as are the sands that lie  
On burning plains of Araby,  
And arm'd for vengeance, who could stand  
Before each conqu'ring red right hand!

He came not thus; no earthquake shock  
Shiver'd the everlasting rock;  
No trumpet blast, nor thunder peal,  
Made earth through all her regions reel:  
And but for that mysterious voicing  
Of that unearthly choir, rejoicing;  
And but for the strange herald gem,  
The star which beamed o'er Bethlehem,  
The shepherds, on his natal morn,  
Had known not that the babe was born.  
There were no terrors, for the song  
Of peace rose from the seraph throng.  
On wings of love he came—to save,  
To pluck pale terror from the grave,  
And on the blood stained Calvary,  
He won for man the victory!



## THE JERUSALEM MISSION.

## LETTER FROM J. JUDSON BARCLAY.

JERUSALEM, January 10, 1853.

Dear Brother Burnet, — With great pleasure do I avail myself of the kind invitation extended to any of the missionary circle, to communicate with you upon matters pertaining to the mission, or other subjects of interest in this land of patriarchs, prophets, and apostles. Amid such a multiplicity of subjects it is difficult to select those which would be most interesting to your readers, and which have not heretofore appeared in your columns. Supposing, however, that answers to the interrogatories you propound in one of your letters, would be acceptable, I cheerfully give you the experience resulting from two years' observation in the East. And first in relation to your query on architecture.

Though not one stone rests upon another, or even a vestige of Solomon's temple and porch remains, still there are portions of the temple wall, and the foundation of the bridge which connected Mount Moriah with Zion, (some of them measuring upward of thirty feet) but they only indicate the immense cyclopean size, without indicating the style of this world-famed building. But the mosque of Omar, now occupying the site of the temple, is a splendid building, in pretty good preservation. Cased as it is with fanciful China-plate, it reminds me very much of pictures I have seen of Chinese pagodas; but it is said by some to be a Saracenic building — by others, the work of the Emperor Justinian. El Aksa reminds me very much of a Pennsylvanian barn, on the exterior; but I was fortunate enough to gain admittance into the interior, through the influence of Abboo Seud, and there I saw pillars indicative of fine structure.

Without doubt, the church of the Holy Sepulchre (the mosque of Omar being excepted) is the finest specimen of architecture in Jerusalem, though its order is not very well defined, being so much mutilated and patched with different kinds; but it is most probable that it is that of the middle ages, and remains pretty much as St. Helena left it.

But the tower of Hippicus, near Jaffa gate, is undoubtedly the most ancient building now remaining in the Holy

City, the lower half being unquestionably a good specimen of the ancient Jewish style. St. Helena's hospital, though so much on the gingerbread order, is a very extensive and still splendid building. But I expect your question is asked rather in reference to modern than ancient buildings.

The English have a very fine church, on the Gothic order, built at a cost of £70,000, which is quite an ornament to Jerusalem. But no doubt you would be wearied with a description of every church in Jerusalem; and yet your question would not be fully answered without a description of an ordinary private dwelling, so I will give a brief account of the present structures of that kind. The walls are very massive, say one or two yards in thickness, but rarely higher than two stories, and generally only one; and invariably the roofs are flat, with the exception of one or two domes on them. Upon the roofs the water is collected, and conducted by a drain to the tank, which is always situated under the house, for the purpose of keeping the water cool. During the last two years, several fine houses have been built by the Armenians and Greeks; and, indeed, the Czar seems to be rapidly gaining ground in Syria. The Armenian convent, which is supposed to occupy the site of Herod's palace, and the Greek silk factory, have both been erected during the past year, and are very creditable buildings, but of no particular order. The limestone with which they are built, is very abundant and cheap, being brought by the Fellahin on donkeys and camels to the city. Lime also is brought by camels, and sold by weight. It is quite cheap, being burnt by the "grass which to-day is, and to-morrow is cast into the oven."

The Greeks have planted many thousand mulberry trees on the Fuller's field, just above the lower pool of Gihon; and I think that their enterprising spirit will stimulate some of their neighbours to redoubled energy on behalf of this once so fertile soil. Even to the present day it will yield as much as any other land, if properly attended to.

For many years the Romanists held in their possession the key to the church of the Nativity at Bethlehem, but owing

to the influence of money, and through sophistry, the Greeks induced the Sultan to give it into their possession. The Latins tamely submitted to this until a few months since, when they proclaimed themselves protectors and owners of the holy places, and at the same time showing them the key. They also induced the Sultan to permit them to replace the star which the Greeks had stolen from them.

But, by the by, notwithstanding the great contrariety of opinion that has always existed respecting what day in the year should be fixed upon as Christmas, it is even more astonishing that three different days should be signalized and commemorated as the birth-day of our Saviour — the Latins contending that the 25th of December is the veritable day, while the Greeks as strenuously contend and endeavour to prove that the 5th of January is the real day, and the Armenians just as plausibly assert that the 17th is the true date.

During their festivities the church was indeed a house of merchandise, for such banqueting, feasting, frolicking, &c. would not be exceeded by one of our gayest gala days. When the Greek patriarch approached Bethlehem, the priests went out with their lamps beautifully ornamented with flowers, and large candlesticks one or two yards long. Some of the pilgrims were so highly honored as to bear the painted screens in the procession of the priests who escorted him into the church.

While penning these lines I am interrupted by two very respectable Turks on business; and during their conversation, they referred to the late movement in Bethlehem among the Roman Catholics to emancipate themselves from the overbearing tyranny and misrule under which they are placed by their *Babas* (the priests.) They informed me that there were some Jews who would become Americans, (or Protestants) but that they must have a present for so doing. I told them in the plainest terms that our religion was free for every one who had pure intentions, and was not actuated by sordid motives, but that we did not pay any one to become a Christian. One of them, however, gave me to understand that nothing could be accomplished here without money; as for himself he would not join our church for the room full of money, for he had several wives. He spoke in very dispa-

raging terms about the Bible, denying its inspiration because it was written by men, *Hanna*, (John) *Butros*, (Peter) &c. but the Koran was from God. He contended that Mohammed was a prophet, and that David, Abraham, and all the prophets had foretold his mission, &c. I told him if he would show me any place within the lids of the Bible where Mohammed was spoken of, he might cut off my head, and that Mohammed had never uttered a prophecy in his life. I thought it best not to tell him all the truth at once, and accordingly concluded by saying, that Mohammed wrote the Koran in a cave, and the portions of it that were inspired, he had transcribed from the Bible into their book. He then frankly confessed that he knew nothing but what his superiors told him, viz. the dervishes.

But for a fresh outbreak among the Bedouin about Hebron, which required the attention of the effendis, the purchase of Wady Farar, for sheltering persecuted converts, would have been consummated several days ago. But we hope it will be bought shortly.

J. JUDSON BARCLAY.

#### LETTER FROM MISS WILLIAMS.

JERUSALEM, January 22, 1853.

Beloved Brother and Sister Burnet— Little did I think, when last we saw each other's faces, that I should ever have my affections stirred afresh toward you from this far distant land of the rising sun; or that I should find in this desolate, yet deeply interesting country, so strong a link with old and sure friendships formed in the love of Christ, as I have proved in our loved and greatly esteemed brother, Dr. Barclay and his engaging family. I came hither to meet Mrs. Minor, whose strong desire to labor for Israel I in some measure shared; and in the campaign of seven months on my part, and ten months on hers, amid all sorts of warring elements, hostile influences, and Satanic frauds, we feel only inclined to cry more importunately to the Great Proprietor of this land and people, that He would finish their dishonor, make an end of the wickedness of their enemies and false friends, as well as the ignorance by which they are enthralled, and return again, to be as He has never

yet been, "the glory of His people Israel."

To the end of the first act of our Palestine drama, I believe we are now pretty nearly come, in the bringing to its close our residence in Wady Etham, or Urtas, or Artas, or the gardens of Solomon. My dear sister, Mrs. Minor, unhappily allied herself to a son of Israel, as a co-worker for his people, in the superintendence of cultivation for them here; and after much endurance and suffering, we have found that *he has failed* in all the qualities of *truth, love, and wisdom*, which make earthly alliances effective of good in the world. The object of helping Jews, by teaching them agriculture, has been fully proved to be practicable; but the sinful hearts of ungodly men, and the conflicting interests in this inheritance, which, as is said of its rightful owner, is "the desire of all nations," make it the scene of unhallowed contention under the guise of religious zeal and political party spirit, to an extent which could hardly be credited, did not painful experience daily convince us that it is so. The old and veritable proprietors of the soil, the sons of Ishmael, look with jealousy on the encroachments of civilization, where the wide open country, or narrow mountain passes, have, for hundreds of years, provided their wandering flocks with pasture, and themselves with fruits and common grain. The Fellahs, or inhabitants of rude or ruined villages, however, more in sight of the doings of other nations, look on with wonder, and sometimes exclaim, that in comparison with them, "we have hard heads"—"we are no better than donkeys." The untiring sons of Rome, and of the holy father, have gained possession of many of these villages, and there is now a heaving of that mass of ignorance in many places, and an inquiry for instruction; though not from motives of undoubted purity, for bucksheish or presents are universally expected as the reward of the change which they seek.

Next—the English mission is strong in influence by her wealth and power, and tries to preserve her unity by standing aloof from all disciples who grow beyond the dimensions of her ecclesiastical rule, and by repressing their growth in the use of all laudatory means, converts and those not novices,

being rebuked by men in authority for opening their lips in prayer or exhortation, without being duly invited. Freedom, again, struggles against this spiritual domination in high places; for none appear to be less inclined to walk in old sectarian tracks, than Jewish proselytes or Ishmaelitic inquirers. The former are said to be very unmanageable in the episcopal ranks. You know already, I believe, how much the truth has offended those of the established order, as delivered by Dr. Barclay, so that to the present moment he is made to smart under the calumnies premeditatedly or incautiously circulated by high and low, who are under its influence. This calumny does not however, deface his fine qualities, nor the esteem and admiration with which he and his family, so closely united in Christian bonds, are held by some members even of the mission. A great deal of free thought is moving among many who are perhaps little suspected of it, and who survey his independent mind and course with the most entire respect. The British consul is, next, a thorn in everybody's path. He is a shallow, boastful, and oppressive man; always meddling in other people's matters, and tyrannizing for his own interested purposes. His reports about his performances for the Jews are ridiculed here, and his "plantation," of which he or his wife makes dignified mention in the paper of which you speak to Dr. Barclay, is a mass of rock and stones without water. No vegetables can consequently be raised there, and persons cultivating look for gardens; but a scanty crop of barley was grown during the winter. I should not state this much, but I have been mixed up with three disgraceful exemplifications on his part, of what I have said; on occasion of one of which, I made a memorial to our minister for foreign affairs in London, but through the non-resistant principles of my friends here, was induced not to send it to England. He desired to seize upon this place (Artos) for his own purposes last June, and acted quite illegally in order to obtain the superintendence of it with Dr. M'Gowan and Dr. Barclay, and now there is reason to think that his desire to prosecute the same plan, has tempted him to develope Mr. Meshullam's character, by exciting and fostering the very unquiet and evil ele-

ments in him that have astonished and troubled us so much, during the last two months particularly. We wait at this moment for the decision of the American consul general—Mr. Smith, of Beyrout—to relieve us of two very unjust and hostile spirits—Mr. Frein and Mr. Meshullam—and permit us to transfer the working hearts and hands to Mr. Barclay's uncultivated ground, should he succeed in gaining it, Wady Farar, or the valley of joy, or of craftsmen spoken of in Neh. ii. 31-35.

We hope, in spite of the great difficulties which make this poor sin-stricken land any other than a place of rest, to be able, by unity of purpose, with a few earnest Bible Christians, under the favoring eye of our Heavenly Master, to employ poor Jews, and teach the Arab children, for whom we, as yet, claim in vain books, slates, and all school apparatus, and plenty of money for a school-house, and the unanticipatable necessities of this changing state of things. That there is plenty of work to be done in the land, appears to be beyond all doubt; but while premiums are offered or paid to men and women for a profession of Christianity, and to children for coming to school, none will be likely to value the boon that was purchased for poor ruined sinners, not with silver and gold, but with the precious blood of the Lamb, without blemish and without spot. But I know not why we should not be permitted to teach them better, when we can have the parents and children in the more remote locality of Wady Farar, away from the conflicting evils of the metropolis of Judea, where the great nations of the earth have their acknowledged or secret emissaries, taking thought for holy or unholy places and holy or unholy things; and it is greatly to be doubted, amidst all, whether they much care for the souls of either Gentiles or Jews. I know not how it is, but Satan seems to have his strongest fortresses, his most poisoned arrows, his most vigilant devices, in full play in this city and land, which are yet to be the seat of the triumph of the crucified Man of Sorrows, when he shall come again to reign on Mount Zion and Jerusalem, and before his ancients gloriously.

At the time I write, January 27th, we have a cloudless sky, as we have had for two weeks, and the sun so hot—

thermometer 66° in the shade—that it seems as if it might ripen corn. Strips of land, lying on terraces over the rugged mountains, are being ploughed and sown; in some spots the wheat is up, and the former rain having moderately fallen, we wait for the latter rain, which is to bring all to perfection. Expecting soon to be released from this neighborhood, so sadly poisoned by the Satanic doings of our Jewish partner, I have been several times lately to survey the pools of Solomon, and the castle of Bathrabbim, or "many daughters," close by the upper pool. You pass from hence by Solomon's aqueduct, which is two-thirds up the mountain behind our house, and runs among the hills past Bethlehem, to the court of the old temple, the present site of the mosque of Omar. Less than a quarter of a mile above, our narrow valley, which is here shut in by two savage heights, treeless and having little soil, widens into small well wooded orchards and gardens, where the ruined village of Artos covers the hill to the right; and to the left, the gardens wind as the bed of a river into a new valley, and among hills that fold into a most picturesque manner over each other in the distance. The view in the second valley is much more interesting than in the one we at present inhabit. There, a third valley diverges to the left, leading to the convent of "the daughters," the main valley continuing up to the pools. The lovely grandeur of these desolate places, has given the greatest zest to enjoyment in walking to the pools. A wild Arab or two would come in the way and greet me with "faire bakate"—where are you going? and my reply to them, "shein el howah"—to smell the wind, or take a walk—would make them smile at my apparent bravery in taking my way alone amid those solitudes. But we arrive at a high embankment, with a buttressed wall, and ascending a path across a ploughed hill by the side of it, the immense lowest pool of the three presents itself to view. Its length, not quite exactly measured, is 600 feet, and width 200, descending in wide terraces within, to the depth of 60 feet. The upper end is curved gracefully, and the whole gives the idea that pleasure as well as utility had originated the magnificent work in the brain of the monarch of luxurious devices, for the enjoyment of

the "many daughters" who withdrew the affections of the once wise king into the fatal snares of licentiousness and idolatry. About 100 yards above the lowest, is the second pool, 400 feet long and 150 broad, partly filled with water. The highest or first pool is about the same distance above, and is always filled with water. It is about on a level with the castle of Solomon, or Bathrabbian. This is called a Saracenic castle, but two sides of the remaining walls show the same age as the pools. The interior is now inhabited by flocks of goats and their Arab keepers, who wander forth in the day-time for browsing upon the hills, and return at night to shelter among the ruins. The ground rises gently behind the castle, and is laid out in vineyards, which are profitable to the owners, although no such grapes adorn the trees as are reported by Mr. Friene, 'the (reputed) consul,' yet they are very fine. The largest in the country are the Damascus, and the stock on which are about the size of a large damson; those of the St. George's vineyard being by no means so large. Indeed I have seen no extraordinary grapes at all—the abundance of them, rather than the quality, attracting my attention.

MARY R. WILLIAMS.

#### LETTER FROM DR. BARCLAY.

JERUSALEM, January 29, 1853.

My dear Brother Burnet,—Since my last, I have had the pleasure of receiving your very kind and interesting letter of November 16th. The same mail brought me also a letter of notification from the Barings, of London, apprising me of their receipt of the bill alluded to in your letter, £202 16s. 7d. But why are we deprived of the cheering visits of the *Christian Age*? The last number that reached us was dated about six months ago, and a nor g various other postmarks, was stamped with those of Trieste and Vienna—a hazardous route truly, for such an uncompromising advocate of civil and religious liberty to take. But I have reason to believe that many of my papers and letters safely reach the city without ever reaching me; for on making formal inquiry at the Seraglio, I learn from the officer who first examines the mail-bag, (and who can read English manuscript) that

it nearly always contains something for me; but after the parcel leaves his hands, any Frank, so disposed, can take every letter and paper in the mail not directed in Arabic characters, by the payment of a few piastres. Great complaints are made on all sides of foul play *somewhere*, and none the less since the late consular interference.

Some considerable time must elapse, I fear, before we shall be permitted to see much of the fruit of the Bethlehem movement, of which I gave you some account in my last. The rapid succession and alluring festivities of three Christmases in as many weeks, produced a state of things very unpropitious for religious reformation. In consequence of these "phantasies," and the promises, intrigues, and threats of the Latin clergy, the number of those who seemed concerned about their souls, has diminished from six hundred down to a mere tithe of that number; and the greater portion of these are so much intimidated, that they are afraid to come to the meeting-room for instruction, but must be sought for on the streets or in their houses. Nor is this the worst of the matter. Upon the minds of some of these poor priest-ridden people, the truth of heaven seems to make but little more impression than upon so many brutes. Such is the baleful influence of the system under which they have been trained, that they cannot perceive it to be either their duty or privilege to read and judge for themselves. And even when evidently concerned for their salvation, they still cling, with unaccountable pertinacity, to the embraces of their indulgent *alma mater*, that imposes such slight restrictions upon the gratification of their sinful propensities, and yet guarantees salvation so confidently upon mere application at the confessional. Hence such of them as have already been excommunicated are exceedingly dejected, and hesitate not to declare, that they would rather have lost every earthly possession than be thus cast off and disgraced in the eyes of the world. To increase their chagrin, the patriarch has caused to be posted up, in the most conspicuous places, admonitory notifications, that they must not enter the convent under any pretext whatever.

A very respectable and influential priest, (the one represented in a tract I printed some time ago, entitled, "A

Conversation between a Priest and a Disciple of Christ,") fearing lest his silence might be construed into an endorsement of the patriarch's conduct, called upon me a few days since, in order to wash his hands of all participation in the patriarchal outrage. He left me after a long interview, with the intention of inducing the French consul to join him in his remonstrance, and shame the patriarch into an apology; but he has been suddenly despatched to Malta, (perhaps to get rid of him) and so the matter rests in *statu quo*. Public opinion is strongly against "his grace," since it has become generally known that Protestants were never excluded before, and that nothing was done or said to others, who really were misbehaving, while I, who, by their own confession, was chargeable with no offence, save that of being a Protestant, was treated with indignity. Very grave charges have been tabled against the English and forwarded to headquarters, as I am informed by the dignitary who wrote the address to the Pope, on account of improper interference in the religious affairs of the East, contrary to the express stipulations of the fraternal letter of his grace the Archbishop of Canterbury.

The Greek priests are so much more independent and tolerant than the Latin padres, that they sometimes come to the dispensary and converse with great freedom about religion. Their patriarch, however, exerted his utmost to make the owner of the room in which the dispensary is kept dispossess us of it. But our host effectually put his graceship to shame by asking him, why he should turn out a young man who feels so great an interest in them, as to leave a pleasant home in the Holy City and come there to give them five hundred piastres' worth of medicine every day, while the convent wouldn't even give them a sour orange without charging them full price? Although he greatly overrated the cost of the medicines daily dispensed, his logic was by no means lost, for he has not been molested since he drew this disparaging contrast.

The school was quite flourishing for awhile, but the liberal distribution of handsomely ornamented silver crucifixes among the families of the owners of the school-house, soon induced me to fear that our tenure of the premises

was becoming rather uncertain; and I had the mortification of hearing the owners declare, that it was useless trying to hold out any longer—that the patriarch had not only excommunicated them, but had ordered them to close up their windows facing his palace—that they were really afraid of him, and that they would be ruined in the end. They frankly confessed, too, that he had offered to give them a higher rent than *we* were giving, and not only allow them to retain possession of the house gratuitously, but purchase it from them at the end of the present year. Having no *written* contract for the premises, and having only paid one month's rent, I determined to lease a room elsewhere, and if possible, from a Mussulman; but just at this juncture an official of the Church Missionary Society gave the Bethlehemites notice that he would establish a much better school than we had—would insure them much better protection than Americans could possibly give, and would furnish the usual *buckslish* (which I had positively refused to do.) Of course there was a rapid declension in our school, and I felt constrained, under such adverse circumstances, however reluctantly, to yield the ground.

But although I have been so sadly disappointed in regard to the school, my expectations in relation to the dispensary have been more than realized. It is very highly prized by the people, and affords an excellent means of access to all classes. Seventy or eighty, and sometimes more than a hundred persons, from the town and neighboring country—Latins, Greeks, Armenians, and Mohammedans—daily receive medical treatment; and upon this effort to "heal all manner of disease and all manner of sickness," is based my main reliance, under Providence, for ultimate success in preaching the gospel of the kingdom. Some who are afraid to be seen at the meeting-room, freely resort to the dispensary, and *read*, as well as converse about, the Scriptures.

Did I not feel such unwillingness to put your equanimity to so needless a trial, I might relate certain matters of recent occurrence in quarters whence so much better things might be expected, that would greatly excite your indignation; but for pity's sake I forbear.

The Jezebelian policy pursued by a certain politico-ecclesiastical institution, is about to prove successful; and those pious, zealous, and enterprising Americans will soon be dispossessed of the flourishing valley of Artos, after all their work of faith, patience of hope, and labor of love. The experiment, however, as regards the successful cultivation of maize, sweet-potatoes, and other valuable exotic vegetables, grains, and fruits, as well as the practicability of employing Jewish laborers, even in defiance of the precepts of the Talmud, the bulls of the Sanhedrim, or the still greater obstacles arising from their idle mode of living on eleemosynary contributions, is fully established. Did not the many disappointments to which I have been subjected admonish me not to be too sanguine, I might tell you (by way of offset to the discouraging circumstances herein mentioned) several encouraging circumstances, but I hold my pen in abeyance at present.

Observing one of the "bulls" of "his grace" lying before me, I conclude to inclose it, that you may see what manner of spirit is manifested by those who profess to be the special guardians (*jure divino*) of the honored spot where first were announced the glorious tidings, "Peace on earth and good will toward men." But want of space compels me to conclude. Nothing very definite yet in relation to the purchase of

land for the industrial asylum. Providence permitting, I may submit a few remarks to the Board at the conclusion of the current year of the mission, (a week or two hence,) and hope by that time to be enabled to congratulate you on the purchase of Wady Farar. With sincerest salams and regards, as ever, dear brother, yours in faith, hope, and love,  
J. T. BARCLAY.

#### BULL OF THE PATRIARCH.

##### "The second Command.

"That it may be commanded by order of his Eminence, his Lordship the Patriarch, upon Antone Tweemey and his brother Elias: 1st, That news has been brought to the patriarchate, that the said individuals have still not yet withdrawn from letting their house to the Protestants (or Americans); and whereas this, in the present regulation, it is prohibited by the canons of the Holy Church, out of which will issue the foundation of heresy and the destruction of souls. It is now necessary for the two persons to withdraw from such a practice, in order that not to bring upon their two selves the great anathema which will be hereafter announced against them both on condition if they do not dissuade themselves from the same; and this is the second order.

"Written in the house of the Patriarchate on the 4th of January, 1853."

The above is a literal translation, stamp and signature excepted.

J. T. B.

#### AMERICAN BIBLE UNION.

AN ADDRESS DELIVERED BEFORE THE AMERICAN BIBLE UNION, BY THE REV. DR. LYND, PRESIDENT OF THE WESTERN THEOLOGICAL INSTITUTE, KY.

[The Bible Union established in the United States appears to have attained a position of great importance and influence. From the Christian enterprise of its promoters, will result a boon of incalculable worth—a new version of the English Bible. The following able address on this subject, we select from Brother Campbell's *Harbinger* for April, which we recommend our readers carefully to peruse.]

If there is anything that ennobles a man, in my estimation, it is an independent, open, truthful character. He who yields to others the same right of opinion which he claims for himself—who despises all meanness and art employed to defeat an opponent, or to alarm the prejudices of men against him, and who, strong in the strength of his cause, can give to him the whole force of his own arguments, and yet

rest his conclusions on the inherent and ultimate influence of truth, is a man to be loved and venerated.

To appropriate this noble model is my aim. I lay no claim to advanced progress, for I think I am conscious of my own frailty. With the increase of years, I feel more and more that I am *nothing*—that *Christ, truth, and the glory of God, are all in all*. I have embarked in this enterprise of revision by moral

constraint, and independently of this, it would not cause me a regret, were the enterprise to fail from this day.

In preaching the gospel, I have endeavoured to enlighten men in the knowledge of God, as revealed in His Word, and to accomplish this have made it, in all my ministerial connections, an important point to expound the sacred Scriptures. In doing this, I have been compelled to give a different version to many passages, or permit discrepancies, apparent contradictions, want of clearness, and in some cases, great unfaithfulness to the truth, to have their influence for evil upon the minds of the audience. You have all doubtless observed, that new versions in the pulpit are of frequent recurrence.

In view of this state of the case, my mind was gradually prepared to perceive the importance of an amended version, by means of which errorists would be compelled to take the *onus* of exhibiting their errors, through the medium of the original, while the people at large would have that in their own language upon which they could rely.

When the American Bible Society adopted a rule, that all translations made into foreign tongues, in order to be aided by their appropriations, must be conformed to the English version in common use, at least so far as that all denominations could use them—a rule that, in my opinion, insults the Holy Spirit, by requiring his truth to be concealed from men to accommodate sectarian views; and when the Baptist denomination, almost to a man, repudiated the rule, and resolved to give the Word of God to the nations, in perspicuous and faithful translation—my mind was still further prepared to desire an English Bible upon the same principle. But, how it was to be brought about, I could not perceive. My reliance, however, was upon the over-rulings of Divine Providence.

Events to which I need not now refer, which are matters of history, have been over-ruled to bring into existence the organised enterprise of revision. That it has an existence cannot be doubted. That it is sustained by a very large body of professing Christians, is clear to those who have informed themselves. That some of the ablest men in the ranks of the ministry are firm in its support, will be questioned only by the ignorant or the partizan.

Whatever may have been its origin, and whatever the excitement which at first it produced, it must now be treated on the ground of its own merits.

I am firmly convinced of the importance and necessity of a revised version of our English Scriptures; and I propose to show the grounds of this conviction.

I.—Our present version is not a perspicuous and faithful exponent of the revelation of the Holy Spirit.

To sustain this point I will introduce to your attention, a number of respectable and competent witnesses.

Blackwall, in his *Sacred Classics*, says, “Innumerable instances might be made of faulty translations of the divine original, which either weaken its sense, or debase and tarnish the beauty of its language.” Again, he says, “A considerable number of passages are weakly and imperfectly, and not a few falsely, rendered.”

Bishop Lowth, a name in high honor among scholars, testifies in these words—“To confirm and illustrate the Holy Scriptures, to evince their truth, to show their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood by all—to remove the difficulties that discourage the honest endeavours of the unlearned, and provoke the malicious cavils of the half-learned—this is the most worthy subject that can engage our attention, the most important end to which our labors in the search of truth can be directed. And here I cannot but mention, that *nothing* would more effectually conduce to this end, than the exhibiting of the Holy Scriptures themselves to the people, in a more advantageous and just light, by an accurate revisal of our vulgar translation, by public authority.”

Dr. Symonds pronounces our version “ambiguous and incorrect, even in matters of the highest importance.”

Dr. Kennicott says, “Great improvements might now be made, because the Hebrew and Greek languages have been much cultivated and far better understood, since the year 1600.”

Dr. Adam Clarke, in his *Commentary upon the 12th chapter of the 2nd Book of Samuel*, says—“Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which



our unbelievers have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gain-sayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better."

I will here add the testimony of my former associate in the Faculty of the Western Baptist Theological Institute, now President of Georgetown College, the Rev. Duncan R. Campbell, as that testimony is exhibited in his speech before the Bible Convention in Memphis.

He shows that some of the renderings of the present version "sacrifice fidelity and uniformity, if not candor to sectarianism;" that it is "rendered unintelligible in many places, by the presence of untranslated words;" that it is "obsured in many instances, by the presence of unnecessarily learned words;" that "the phraseology is, in several instances, offensive to true delicacy;" that "an unreasonable want of uniformity is characteristic of the renderings in the versions generally;" that it is "wanting in discriminating accuracy on points of ellipsis;" that "it fails, in numerous instances, to give the distinctive truth of the originals, while, in others, it makes unwarrantable additions."

These are his principal points, sustained by ample illustrations, the result of great care, accuracy, and scholarship, in the investigation of the subject.

I might call up to the stand the celebrated Ainsworth, Poole, Lightfoot, Patrick, Doddridge, Macknight, and Campbell of Aberdeen.

I might call up to testify, all the learned pastors of this city, of our country, of the world, of every sect—for all of them have made new versions of the Scriptures in the pulpit, and through the press; and this they would not have done, if our present version were perspicuous and faithful. If I could bring those of them who are opposed to revision, to be cross-questioned to-day in your presence, they would feel worse than ever a witness did in the presence of a court. I would make them confess the importance and necessity of revision.

My last witness shall be the Ameri-

can Bible Society. They have revised the English Scriptures. They call it a collation; but, obviously, use collation in the sense of revision.

This has been positively denied, by at least two of our Baptist editors, and it appears to me to be necessary to establish the validity of the testimony which I offer.

I say, then, they have revised the Common Version. They have gone behind the translator, and have altered the Common Version in several places.

The Committee of the American Bible Society, in the final report of their labors, say—"In Ruth iii. 15, all the present copies read, 'And she went into the city;' but the Hebrew and the translators have it, 'And he went into the city.' Again, in Cant. ii. 7, all the present copies read, 'Nor awake *my* love till he please;' but the Hebrew and the translators, 'till she please.' Yet in Cant. iii. 5, and viii. 4, where the Hebrew is precisely the same, the translators and all the copies have 'till he please.' All these instances have, of course, been corrected according to the Hebrew."

Again they say, "In Matt. xii. 41, which reads in all the copies, 'shall rise up in judgment,' the Committee have not hesitated to insert the definite article, 'in the judgment.' This is required by the Greek."

Speaking of punctuation, they say, "The following five changes made in the punctuation are all, it is believed, which affect the sense."

They have inserted a passage, as a part of God's word, according to the present received Greek text, which was not in the received Greek text when our translation was made.

I do not object to alterations of this character, but I say that they fully justify the principle of revision, so as to conform the English to the Hebrew and Greek, and to the present received Greek text of the New Testament. The committee disclaim any interference with the original text, except in cases of evident inadvertence or inconsistency, open and manifest to all.

But "*all*" here can have no reference to common readers, because to them the places referred to appear to be right. It must be inconsistency, then, "open and manifest" to *all* the learned. But how, then, did it escape Dr. Adam Clark, in all the passages referred to in the

Song of Solomon? How does it happen that Williams, author of the *Age of Infidelity*, in his new translation of the Book, retains, except in ii. 7, the word as in our version? How did it escape Dr. Blaney, whose revision has ever since been regarded as the standard copy of our present version? Why did not the Committee of the American Bible Society alter *Easter* to *Passover*? Is there not here an inconsistency, open and manifest to all scholars?

This is the unvarnished fact. They have not interfered with the original, except in cases where *all* would admit it. That is, their revision is so made that all denominations can use it. Whether this is giving more honor to Christian parties or to the Spirit of God, any one can decide.

It may be said that they have not revised in *many* instances. It is enough that they have revised in *any* instance. I have proved that they have revised, that they have made new translations, and, in several places, have altered the meaning of words. They are, therefore, good and competent witnesses to the importance and necessity of revision.

When the *New York Observer* declares, that this assertion is made "*only by those who are very ignorant of facts, or wilfully disposed to make a false impression,*" the charge rebounds upon the accuser. He is stopped from pleading ignorance in the premises, and with the Report of the Committee of the American Bible Society before the public, the charge of being "*wilfully disposed to make a false impression,*" falls with tremendous force upon his own head.

An Editor in the West leaves an opening for retreat, by saying, "We have never investigated the question, whether the American Bible Society's Committee have adhered strictly to their instructions." Yet he has professed to have read the report, and to have published it, for the very purpose of showing that no revision was made.

Such, my respected audience, are the foes to our enterprise, in the very house of God—in the foremost ranks of the Protestant hosts. May God forgive our opposers, and grant them a better state of mind!

I will now review some of the prominent points of the testimony which has been offered, and see whether it does not make a revision of the English

Scriptures, an imperative duty upon the part of Christians.

The testimony shows that our present version is to such an extent faulty, as to weaken the sense of the divine original, and debase and tarnish the beauty of its language—that not a few passages are *falsely* rendered—that it is, moreover, incorrect in matters of the highest importance—that the advantages which infidels have over certain passages, are owing to inaccurate or false translation—that fidelity and uniformity, if not candor, are, in some of the renderings, sacrificed to sectarianism—that it fails to give, in numerous instances, the distinctive truth of the originals, while, in others, it makes unwarrantable additions; and that an accurate revisal of our English Scriptures would show their consistency, make them more generally known and studied, more perfectly understood, and remove the difficulties that discourage the honest endeavors of the unlearned, and provoke the malicious cavils of the half-learned.

These witnesses prove our position, that the present version is not a perspicuous and faithful exponent of the revelation of the Holy Spirit; and the simple question involved in revision is this—Shall the Holy Spirit be allowed to speak to us in English, what he originally spake in Hebrew and Greek? In other words, Is it the duty of Christians, being fully competent to the work, to give the mind of the Holy Spirit, in every part of the Bible, to the English reader, in a clear and faithful version? We either have the mind of the Spirit clearly and faithfully expressed in our Common Version, or we have not. If any say "we have," let the testimony which has been adduced, be rebutted; let it be shown that these witnesses have borne false testimony. It cannot be done. It will not be attempted. If we have *not* the mind of the Spirit clearly and faithfully expressed, *is it not the imperative duty of Christians to have it amended?* Can any reason, drawn from expediency, show that the mind of the Spirit ought not to be expressed in a perspicuous and faithful translation? This is the point which we, as men who honor God's word, have to decide.

As there are some truths which we receive as soon as they are uttered in intelligible language, so there are some duties, which every godly man perceives

to be such, the moment they reach the mind in words that are comprehended. And the duty of revision is one of these. If our present version is not a perspicuous and faithful exponent of the revelation of the Holy Spirit, is it not the imperative duty of Christians, if they would honor the Spirit, to make it so? Is it not their imperative duty to see to it, that the Holy Spirit be allowed to speak to us in the English, what he originally spake in Hebrew and Greek? Can it be any thing *but* imperative duty? A man might as well question the consciousness of his own existence. Can any thing but *inability*, under the supposition, excuse from the performance of this duty?

I have now shown one of the grounds upon which my conviction rests, of the importance and necessity of a revision of our common English version of the Scriptures, and the duty of Christians as growing out of this necessity.

II. The benefits which will flow from a perspicuous and faithful version, show the importance and necessity of the enterprize.

It is well known that Protestants profess to take God's Word as the rule of their faith and practice, and they profess, also, on all occasions, to sustain their different views and practices by an appeal to the Bible. It is necessary, therefore, that the translation give a perspicuous and faithful exhibition of the mind of the Spirit. Just so far as it is wanting in these attributes, will the common English reader be liable to go astray. Every Protestant in this assembly, if called to vote upon this statement, unless forbidden by the spirit of opposition to revision, would utter a heavy and loud affirmative.

Errors were early introduced among the churches of Christ. The mode of baptism, in cases of supposed necessity, was changed—additional subjects were admitted—the independence of the churches, and the equality of the ministers of Christ, were repudiated—the ideas of originality entertained of ordination were no longer held. For several ages the religion of Jesus Christ was perverted to a worldly system and unholy alliances.

When the reformation occurred all errors were not removed. Many still remain, and exert an unholy influence. Some were perpetuated by the translators of our present version. These er-

rors have obtained a firm hold on the minds of many portions of Protestant Christendom, and while the people can appeal to the common version in support of their views, it will be difficult, if not impossible, to overcome their errors. Conscientiously and perseveringly they maintain their views, and influence others to adopt them.

A perspicuous and faithful revision by competent scholars will tend to remove these errors. If it should fail with this generation, it will not with the next, and especially that multitude of foreigners of all nations, whose children will be English scholars. The errors which now exist, and which appear to be sustained by our version, will not be perpetuated. Let me call your attention to a few instances.

The word *church*, which is a translation of the Greek word *ecclesia*, is used in the ecclesiastical sense for the *body* of believers in a province, or kingdom, or the world; and also for a place of worship. Hence the Episcopal body of Christians constitutes the *Episcopal church*, as a unit—the Presbyterians, the *Presbyterian church*—all the Methodists, the *Methodist church*. The word was used in this sense at the time our translation was made, and this was one of the old ecclesiastical words which were to be retained. This was not all. They were required not to translate it *congregation*—its meaning when our Lord and his apostles used it. Had they so rendered it, there would have been no foundation for concentrated church power.

The word *ecclesia* is employed in the New Testament, ecclesiastically, in two senses: first, for the whole congregation of the redeemed, whether in earth, or in heaven, or in both. To this congregation there is, and can be, no visible organization; and secondly, an assembly of believers meeting in one place for the worship of God. And wherever more than one of these organizations is spoken of, the word is used in the plural form, *the churches*.

If the word be rendered *congregation*, every one will know that it does not mean the building in which men worship. Every one will perceive that a church is not an organized body of believers in a province, or a nation, of which the separate organizations are branches, and in a state of subordination; but that a church is simply a

congregation of believers in any place, and as such, is competent to execute, independently of any other congregation, the laws of Jesus Christ.

The errors which have grown out of the use of the word "*church*," which was ecclesiastically fixed as to its meaning before our translation was made, are numerous. It has prepared individual Christians and congregations to waive their own responsibilities in favor of their representatives, or their self-constituted masters, and to yield implicit assent to the views of the clergy and the decisions of higher courts. It sustains the principles of popery in all its length and breadth; for if authority is vested in *the church*, as composed of conferences, assemblies, bishops, or a pope, that authority, in whatever degree it exists, must be absolute; and hence, the obedience of the governed must be absolute. Authority, in any degree, implies obedience in the same degree. Here is the essence of popery, the man of sin. The real church, in the New Testament sense, as an organized body, *i.e.* the congregation of believers in any one place, is prohibited under all these forms of government from executing the laws of Christ.

Of a kindred character is the word "*bishop*," a translation of the Greek word *episkopos*. Bishop in the ecclesiastical sense, is a chief officer in the church, who has the charge of a diocese; but in the New Testament, an *overseer*, holding the same office as an elder. When our translation was made, this was one of the old ecclesiastical words, and meant then what it does now. I will not say that the translators intended to deceive the English reader; but I will say, that sectarianism was the influence which prevailed in the use of this word, instead of *overseer*. Why did they render *episkopous* "*overseers*," in the Acts of the Apostles, where Paul is represented as having called together the *elders* of the church at Ephesus? Why did they not render it "*bishops*?" If they had, would it not have appeared to the English reader that elder and bishop meant the same officer?

The error of diocesan episcopacy is perpetuated in the minds of thousands. Suppose in a revised Bible, made by competent scholars, the word *overseer* should, in every place, be inserted in place of *bishop*, who would not perceive that diocesan episcopacy is a human institution?

The word "*ordination*," in the New Testament, is the translation of thirteen different Greek words. In Mark iii. 16, where Christ is said to have ordained the twelve, it is in Greek made or constituted. In Acts i. 22, concerning the apostleship of Matthias, it is become. Paul, in speaking of his own apostleship, uses "I was appointed." In Titus i. 5, respecting the ministry, it is constitute or appoint. In Acts xiv. 23, where it is written, "When they had ordained them elders in every church," the word is *cheirotouesantes*. But neither here, nor in the other passages, can the English reader learn the truth from our translation. The verb *cheirotouep* means to stretch out the hand, for the purpose of voting, and hence the word is used for appointing or constituting by vote. The fact appears to be this. The apostles and elders took the vote of the church, as to her choice of persons for the ministry, and then set them apart by prayer and imposition of hands. The passage should read, "When they had constituted for them elders in every congregation." The manner in which they set them apart, *i.e.* by prayer and imposition of hands, is not contained in the word; and to use a term which, in the ecclesiastical sense, exhibits the manner, and, in fact, conveys no other idea than that of the presbytery, in setting apart, by certain forms, is to deceive the English reader.

I will give another instance in the word *baptize*. There can be no doubt that this word, in English literature, has become *generic*. It would be time lost, on this occasion, to argue this point with any one who may be bold enough to deny it. The word is currently used for sprinkling by the largest part of the Christian world. It may be said that this a wrong use of the word, but that does not change the fact. Baptists use it to signify immersion only, but Baptists cannot change the literature of English Christendom. I ought, perhaps, to except a few, who hold that *baptize* has no representative in the English language, and that it does not mean to *purify*, to *pour*, to *sprinkle*, or to *immerse*, but to *baptize*. With this exception, the Baptist opponents of revision, among all evangelical Christians of this country, stand alone, as to the definiteness of the English word *baptize*. All Pædobaptists, all revisionsists, regard its present use as *generic*. And yet,

most strange to say, they wish to retain *baptize*, and restore its original meaning, not perceiving their own full admission that its present use is *generic*.

If the Greek *baptizo* mean *immerse*—if the authority of good scholarship is on this side—the English reader should have the benefit of such a rendering, and those who practice differently, should have the privilege of sustaining their practice by their own opinion of the original word.

Let such a revision, sustained by proper authority, go forth to the world, and the design of the ordinance will be more clearly seen. As that is understood, it will sweep away the error of baptizing unconscious babes. "Buried with him by immersion into death," will then express to the minds of men what before they could not conceive.

If, however, it should be the conviction of honest and competent translators, that the authority of learning is on the side of sprinkling, then let the English reader have the benefit of this rendering. Baptists will then have no right to immerse, further than their own opinion of the meaning of the original word gives them this right. If the word means *sprinkling*, let us have it, and let us, as Baptists, cease to distract the Christian world with our exclusive practice. If the term is really *generic*, let us have it, and so far let Baptists cease to promote disunion among Christians.

The friends of the revision enterprize say, "*Translate. Translate faithfully. We ask no more.*" I am fully persuaded that such a revision would make the Scriptures more easily understood, and, of course, more read than they now are. Supported by the best authorities, and making its appearance under the sanction of a large and respectable portion of the Christian world, it would excite a strong desire to read and compare. This itself would make the reader more intimately acquainted with the word of God, and would induce thousands to read the Bible, who now scarcely ever take it into their hands. In proportion to its perspicuity would their feelings be enlisted. The pious, whose minds are often inquiring into the meaning of the Scriptures, would find much new light thrown upon passages which were obscure to them before. The many who are not pious, but who occasionally read the Sacred Volume, would

discover clearness where before they had seen nothing but confusion; and if, to the English reader it appeared to be, obviously, an improvement upon the Common Version, nothing could induce him to use the common in preference to the revised.

You perceive, then, the grounds of my conviction of the importance and necessity of a perspicuous and faithful revision of our English Scriptures. I am aware that those who are striving against us with all their might and skill, will contend that they are not opposed to revision on correct principles. This declaration may serve the purpose of blinding the minds of the ignorant and the prejudiced, but it will avail nothing with those who judge men by their actions. When men shut out the discussion of an important question from the periodicals which they control, and refuse to give both sides of the subject, a declaration of non-resistance is of no avail. The declaration itself virtually admits that revision is important and necessary; and consequently, that it is the imperative duty of Christians, to procure a revision. Yet, they do not perform their duty. Why do not those who say they are not opposed commence the work? "Faith without works is dead." We have to fight over again, in respect to them, the very battle which they and we had to fight some years since, with the anti-Bible, anti-Missionary, and anti-Sunday School Baptists. They would not work themselves, and they tried to hinder others from working. They objected to the plan, to the persons engaged in carrying it out, and cried aloud about the divisions which it would cause in the household of faith. Why do not those who say they are not opposed to revision, suggest the way in which it should be done? Wisdom, it would appear, lies with them, so far as this question is involved, and yet they can offer no practicable suggestion, which is not embraced in the present enterprize. They are not opposed on correct principles, and yet they have not discovered what these principles are. Let us see if they have.

Some have said, that it ought to be done only by the union of all evangelical denominations. That is to say, the correct principle upon which to accomplish this work, is not to do it at all. While we admit that it ought to

be done by the union of all evangelical denominations, if such a union is practicable, yet, if the version is to be faithful, every one knows that the union is impracticable; and that, therefore, the work must be done by those who are able and willing. Baptists would withdraw from a union professing to produce a version that should faithfully express the mind of the Holy Spirit, and yet retain a heathen festival in place of a divine appointment; and Episcopalians would withdraw if it was not retained, because it would leave no basis in the Word of God for their Easter celebration.

Would they have a revised version upon the principle that all denominations could use it? Then it must be a compromise — a solemn agreement to make the Holy Spirit speak in English so as to suit all the varieties of doctrine and practice in the evangelical world. I would have my head severed from my body, before I would enter into such an unrighteous compact. Is this a correct principle? Has it not been condemned by the unanimous vote of the Baptist denomination?

We believe it to be the imperative duty of all who love God's Word, to aid in procuring a revision of our English version; and that if all will not engage in it, upon correct principles, those who are able and willing must do the work.

Now upon what principle does the American Bible Union proceed, for the accomplishment of their object? They adopt the Common Version as the basis of revision, making such alterations only as the exact meaning of the inspired text, and the existing state of the language, may demand. They require exact translation, with the least possible obscurity or indefiniteness. Their plan is to divide and apportion the New Testament among a large number of competent scholars of different religious denominations, in all parts of this country and Great Britain. The revisors are to examine every Greek word or phrase, in the translation of which the phraseology of the Common Version is changed, in every other place in which it occurs, and to give their views as to the proper translation in each place. They are required to cite authorities for any important change. As soon as the revision of any one book is finished, it passes into the hands of all the revisors, to be sent back with their sug-

gestions. Each revisor has then to review his work, and furnish a fair copy; and when all the different parts assigned to the individuals or companies respectively shall have been finished, a committee of the revisors shall be chosen to meet together, and go over the work conjointly.

Now, my respected audience, let me propose to you a few questions. Is not this a correct and judicious plan? Do you not honestly believe that upon the principles just exhibited, all Christians ought to unite in the enterprise of procuring an amended English version? I do not put these questions to members of churches, but to all of you; for all are deeply interested in having a perspicuous and faithful version of the Word of God. Indeed, I seem to hear you say, "Is it possible that men who profess to take the Word of God for their guide, are unwilling to have that Word translated into English upon this plan? Is it possible that they can want a *compromise* version, in which the Holy Spirit must speak as man speaks, so that all denominations can sustain their different practices by the Bible?"

I ask again, where are those correct principles upon which opposers are not opposed to revision? Would it not be well for them to define their position? There must be some great mystery of iniquity in this revision enterprise, while the people are kept in ignorance of the plain facts in the case. When the facts are clearly laid before the people all mystery will vanish, and they will demand that the leaders of the opposition define their position, and state explicitly what the true plan is upon which a revision should be secured. Give the people the facts, all the facts, nothing but the facts, and I vouch for the conscience of the Baptist denomination being on the side of revision. But how many thousands of them have never been permitted to hear both sides, and have never heard of the principles upon which the American Bible Union proceeds?

There was a time when it was sufficient to raise the cry of heresy against a man, and he would forthwith be destroyed by rack or by fire. But that day is past. The great cry now is *sectarianism*. This cry has been raised against revisionists. They are charged with the design of making a *sectarian* Bible. And this cry, if it were true,

would destroy them as effectually as a rack or fire. *A sectarian Bible!* The charge will be as little regarded as the ravings of a maniac by sensible men, with the principles and rules of the American Bible Union in their hands. The authors of this cry can only subject themselves to contempt. They would not for their right hand print such a charge, and print along side of it the rules and principles of the Union. Light and darkness never move in company.

I regard the destiny of the Common Version as fully settled. The only question now is, Shall we take the revision of the American Bible Society, or shall we have one more perspicuous and faithful? My advice is, to wait. The old family Bible unaltered, is now "the commonly received version." Let it continue to be so, until a perspicuous and faithful revision can be secured. Let all revision men throughout Christendom, reject the new edition by the American Bible Society—reject it from their family worship, their Sunday schools, their pulpits—so that it never can become the "*commonly received version*." Let us use the old editions until a purer version can be obtained. For one, I have no idea of submitting to the dictatorship of the American Bible Society—of acknowledging their authority to make the Common Version what they please. Let this revision stand upon the same ground as any other version, *i. e.* upon its own merits, to be received or rejected, and not imposed upon English Christendom without question, as "*the commonly received version*."

What would Baptists think, should the American Bible Union publish a revision, and send it out to be received by the churches as *the Common Version*? Would they submit to it? Would they not regard it as an imposition? And what authority has the American Bible Society to impose their revision upon the churches of Christ? Let the million of Baptists in America proclaim, as with a voice of thunder, that they recognize no such authority. Let their motto be, "No revision, or a perspicuous and faithful version." Let the commonly received version, as the American Bible Society has made it, be henceforth an *obsolete idea*.

It is folly to oppose revision. That is now done beyond recal. Those of

you who have the old family Bible, preserve it carefully, for you will soon find it is out of print. Oh, it is enough to make the heart sick to hear of opposition to a revised English Bible, by the very persons who intend to use and circulate hereafter the *revised editions* of the American Bible Society!

I seem to hear some indignantly exclaim, "We are not opposed to a revision of the English Scriptures." Very well; but until you define your position, we are compelled to regard your declaration as having reference to a *compromise* version—one which all denominations can agree to use, and not a perspicuous, faithful version, by honest, competent, independent scholars; or else a revision made upon *individual* responsibility, which would carry with it no authority. We challenge the world to show a single sentence from the opposition, suggestive of any other mode of revision. It will be time enough to receive your disclaimer when you define the principles upon which a revision should be secured, and are willing to carry out those principles.

It has been said that the Bible Union and Revision Convention are not competent to the work of a pure version. I assert that they are competent. So *that* is disposed of in the absence of proof.

But what is the design of this objection? What conceivable force could it have, supposing it to be proved? The version is not to be made by either of these societies as such. Are the authors and the endorsers of this objection ignorant of the fact? We do really hope, for their own sakes, that they may be unable to plead ignorance.

What is the true state of the case? These societies have appointed certain men as their Boards, to see that this work is done by competent scholars. Does the plan adopted by them indicate their incompetency to superintend this matter? Are the Boards of the Missionary Union, and the American and Foreign Bible Society, competent to make new translations in foreign lands? They do not pretend to do this; but they are competent to transact the business placed in their charge. Is the Board of the American Bible Union less competent to ascertain who are scholars, to develop the principles upon which revision shall be conducted, and especially after obtaining the

views of the most distinguished men both in this country and in Europe? And having learned who are competent scholars, think you they will not employ them, if their services can be obtained? Are they not sufficiently honest to be trusted with this matter? What if, from prudential considerations, the names of these competent scholars have not yet been published to the world? Are the managers to be denied all confidence? Is nothing due to them as Christian men, occupying as high position for intelligence, integrity, and piety, as any of their opposers? This objection can never hold, as valid, in the mind of any man who is rightly informed upon the subject we are now considering.

But a more recent objection demands our attention. It is stated that we are united in this enterprise with a sect whose distinctive doctrines are unscriptural and dangerous; and that Alexander Campbell and President Shannon are employed to revise the Gospel of Luke and the Acts of the Apostles.

With regard to simple union with them in the same enterprise, it is sufficient to remark, that they have always been thus united with the American and Foreign Bible Society. It was then considered right, and I know not how it can be wrong, that they should unite with the American Bible Union. This is merely an appeal to prejudice for want of argument. I suppose the objection is designed to bear principally upon the employment of the persons named as *revisors*.

I am not surprised that this should weigh with some force upon the minds of brethren who have not the means of testing its value. But I am surprised that Christian scholars should urge it. They know, or ought to know, how far the employment of the persons named as *revisors*, will affect the result of a pure version of the Scriptures. And had they shown how these men might pervert the gospel by Luke, and the Acts of the Apostles, by a translation sustaining their distinctive views, they might have found some excuse for urging this objection. But when they throw it out before the public, in its naked form, to make it as repulsive as possible, without any reference that exists between translation and interpretation—without any reference to the principles and Rules which are to govern

revisors—and without any reference to the ultimate decision of the college of revisors — the objection savours much of the *ad captandum vulgus*.

What has the party referred to, as connected with us, to gain by revision, so far as their distinctive views are concerned? Is it in the change of the word *repent* to *reform*? This is advocated by some of the most distinguished evangelical scholars. Is it in rendering the preposition *eis* "in order to," in Acts ii. 38, as to make it read, "Be baptized every one of you, in the name of Jesus Christ, *in order* to the remission of sins?" It is so rendered by Professor Hackett, of Newton, one of the best biblical critics of the age. Is it any other word? Let those who have raised the objection show it. Baptists say that the practice of sprinkling infants is wrong. Would they be afraid to trust a Presbyterian scholar to translate the passage, "Suffer little children to come unto me," lest he should render it, "Suffer little children to be baptized?" The ritual of the Episcopal church teaches, that children are regenerated in baptism. Would you be afraid to let an Episcopalian scholar translate, because he might change "*be born again*" into "*be baptized*?" Would he, if engaged to translate faithfully, render *pascha* Easter? Could such perversions of the Greek language pass the College of Revisors? The objection, when examined, so far from having any weight against the revision enterprise, becomes consummately ridiculous.

I have no authority to say that these gentlemen are appointed as revisors; but this I know, that the men who may be engaged in this work, are not at liberty to make any important change to gratify their predilection. They must show cause for such change, in the lexicography of the languages from which they translate, in the laws of construction, and in appeals to the highest authorities of learning. The work of every revisor has to undergo the scrutiny of the whole. What, then, can be gained for the distinctive views of any party? What is the objection worth?

I cannot, however, in candor, refrain from saying, that I have confidence in the gentlemen named as revisors — if, indeed, they have been nominated — that they will act honestly and independently in the discharge of their duty.

My Christian brethren, do not, I be-



seech you, look at this enterprise with a party spirit. Look at it as one involving all that is sacred in the pure religion of Jesus Christ. Look at it as men with loins girt about, ready to take your stand in the coming conflict between truth and error. The common English version, you must be aware, is not as perspicuous and faithful as it should be, and as it may be made. It hides, in some cases, the truth of God from men, and perpetuates great errors. Rome would deprive the people of the Book of God, or compel them to use one conformed to the Vulgate—an imperfect translation. You never can affiliate with her. Be not deceived, then, by the word *evangelical*. Evangelical denominations represented in the American Bible Society, contribute to the aid of no foreign version, which is not conformed to the common English version, at least so far as that all denominations can use it. They required that you should put into the Burman Bible, a word to express an ordinance which could have no meaning to the Burmans, except as it was explained by the practice of different sects. It was not to be conformed to the Hebrew and Greek, in which the Holy Spirit spake, but to an imperfect translation. You nobly rejected this principle of darkness.

And now, they have for themselves adopted a revised Bible, which allows all parties to sustain their own practices. They have retained a heathen festival in place of an ordinance of Divine appointment, an inconsistency open and manifest to all scholars; because the nature of their organization demanded a compromise.

Will your consciences allow you to adopt a revision of this character? or will you have a perspicuous and faithful revision? The war has now commenced in earnest, and every man must take his position. The American Bible Society, by their recent revision, have settled the principle, that the English Scriptures must not be revised in any other way than to suit all denominations. In that revision they have retained a word in the text, as though it were the word of the Holy Spirit, when

they know that the Holy Spirit never used it. It is not merely the translation of a Greek term about which there might be a difference of opinion; it is not a translation at all, but is, in fact, a falsehood palmed upon the Holy Spirit. And they were bound as Christian men, in giving a revision, to restore the truth. They could change the pronoun *he* to *she*, and *she* to *he*, and insert a definite article as required by the Greek, but to insert *passover*, as required by the Greek, in place of *Easter*, could not, it appears, be done. Were it right to do so, I would hide this fact from the world. I tremble for the ark of God, when I think of the influence such a phase of the Christian profession will have upon the world. Let the principle prevail that the Word of God must be translated into any language in such a manner, as that all parties in Christendom can use it, and what shall we come to? I do not impugn the personal piety of those Christian brethren who uphold the American Bible Society in this principle. I love them as the friends of Jesus. But I know that great errors are often connected with deep piety. I do not suppose that they are aware of the influence of their own principle. It is decidedly anti-Christian, and eternity only can develop its results.

My Christian brethren, can you fellowship this principle in your zeal to oppose the revision enterprise? May you not be found fighting against God?

But let the spirit and mode of opposition be what they may—and I could wish, for the honor of Christ, that they were different—I apprehend no failure in this enterprise. Every day this cause is gaining ground in the hearts of the people. This is the cause of truth. This enterprise can never cease, until the Holy Spirit is allowed to teach in the English language what he originally taught in Hebrew and Greek. It is but a new form, in which the faithful witnesses of Christ have to meet and overthrow anti-Christ, the curse of the world. God speed the day.

Get a little further from sin, and a little nearer to God, day by day. Endeavour to master some evil temper, and break loose from some worldly tie, every day.

As God led the children of Israel through the desert by Moses through his word, so He now leads his children through this world by his Spirit, through the words of the Spirit.

## LEISURE HOURS.

[We are in receipt of the first year's issue of the *Ladies' Christian Annual*, conducted by Brother James Challen, formerly of Cincinnati, but now of Philadelphia, which we shall be happy to exchange for the *Harbinger*. Brother Campbell, in the March number of his *Harbinger*, notices this periodical in the following commendatory terms:—"A substitute for the many trashy things called 'Annuals,' has, for some time past, been with many Christians a desideratum. There are many hours more precious to individuals than the gold of Ophir, or the precious gems of Golconda, worse than wasted over much that is called *light readings* of the present day. They are truly called *light readings*, for they are a mere equipoise for vanity of vanities. Children, and even young ladies in their teens, are fed and nurtured on this ghastly fare, until, bewildered in the mazes of romance, they are unfit for the sober, the moral, the great realities of life. They live, and move, and have their being in fairy castles and gardens of enchantment, until they become as mantle ornaments, only to be gazed at, but never to be used. These are, when thus trained, as unfit for actual life, as a painted yawl, a pleasure boat, to cross the Atlantic, or to circumnavigate the globe. And Christian parents, too, sometimes, alas!—more concerned to accomplish their daughters for fashionable circles, than for the stern and useful realities of domestic life—yield to this passion, and are actually catering to this ravening appetite, until their daughters wither like vernal flowers in Summer heat, and droop, and languish, and die, as unprovided for the life to come, as they have made them for the stern realities of the present. Alas! the term *fashion* weighs more with millions than heaven itself, and a ball or a theatre than all the joys of paradise. What, then, should Christian mothers and fathers do in such a case? Minister to their passions, or substitute for it a more profitable pleasure? Pleasure we must have, to mitigate the toils of life. And poetry, heavenly maid, when young and innocent—when moral, virtuous, and beautiful—is a desideratum, and a happy substitute for other pastimes, or hours of recreation. By poetry I do not mean rhyme, nor bombast, nor the gingle of corresponding tones, nor measured lines, nor magniloquent periods, nor gorgeous images of things; but that which, through the known and the real, images forth truth, and arrays it in its native costume, chaste and true to nature, and veiled in all the decorations of an educated imagination. But I took my pen only to say, that Elder James Challen has favored his contemporaries—and especially young ladies, in whose eye, and ear, and hand, are the destinies of mankind, now, henceforth, and for ever—and has given them a substitute for those trashy things, in a rational, moral, and religious dress, in good taste and keeping, too, with this artistic age, and for which, to say nothing of its other merits, he deserves the thanks and the patronage of all philanthropists, especially mothers." We select the following, from the pen of the Editor, which, we are sure, will be read with great interest.]

WHAT heart-histories linger about the little word *home*. No other word brings up so many reminiscences, or awakens such deep sympathies within the soul. In that quiet retreat embraced within those four walls, slumbering in the shade of those old elms, what a world of thought, of feeling, and of action have existed! It was the early, perhaps the only residence of that aged couple you see there by the ingle-side. What words have been spoken here to sooth and console, to warn and to admonish, to awaken hope or to excite fear! What dear, rich offerings have been laid on the altar of love! What joy was awakened in the family at the birth of the first-born! It sent a thrill of rapture from the kitchen to the attic;

the very cat and dog partook of it, and the little canary seemed to throble such a song, that the notes tumbled over each other so rapidly that it was doubtful whether they could ever get righted up. But it was not all of joy, there was much of sorrow in that mansion. If there was a birth now, there was a death then; and now a wedding, and then a funeral. In after life memory will revisit the spot, and people it with the old familiar faces. *Here* the old people sat. This was Eva's chosen seat, and that was Eddie's. Here was the nursery, and there the sleeping-room. Yonder is the old willow tree on which our swing was suspended, and there the well with the moss covered-bucket by the door. Are

they not all there? Imagination rekindles the hearthstone, and peoples the solitary chambers with the "loved and lost." Their voices ring again upon our ears, and the old clock behind the door sends its clear notes along the walls, and up the stairs, and to every part of the dwelling. The breakfast-table knows its appointed place, and the seats are all filled; not one now is vacant, and the old family Bible still lies on the stand—

One clear idea, wakened in the breast  
By memory's magic, lets in all the rest.

We need not pursue details any further. The word *home* is an intellectual loophole, through which the day-beam sheds light over the darkened brain. It is a word that lingers—a talisman that calls up the past from its deep repose, and fills it with the "pride of former days."

In the family circle it is important to know how to spend the time profitably and pleasantly, to check that restlessness seen among the young, and the longing after excitement which leads them away from home for its gratification. If in former years this was an evil, it is doubly so now, when so many temptations in the city are thrown around the young to lead them away from home to seek for pleasure and improvement. How few young persons spend their evenings at home with books or with the family! What endless gossip by day and by night! Is there no remedy for this? Is there to be no end to this life of dissipation? To some, I fear, there is none—so infatuated with the hope of pleasure abroad, they have no relish for what is provided for them at home. They loathe the simple manna which falls around their tent, and which lies on their table, and they long for the leeks and onions and the fleshpots of Egypt. How perverted their taste! What miserable substitutes for the innocent repast heaven has supplied! But if we cannot break this bad habit with the more incorrigible, we may check it, perhaps, in the young novitiate; or may give a word of counsel to mothers and fathers that will prove beneficial.

It will be seen that those who in early life have repudiated the enjoyments of home, will not be likely to make the best wives or the best husbands, the best fathers and mothers.

Their own homes, if they shall have them, will not be free from ennui, and they will transmit to the third and fourth generations the evils of defective training, the curse of a bad home-education.

The best school to form the character, to regulate the temper, and to fix the habits for life, is the family. A failure here is fatal, almost final; nothing can compensate for the loss. *Home*—we can have but one—it is our only Eden below, and if the trail of the serpent be there, woe to the family!

The first object to be secured by the parent, is an innocent and happy home; this is indispensable in raising a family. Children should turn instinctively to home as the brightest, loveliest spot on earth. All the wisdom and skill which affection can prompt, should be employed to render it such. No sacrifices should be too great, no self-denial too rigorous, to accomplish this object. How many parents make sad mistakes here, and pierce themselves round with many sorrows. They sow the seeds of discontent in the hearts of their children, which will not fail to produce an abundant harvest in future life. Under parental authority they may be kept in abeyance; a decent but forced demeanor may give promise to the parent that he is succeeding admirably in his domestic training, but it will be seen in due time that the pent-up waters will break forth and sweep away the petty barriers which selfishness may have erected, and ruin irreparable will ensue. Love is the bond of perfectness in the family as in the church, on earth as in heaven, and if this bond be wanting, every thing else is but a rope of sand.

In the absence of Christian principles there can be no good family government; and, therefore, the Bible should be daily read by the family, and its sacred truths studied and remembered. This will be found to be the greatest conservative of its purity and peace, the safeguard of its virtue and honor. No greater blessing can arise to a family than the knowledge derived from the Scriptures of truth. The lessons thus early learned never will be lost—the impressions here made upon the mind nothing can eradicate—the seed thus sown will not wholly die. Bad as children may become, a thousand-fold worse they might be without

the influence of that Word which abides for ever; and to whatever of usefulness they may attain, or excellency of character they may reach, it will chiefly be owing to the fact, that to them had been committed the Oracles of God. The good seed imbedded within the warm and living affections of their souls, under a little sunshine and a little rain, may bear the fruits of righteousness, peace, and joy in the Holy Spirit.

How Christian parents can live without the constant and daily habit of reading the Scriptures of praise and prayer, we know not. Such families cannot enjoy the blessing of God; the failures of so many may be owing to this sinful neglect. "I will pour out my fury upon the families that call not on my name."

But children need recreation, they must have it; God has given them susceptibilities for enjoyment, and it is both safe and proper that they should gratify them by their healthy exercise. It is the part of wisdom to provide for this, and in no place is it more useful than at home. One source of enjoyment which is ever at hand, and which will seldom fail to minister its due share in the family circle, is the cultivation of music.

Music is designed for high and noble purposes, to lead the mind to purity and virtue, to chasten and to exalt the affections. We wonder not that the harp of David exorcised the evil spirit of Saul. A legion of demons, in the shape of wicked thoughts and base desires, may be discharged in a moment by the melody of "linked sweetness long drawn out." When the heart is properly attuned, the tongue, the hand, the ear, become "the lute, the harp," whose every chord awakens its note in praise to God. Music opens a thousand sources of improvement to the soul, it spiritualizes the affections, chastens the thoughts, and enriches the mind with sentiments the purest and most sublime. Our highest conceptions of the bliss of heaven, is the choral minstrelsy of its eternal song. It is not that the walls of the city of habitation are of jasper and of pure gold like unto clear glass, with its foundations garnished with all manner of precious stones—the sapphire, the emerald, the chrysolite, the beryl, the the amethyst, and the terrible crystal;

and that from the throne of God and of Lamb the river of the water of life flows. Glorious as is that city, magnificent as are its walls, massive as are its gates on "golden hinges turning," who would not turn away from all to "hear the voice of many angels round about the throne, and the living creatures, and the elders, the number of whom was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; while all which are in heaven, and on the earth, and under the earth, and such as are in the sea, unite their voices in saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." This will be a festival worthy of our attendance. The great and mighty spirits of song will be there. The Handels, and the Haydns, and the chief singers of Israel, and the choice spirits of song who chaunted the advent of creation as well as of redemption. I often console myself with the thought, that if I hear not the Linds, the Sontags, the earthly senoras of song, I shall hear those who have tuned their harps to the melody of the spheres, and their voices to the harmonies of creation; and the mighty recesses of the temple of God will join them in their hymns of loftiest praise for ever and ever. Let music, then, be introduced in the family and cultivated by all its members. It is a divine science—its principles are eternal, as are all the principles of true science. But what a profanation of its heavenward beatings do we often hear! The art is too often employed to minister to vice, to levity, and wantonness. Not confined to the ball room, the theatre, and the opera; but often in the seclusion of the drawing room, there are found compositions mingling their strange cup of sweetened poison. The sublime melody of angels blending with thoughts puerile and frivolous, with sentiments which cherish nothing but carnality and voluptuousness. Waltzes, dances, polkas, endlessly diversified, with love-sick songs, drinking songs, funny and foolish songs, vice-provoking songs, and the thousand and one negro songs, the latter of which is a di-

rect violation of both law and gospel, which forbids the ox and the mule to be yoked together, and warns us against all evil communications and corrupt alliances. The sweetest airs that were ever sung are yoked to words the most vulgar and contemptible that were ever composed. Away, then, with your negro songs! they are not fit to be sung in the wilds of Africa, far less in Christian families, by the sweet voices of our fair daughters. We have had enough of these unequally yoked things, the music of angels with the words of the pit. Such is our love for the melody of sweet sounds, that after having heard one of these songs, the music with its doggerel verse has haunted us like a presence for days and weeks together, and we have caught ourselves, half in wonder and half in anger, repeating the bewitching strains. They have intruded upon our most sacred moments, these beautiful snatches of song, as if they had come from the spirit land; have been the first to salute us in the morning, and the last to linger in our ears in the evening. I believe that these musical compositions—I mean the union of such melody with such

garbage—are from the pit. I think that *ho Satanas!* has much to do with them.

Christian men and women, defile not your tongues with such distasteful mixtures. Let not the sweet breath of song be tainted by such offerings to the shrine of Bacchus, of Dagon, and of Baal. How often have we been shocked at hearing these pieces sung in the drawing rooms of professors of Christianity, by the disciples of the Redeemer. We may be thought somewhat fastidious, and perhaps censorious, in our reprobation of this fashionable style of music. But consider for a moment how dissonant a thing it would be, for an angel to be caught singing the melodies of heaven to one of the songs of Anacreon, or for David with his harp to be chaunting in sublime tones the words of "Jim Crow," or "O, Susanna!" The reader will excuse the comparison, and so, I trust, will both the angel and the psalmist. I trust that the Christian community will discourage this desecration of the divine art, and that music shall be restored to her appropriate place, as the daughter of the skies, to chasten and to bless.

---

## CORRESPONDENCE.

---

### LOCAL ORGANIZATION OF CHURCHES.

*To the Editor of the Millennial Harbinger.*

By the letter of J. G. A. on the cover of the *Harbinger*, our attention is called to the important subject of church organization—a subject which deserves the serious attention of every well-wisher of the cause of truth, not for consideration merely, but for practical purposes in the management of the intercourse of churches with each other. This subject divides itself into two particulars—1, the necessity—and 2, the form of organization.

As to the necessity for such an order of things. It is not necessary so far as individual cases of discipline are concerned, they being managed by the elders of the congregation where they occur; and when such officers are able to manage them, interference is unnecessary. But unfortunately, there are circumstances which arise in churches, that are not so easily settled, arising either from the unwarranted interruption of the due course of discipline on the one hand, or oppression on the part of the elders on the other, which calls up a spirit of resistance amongst the members; and if the cause is not removed, the end

is a division. Such a state of things operates like a canker in the whole church. When a division has resulted, there are two bodies instead of one, and individuals of both are found to be acknowledged and fellowshiped by other churches, to the great annoyance of the body generally. So far as ordinary church organization is concerned, there is no remedy.

This, then, is the true state of the case, and such a state of things has happened in churches with which I am personally acquainted, the same results having followed.

This leads us to inquire, What form of organization is necessary to prove a remedy for these emergencies. Such an organization requires two ingredients—power on the one hand, and submission on the other. But in order to this it must be placed on a scriptural basis, which alone will be supported by the churches generally. Now the Scriptures present a distinct form of government for the church, which is susceptible of extension to the whole wants of that body. This is by the instrumentality of bishops and deacons. A church is formed, and to preside over and govern the body in its civil and spiritual affairs, these officers are appointed, whose duty it is

to rule and govern the church; and they are to be acknowledged, obeyed, and supported by the members, in their work of faith and labors of love, for the edification, perfection, and multiplication of the body. Now what hinders the same principle of government to be applied to a number of churches as well as to one? Properly speaking there is but one church, of which individual churches and members form parts, and by the conduct of individuals and congregations this one church suffers or is glorified. Well, then, let the scriptural form of government be applied to its extended, as well as to its limited sphere, and all that we desire is obtained. Indeed, in some localities, as Fife and neighbourhood, some efforts at organization have been attempted; and so far as they have gone, produced the most happy results, as regards the proclamation of the gospel. All that is required here, is simply the extension of the principle to government as well as to evangelization; and in that district there are materials for such office-bearers. Men like Brethren Dowie, Dron, and Ainslie, whose long experience eminently fit them for filling the office of bishop in such an organization, I believe the churches would at once recognize and support. And I have no doubt in every district there would be men found competent to do the work, and prevent or cure the evils incident upon such divisions as those referred to. How, then, could such a government work? There are two acknowledged causes of offence in the church. First, private causes, which call for two or three to hear the case, and if possible, heal the breach, which may be treated as in Mat. xviii. 15. Second, actual division, which calls for immediate interference on the part of the bishops. In such cases they would proceed to the spot where the division has happened, and, if possible, hear both parties, and bring them together again, by removing the cause of offence. If not, they must exclude the irreclaimable from the fellowship of the churches universally.

But no order of bishops has the power to execute the law of Christ, apart from the church over which they preside. It is the church alone where these laws are executed. All that is required for this, is the meeting together in some place, as the delegates of the church, when, as a body, they assemble on the first day of the week, to attend to the institutions of Jesus; and afterwards on that or the following day, consider the matter of discipline, or other subject, which may affect the welfare of the church generally.

I am aware that objections will be made to this proposition. I do not know any system that is not liable to objection. The principle of non-interference is as objectionable almost as any proposition that may be made, seeing it implies that the evils incident upon division are permitted to remain.

It is proved by experience, that churches

cannot maintain their position in the world, without discipline of the character implied. How much more the churches of the Reformation, whose well-known character for purity of communion imperatively require the vigilant exercise of scriptural discipline.

DELTA.

[We understand the term bishop simply means an overseer—one who is apt to teach, who watches for the souls of his flock, as one that must give account. He is not to be inquisitorial, nor to lord it over God's heritage; but a supervisor of the purity and obedience of the church over which he is elected by the members to preside; so that when a congregation of disciples choose their overseer, each member virtually elects one who is to assist him or her in maintaining and vindicating the purity of behaviour and obedience in all things required by the Great Head of the Church. How important, then, that each member of a church should endeavour, resolutely and determinedly, to correct what is ignorant or imperfect in himself or herself, and thereby remove what may be the cause of trouble or grief to others. But when offences or impurities become apparent on the part of individuals in any community, is it not the imperative duty of each member, as well as the overseers, to stand up against such things? There ought not to be any apologists for the least delinquencies in the body of Christ. In every instance of known delinquency, reproof should be administered in a tender, forbearing, and forgiving spirit; and the administration of discipline, on such occasions, is indispensable to the well-being and prosperity of a community of Christ's disciples. We cannot, indeed, conceive that any brother or sister who desires to be saved from error or impropriety, would be otherwise than thankful to have them pointed out, that they may be rectified and abandoned. An apostle exhorts to the duty of building ourselves up in our most holy faith, praying with a holy spirit. "Keep yourselves," he says, "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. But have compassion for some who are to be distinguished, (from those referred to in verses 10-13) whom save ye, snatching *them* out of the fire: have compassion on them with fear or dread, hating even the garments defiled by the flesh)" (Jude 20-1.)

J. W.

## MORMON IMPOSTURE AGAIN.

To the Editor of the *Millennial Harbinger*.

For the past two or three months, the neighbourhood of \_\_\_\_\_ has been the scene of "Mormon labors." They have been busily engaged in spreading their doctrines, and have succeeded, I regret to say, in drawing away a brother and sister (husband and wife) from us. They have, for the last five Lord's days, waited at our doors, and so soon as service has ended, commenced speaking to the people who were leaving, immediately outside the place. But I rejoice to state, that our brethren have retired directly to their homes, and on some occasions there have not been more than a dozen persons remaining to hear them.

I have no need to tell you what their doctrines are, as you are already acquainted with them. The party residing at \_\_\_\_\_ is an aged man, professing to be an "elder" of some note and standing, and in possession of vast gifts and powers, conferred on him by the laying on of hands! He states, also, that he has all the *miraculous powers* of the apostles! By such means they endeavour to delude their followers, whilst they condemn others who make no such pretensions. A fortnight since, two persons, man and wife, heard him, and were baptized by him, having hands laid on them in order to receive the Holy Spirit; but, strange to say, a few days after their baptism, the poor man became raving mad, so that it required four or five men to hold him. A medical man being called in, directed a strait waistcoat to be placed upon the patient, to prevent him doing himself or others mischief. The Mormon "elder" was now sent for to visit his newly-made convert, to test his assumed powers. He anointed the head of his convert, and assured the disconsolate wife that she would soon see the *effect*! Imagine the astonishment of the woman when she beheld her husband awake more violent than ever!

A few evenings after the "elder" was aroused at midnight to pay another visit to his convert, who was becoming gradually worse; he continued with him the remaining part of the night and the following day; but his "powers" proved of no avail—the man got worse, and it is feared that he will have to be removed to an asylum.

We thus see what Mormon pretensions are really worth. May our brethren not only avoid them, but oppose to the uttermost these flagrant doctrines!

We hope such circumstances will open the eyes of these deluded creatures, and be the means of inducing the dupes of Mormonism to cast off such pernicious errors.

Your's, \* \* \*

[The Mormon imposture, vile in its origin, absurd in its dogmas, and licentious in its practices, has not yet exhausted itself, it seems,

in Great Britain. To those who think the power of God is neither restrained nor limited in our age, as regards the performance of miracles, a few remarks may not be unworthy of notice.

One of the leading tenets of Mormonism is, that miraculous powers exist in that community. Now the very fact of the Mormons affirming and arguing that such is the case, is proof positive against it. If these powers were in existence among them, there would be no need to affirm or argue the point. Let them do as the Saviour and his Apostles did, give ocular demonstration to the people by the public performance of miraculous deeds, and all will be satisfied with the reality of their existence among them. Neither Moses nor any of the Prophets, Jesus nor any of his Apostles, argued the point with any one. The idea would in them have been preposterous. Besides it was altogether needless. They never attempted to prove their capability of working miracles. They did the work openly and before all their hearers. The facts could not be denied. The demonstration was publicly seen and felt by all. There was no peeping and muttering in the dark, with the true servants of God. Their work, too, was all done by day light.

But these pretenders, the Mormons, assert that Christ required faith in the parties, before he performed a miracle. Christ came to produce faith in the minds of the Jewish people, and if in any case he found it in existence, he always recognized it in a honorable manner. Faith honors God, so God always honors faith. But to the question. When the Saviour turned the water into wine, who were the believers? So, when he fed 4000, 5000, and 7000 with a few loaves and fishes—when he calmed the raging of the wind and water at the Sea of Geneserat—when he raised the widow's son at the city of Nain—when he cured the ear of the servant cut off by Peter in the garden—or when he himself was raised from the dead—who were the believers? Faith was not in existence in reference to any of these matters, and a thousand others, except in his own bosom. So far from debating the point, in reference to his possessing the power to work miracles, the Saviour wished the people not to have faith in him from what he merely said of himself, but from the works he performed among them. "If," said he, "you believe not

me, believe the works which I do in my Father's name." At the commencement of the Saviour's ministry, he did not expect to find any faith in the people in reference to his being the Messiah; but after he had done so many miracles among them, he thought it reasonable to look for some fruits of faith, corresponding with the splendour and benevolence of the works that he had performed. We feel ashamed and surprised, that "professedly rational and intelligent persons in other matters, should ever be led away by either Mormon, Roman Catholic, or any other religious delusion, while they have a Bible which in all things can direct them into the way of truth, holiness, and eternal life. J. W.

### EXTRACT OF LETTER FROM AUSTRALIA.

COLLINGWOOD, near Melbourne, Jan. 30.

DEAR BROTHER WARREN,—I am sorry that I have to use the old proverb, "Better late than never." I fully intended to have written you by the *Great Britain*, which started on the 5th instant, but I was suffering so much from rheumatism in my face for some days, that I could not write the several letters I had intended; and I have felt more sorry and anxious since I have received your kind letter by Sister Boyd (who has arrived about a fortnight,) to find you are still wishing to come out. Having no immediate means of communicating to you, as the regular mails only go about every two or three months, although we can send by private ships or steamers, this I send by the *Sarah Sands* steamer, bound for Liverpool, hoping it will reach you safe, and find you and your dear wife and family, with all the brethren, in perfect health. You have doubtless heard about us from my friends whom I desired to communicate to you. We had on the whole a good captain and a good voyage, with a little knocking about. It was very pleasant until we had crossed the line, when we had it rather rough all the way afterward. I think we started rather too soon, as I have heard from several, also from Sister Boyd, that they did not have a gale during the voyage. But this long voyage was very different to what I expected; that is, in thinking I should have so much time on hand for reading, and I was sadly disappointed, although I have no doubt I was all the better for the exercise, the day being wholly occupied in waiting for, and distributing, and cooking the provisions, and in cleaning the ship—(which brought us into port with a clean bill of health, having only three or four deaths, and those chiefly of consumption)—a striking contrast to some vessels, which have lost scores, and several as many

as a hundred, through the neglect of sanitary laws. In the evening the lights were not clear enough for my eyes, and the tables being wholly occupied by the passengers in playing at cards, chess, &c. Our Lord's-days were widely different to what I had experienced at home, so that the return of them was any thing but desirable. I felt great pleasure in being lost to all around, and to think of you all when seated around the table of love, instructing, exhorting, comforting, and consoling one another; and if my earthly tabernacle has not been present with you, not one Lord's-day since I left but my spirit has been in your midst, mingling in your prayers and praise. Oh! my brother, this is the time to appreciate that blessed privilege, when surrounded by all that is earthly, sensual, and devilish; living in an atmosphere of sickening, depraving, and degrading formality; listening to the chattering of a few prayers from unsanctified lips, as a wipe off for the past, and with a licence for the future to indulge in their foul and contaminating language and demeanor. We felt glad when the time arrived, to loose ourselves from this putrid element, if only to live in what I may call a dormant or morbid atmosphere; for we have nothing here but line upon line, and promise upon promise to cheer our hearts, as a sight of a brother is but rare. I have been to some of what they call places of worship, but my soul sickens in them to hear men endeavoring to teach, and others ready to swallow, the self-confuting ideas that emanate from their lips. There appears to be a greater union among the sects than at home, and people appear more willing to hear; and being somewhat free from those sceptical notions which prevail in the Old Country, Brother Pieton and myself think an evangelist would work well here, if the brethren in England or America could send one, with the little help we should be able to give him. I have had some thoughts of sending to Brother Campbell, but he not knowing me or my being here, I thought he would take no notice of it. It is a sad pity to see all the various sects taking this young and promising colony under their own wings, to lull it into dark and apostate apathy, while there are so many hearts that burn, and lights that would chase away the apparently beautiful theory, but really a deadening blight in the eyes of their understanding, to prevent them perceiving the glorious liberty which makes God's people free. The chaff has out-grown the life-giving grain. The red poppy is more attractive than the golden corn. What an analogy exists in Brother Campbell's address to the Bible Union, referring to the struggle between the hierarchy and the Bible, and the *called men* of the present day. To this conclusion I can only come: apostacy still reigns, and will reign, in Christendom, unless we one and all who profess to have had the veil removed from our eyes,



trample down those choking weeds, and lay bare to the view of men the truth without mystery, declaring in the words of the Apostle, that it is the goodness and mercy of God that leadeth men to repentance. Perhaps you will give a hint to Brother Wallis, and should he think there is no hope in Britain, ask him to pinch the elbows of those in America. I do not doubt of success, and then we should soon be independent of the funds of remote brethren, for money is plenty here, as an instance will suffice. I looked into a tea meeting last week to raise funds to pay off the building of a small chapel for the Independents, close to where I am living, and which was just opened; the cost was £392. Perhaps you will be surprised if I tell you that they cleared it off at once. Soon after I landed a meeting was held by the Wesleyans, for the purpose of building a temporary residence for Wesleyan emigrants, and they collected the astounding sum of two thousand pounds. So there is little fear, I think, of success in this way. On arriving in the colony we could not stop in Chisholm's tents, they being over crowded, and the ground very damp; and many who landed before us were suffering from rheumatism. I went in search of lodgings at Collingwood, about 2 miles from Melbourne, and suppose you will be somewhat pleased that I am now going to Prahran, 2 miles in another direction from Melbourne, to live next door to Brother Picton, where we hope to mutually improve and be a blessing to each other. Brother Rossel lives at Richmond, which is about a mile and a half from Picton's house, and I have no doubt he will soon come to us. I am much obliged for the *Harbinger* you sent by Sister Boyd; she was going to Chisholm's place to find me out, and asking a young man that came out in the same vessel with me the way to it, in conversation, said she wanted to find me; he told her he did not know my address, but saw me every day; she promised to call in a day or two when she should again come on shore. I saw the individual the same day who told me of it. I had forgotten Sister Boyd's name, and thereby I thought being by herself, she must be a widow. I therefore went to Brother Picton to confer with him as to what we should do to render her assistance. It was agreed that he should take boat and go off to the ship, but on his arrival at the beach they wanted 50s. to take him off, so he declined. The next day she came to where I worked, by instructions from the young man. I took her to Picton's office, when it was agreed that they should have a room in Picton's house until they can look around themselves. It is now time to say a little about myself. I have no occasion to regret coming out. I had work immediately, and have been with the same master ever since, earning six pounds per week. It is true that I have left my friends and comforts behind, not less so my many troubles that I endured.

House rent is very dear; a house similar to yours is five or six hundred pounds a year, so that we are glad to put up with what I may call a wood hut, which lets at from 25s. to £2 per week; furniture is quite out of the question. Should you think of coming out, I shall be exceedingly glad. From inquiries I have made there is plenty of work for you. I have not the slightest doubt of your doing well, but weigh the matter with Sister Warren. She will have a very great deal to put up with both on the voyage and here; you will both, in the words of Brother Draper, have to rough it, but there is every prospect of working yourself up to independency. I tread on tender ground when I advise you to come, fearing there might be reflections on me for it, not from yourself, as you would be from home all day, but from Sister Warren, who would have so much to put up with from your young family. My feelings and purposes are the same towards you as when I was with you. Should you think of coming, and know by what ship, if there is a mail about to start, send and let me know.

I have removed to Prahran, and get some visits from Brother Picton; he has written a letter to day to Brother Luishman, at Pentridge, as per *Harbinger*, telling him we hope to pay him a visit on next Lord's-day; and we trust soon to go and see the brethren at Geelong. Hoping this will find you and all the brethren in the enjoyment of health and peace, is the prayer of your's affectionately,

THOS. LYLE.

#### NOTE BY THE EDITOR.

Brother and Sister Warren are both well-known to us, being from the commencement of their religious career, until their removal to London, members of the church in Nottingham. We know of no brother in the whole of our churches, better adapted to go out as a local evangelist to Melbourne or Geelong than Brother Warren. He has made considerable progress in his knowledge of the Christian religion, is firm and unwavering in his principles, and, we believe, is one of the few among men, who can lose sight of self-interest and self-importance, if by any means he may be instrumental in imparting good to others. He is at present a servant in one of the cells of the West India Docks, his attendance being required from eight in the morning until four in the afternoon. He is a cooper by trade, but is not, of course, following that occupation. We should be glad to learn of his being relieved from his present situation, which is injurious to his health, for some other employment, though it would probably require from

him a greater amount of application than eight hours per day, alike in England and Australia, to enable him to realize a competence for himself and family. It may not be improper to mention, that at the commencement of June, Brother Warren wrote to us respecting the propriety of his going out to Australia, and the ways and means of his getting there. In some points of view, it seems desirable that he should go; in others, that he should remain at home. After consulting with several members of the church here, we forwarded him a reply, to which we received the following:—

Dear Brother Wallis,—I received your's this morning, and with many thanks for your kindness towards me, I hasten to answer it. I feel as grateful towards you, in every sense of the word, as though you had granted my request, because in this, as in all you have had to do with me, you have evinced an interest for my welfare, exceeded by no friend or brother I have as yet met with. And seeing I feel this, on account of your regard to me, I would not let you think for a moment, could I help it, that I was dissatisfied by refusal, or so disappointed as in the least to alienate the feeling of affection I have ever felt towards you. I do not know what I may do, or rather what I may be able to do; but this I can truly say, that I am at perfect ease as to my affairs, either one way or the other; or, in the words of the beloved Paul, "I have learned, in whatsoever state I am, therewith to be content." Yet this state of mind does not, of necessity, destroy the anticipation of progress, but is rather the only state of mind in which a man is fit to progress—for if the discontented gather, his gatherings frequently inflame him, or feed his desires afresh; whereas he who enjoys the content which is a continual feast, in the lowest of states, will not be likely, when lifted high, to "be exalted above measure." Indeed the philosophy of Christianity is, that neither in poverty nor in affluence, we be lifted far above, or fall far below, the balance of moderation. This principle, I trust, will ever govern me. With an eye to our common Father and the cause of our Redeemer, we must not be unmindful or careless of our temporal wants. Our path lies in the use, and not in the abuse of God's creation and written mercies. I am fully aware of the sufferings many must undergo; the miseries they meet with must be appalling. Well, if men cannot make comforts, they ought not to leave those which they already possess. The very presence of so many dis-comfortures, are only so many reasons why those who can make comforts, should go. More than this—he who can make most comforts, will be most blest, and the greatest blessing. These are a few of my reasons and rules of action, and I trust ever to be governed by right

motives. Should I yet succeed in going this Summer, I shall see you previously; though it is more than probable, that I shall not be able.

My kind love to Brother Hine; I have not been able to write him, as I have had so many things to attend to. I shall write and let you know my purposes, if any change should be likely to take place.

HENRY WARREN.

### THE ANNUAL MEETING.

THE brethren will doubtless be aware, that at the last Annual Meeting, held at Buckingham, it was agreed the next General Meeting should be held at Wigan, in Lancashire, during the last week in July.

We have therefore to announce, that the Annual Meeting is appointed to be held in the brethren's meeting-house, School-street, Wigan, commencing at six o'clock on the evening of Tuesday, July 26th, and continuing by adjournment until Thursday, July 28th.

All churches in the United Kingdom who hold "one Lord, one faith, one baptism," and meet together "on the first day of the week" to attend to the institutions of the Lord's house, are earnestly requested to communicate with the brethren when thus assembled, either by deputy or letter, respecting their state and prospects.

It is extremely desirable that the ensuing meeting should be an improvement on those held in former years, and result in some great practical measures being developed and carried out for the extension of Messiah's kingdom, and the dissemination of His truth. It is hoped, therefore, that the brethren will consider beforehand what means can be best used to accomplish these great ends.

The churches in this district, impressed with the importance of rendering the said meeting as efficient as possible, appointed a committee to make every necessary preliminary arrangement. The committee has met several times, and prepared a programme of proceedings—designed to facilitate the business of the meeting—a copy of which (with a circular) will be sent to all the churches, and it will be submitted to the brethren when assembled for their adoption or rejection.

To ensure the comfort of the brethren, arrangements have been made for their accommodation at Mr. Grant's Temperance Hotel, Wall-gate, (near the railway station,) where all that think fit can be provided with board and lodging during their stay.

All communications respecting the meeting to be addressed, "Mr. Wm. Turner, King-street, Leigh, Lancashire."

P.S. Should there be any church or churches who may not receive a circular before the 10th of July, it is desired that they should communicate with me, and I will send a circular and a schedule to be filled up.

W. T.

## ITEMS OF NEWS.

## LEIGH.

During the last two or three months we have been laboring in the word and doctrine on Lowton Common, a village about two miles from this place, and I am happy to inform you it has not been in vain, three having been baptized. These, having put on the Lord Jesus Christ by immersion, have united themselves to us, and are anxious to walk in all the commandments of the Lord blameless. This circumstance has caused great excitement through the vicinity. We have been preaching in the open air on week-day evenings and on the Lord's-day; hundreds have come to hear the word of life, and very seriously and attentively do they listen, while we set forth to them Jesus the Christ, the friend of sinners, the Saviour of the world; and many are convinced that the doctrines we teach are according to the oracles of God, but whether they will become obedient to the faith, time alone will tell. One of the young men who was baptized first, was a teacher in the "Free Gospel" Methodist Sunday school, and after he had received the truth, and tasted that the Lord was gracious, and had the love of God shed abroad in his heart, he was very anxious to set the same heavenly truths before his Methodist friends and his scholars in the Sunday school, so that in a very short time they were engaged almost in every little company, publicly and privately, contending whether the doctrines we teach are according to the word of God, but especially baptism for the remission of sins. These subjects are taken up by all classes, some for, and some against, but none oppose them so violently as the Methodists. They are angry because the people are willing to listen to the word of the Lord, and to read and examine whether Methodist Christianity is in accordance with God's word or not. However, after repeated attempts to convince this young brother of what they considered to be his error, (though he invariably proved himself to be right by the words of inspiration) they were determined to berid of so "pestilent a fellow," and, having held a teacher's meeting, they sent for him. Nearly the first words they spake to him were, "Will you renounce your new principles?"—"No." "Then you are no longer recognized as a teacher in this school." So he was excluded, although his moral character was unblemished, and admitted to be so by all classes. Yet for believing and obeying the truth, and for doing as the Lord commanded him, he is considered not worthy of a name and a place among this people. Does not this look like Methodistical tyranny? But it is the more remarkable that such an act of tyranny should have taken place in a "free gospel church," as their mouths are not closed

by a hired priesthood, and themselves bound down by the laws of conference, &c. They profess to be *free and independent*, and to give liberty to one another; but when men leave the institutions of God, and set up human teachings and practices in place of his commands, precepts, and promises, no one can tell how they will act, or what they will do. On the 29th instant, we had a camp meeting in Lowton, some brethren and sisters coming from Wigan; we held meetings in the open air, and delivered eight or ten discourses. We met in the morning to break bread, and conversed with the people from morning till evening. Many came to hear words whereby they might be saved, and not a few of the Methodists; indeed, some of them come every time we preach. In the evening a Methodist came to contend with us. The subject turned upon Methodism *versus* Christianity. We told him Methodism was founded upon John Wesley's Notes on the New Testament, and his four volumes of sermons; but that Christianity is founded upon the prophets and apostles, Jesus Christ himself being the chief corner stone. Thus we showed that Methodism and Christianity are two distinct things. I hope that the seed sown will spring up, and bring forth fruit to the glory of God. The labors of Brother George Sinclair, our evangelist, have been very acceptable and successful in this village, as well as at Wigan, Leigh, and elsewhere; and I hope he will be sustained and encouraged to labor on in the vineyard of the Lord. Not having a more convenient place we have taken a house, commenced a Sunday school, and have formed a church. There are five brethren and sisters who will meet on the first day of the week, to attend to the institutions of the Saviour; and in the evening we shall announce the gospel of the Son of God to perishing sinners. For some time to come we intend to hold meetings in the open air, on week nights. The people appear to be greatly interested in the message of mercy we carry to them from time to time, and we hope and pray that many may believe, obey, and be saved. We have also baptized a sister lately, from another village, who has cast in her lot among us. May she be found faithful unto death.

W. TURNER.

## PILTDOWN.

We continue in love and peace, and have recently added two to our number. We shall be happy to see you, or any of the brethren, when convenient. It gladdens our hearts to be thus visited, as we are situated so far distant from any of the churches.

H. F.

## NOTTINGHAM.

We are happy to say, that on Lord's day, June 12, four persons confessed their faith in Jesus Christ as the Son of God, and were immersed into the name of the Father, of the Son, and of the Holy Spirit, as commanded. Three of these have united with the congregation of disciples in Nottingham, and one with the congregation in Loughborough.

## WIGAN.

Through the mercies of our God, and the power of his truth, sinners have the privilege, through our Lord Jesus Christ, to become the sons of God. On Thursday evening, June 10, a young man from the Wesleyan body made the good confession, and was baptized. The following day two females were buried with Christ by baptism. May the labors of the brethren be blessed with an abundant harvest, gathered into the kingdom of our God.

G. S.

## WREXHAM.

You perceive that I have again left home, and entered on my labors in this locality. The churches generally are in a comfortable position, though not adding many to their number; but I trust the truth will yet triumph here and in other places. One thing I may say, the churches in this district are not distracted with crotchets and speculations, as some others are, but wishful to know the truth and to live it, so as to attract and win others, and thus promote the divine glory. I hope that some plan will be developed at our forthcoming annual meeting, by which all the churches may be brought to act in harmony for local and general evangelization, and that each and all may decide to work while it is called to-day, seeing the night cometh when no one can work. Thus we shall give ourselves wholly to the Lord, not spending our time in discussing questions of no profit, and so leave the world better than we found it.

F. HILL.

## PAMPHLET ON BAPTISM.

A WORK lately came into my hands called, "The True Mode of Baptism." It contains about 160 pages, takes a brief but comprehensive view of the controversy, is written in an engaging style, and is rather remarkable for the kind and friendly tone of the author towards the "Baptist brethren." On glancing at the title-page, I perceive my copy is one of a "second thousand," Snow, Paternoster-row." The author, Thos. Mills, gives his readers to understand, from the end of the preface, that his local habitation is Nottingham. The unlearned reader will find most difficulty in the section called, "immersion not expressly enjoined," commencing on the 19th page. But, in my humble opinion, his reasoning and Greek criticisms there seem to produce only intricacy and confusion, and make the water so very muddy one cannot see the bottom at all.

I know no argument more convincing to an unlearned reader, as to the real import of the much disputed word *baptizo*, than that which is found in the words of our Lord: "I have a baptism to be baptized with," &c. My Lord, was ever sorrow like thy sorrow? Hadst thou only a slight sprinkling of distress? Ah! deep was thy sea of sorrow! Thou wert acquainted with grief. In the words of Him whose root and offspring thou art, thou hast said, "*All thy waves and billows are gone over me.*" This baptism of sufferings has more weight with the people in determining the meaning of the word referred to than many Greek criticisms.

P. S.

Saughall, Chester, June 6, 1853.

[The author of the pamphlet is, we believe, a travelling preacher in the denomination designated the "Methodist New Connexion." At the time he published the work, he was stationed in Nottingham; and during his stay considerable excitement originated among the members of his congregation regarding immersion into the name of the Father, Son, and Holy Spirit. New, like Old, Methodism, is just what the appellation describes it, and not the Christianity given to the world by the Apostles of Jesus. The author succeeded, by his preaching and writings, in allaying the perturbed consciencies of his hearers on the subject of baptism — at least for a time: though the command and example of the Lord Jesus remain the same, while the phases of Methodism are continually changing; so much so, indeed, that its present aspect would scarcely procure for it any recognition when contemplating its original character.

We are not aware that any reply to the pamphlet has been published; and, as it is some time since he left Nottingham, we presume the subject of baptism, in regard to the views entertained upon it by the members of the congregation referred to, remains in the same stage of deliberation as when he was removed to another locality by his superiors.]—

J. W.

## POETRY.

## A PRAYER OF THE AFFLICTED,

WHEN HE IS OVERWHELMED, AND POURS  
OUT HIS COMPLAINT BEFORE THE LORD.

INSCRIBED TO E. M. D.

YE tones\* so sad and sweet  
Long linger and diffuse  
An influence mild and meet;  
I never can refuse  
To let your music roll  
Its blessings on my soul.  
Oh! that my deadened heart  
Were young and soft again,  
But, ah! it has grown old  
And hard, and proud, and vain!  
But thou, sweet Lord, renew  
The freshness of past years;  
I will their memory celebrate  
With warm slow-trickling tears;  
I will unbar my heart,  
And open it shall be,  
To crowding thoughts of by-gone time  
Led in by memory.  
The Spring time of my life  
Has vanished swift away,  
And ruinous sin has choked my heart  
With sorrow and dismay;  
But thou Immanuel,  
My soul will reinstate;  
I can but look to thee,  
And for thy mercy wait:  
Confiding to thine ear,  
My sad remorse with prayer;  
To be again thy grateful child,  
Thy gracious smile to share.  
Thy smile would chase the shades,  
And waken the sweet morn;  
And in my shrunken soul once more,  
Should rosy hope be born.  
Scarce beats my languid pulse,  
But if I live in thee,  
I shall sometime awake  
To joyous energy:  
And if my life awhile  
Be hidden, then will  
Live in the future and the past  
With hope and memory.  
The glory of my youth,  
Is faded quite away;  
Like to a withered branch am I,  
Reject me not I pray;  
But to my shrunken soul,  
The sap of youth restore,  
And let it swell into green life  
And freshness as of yore.

T. J. Y.

\* The allusion is to church bells.

## THE PILGRIM'S MUSINGS.

BY S. W. IRVIN.

My soul is growing weary  
With life's beclouded road;  
The way to me is dreary,  
I long to be with God.  
My feet are weary marching,  
My hands are worn with toil,  
My lips are dry and parching,  
My garments stained with soil.

My soul is weary striving,  
It ill maintains its part,  
For passion still is driving  
This sin-corrupted heart:  
And trials and temptations  
Surround me day by day,  
And many snares and dangers  
Are found along the way.

But oh! I will not murmur,  
My soul repines no more—  
Christ trod the way before me,  
And all its sorrows bore.  
He knows the cares and troubles,  
The trials and the fears,  
That crowd around the pilgrim,  
In this dark vale of tears.

For clouds as dark and dreary  
Hung o'er his head divine—  
His limbs were oft as weary,  
His soul as sad as mine.  
Away, then, fear and sadness,  
Still let me watch and pray,  
And follow him in gladness,  
The *truth*, the *life*, the *way*.

For on my faltering footsteps,  
He now is looking down,  
And holding up before me  
A glittering robe and crown.  
Trials are sent to fit me  
For the bright world above—  
The more I overcome them,  
The more I win his love.

A wise man never grows old in spirit; he  
marches with the age.

Conclude, at least, nine parts in ten of what  
is handed about by common fame to be  
false.

Poetry is the incarnation of the deepest  
things of the heart, and the most godlike things  
of the intellect.

Common honesty is the indispensable basis  
of charity, and common sense the sure and  
needful resting-place for a soaring intelli-  
gence.

AUGUST, 1853.

## CHURCH ORGANIZATION.—No. III.

THE subject of church organization, is one of vital importance to the growth and progress of Christianity in the world. In the experience of all ages, organization is essential to the prosperity and happiness of every institution. Organization, in the animal and vegetable kingdoms, is essential to life. No creature can live without it. Disorganization and death are, in all the realms of life, inseparable.

The church is called Christ's *body*. It is, therefore, necessarily organized. Every member has its office. But every member has not the same office. The eye, the ear, the tongue, the hand, the foot, are severally indispensable to the human body—to its usefulness, happiness, and prosperity. So are they to Christ's body, the church.

The family, the tribe, the nation, are also Divine institutions. Of these, an individual man is a miniature, as perfect as a family is a miniature of a nation, a nation of an empire, and an empire of a world.

The church of Jesus Christ is a building of God. It is founded on Apostles and Prophets, Jesus Christ himself being the foundation, or the chief corner stone, by whom the building, fitly framed together, groweth up unto a holy temple for an habitation of God through the indwelling of his Spirit. Every figure and allusion to the church, in the inspired volume, is either a proof or an illustration of these statements. We will not, therefore, argue them as matters of doubtful disputation. They are fixed facts.

Theologians speak of a church militant, and of a church triumphant. Belonging, confessedly, to the church militant, we shall confine our thoughts to it. But as we live contemporaries with the Grecian Patriarchy, the Roman Papacy, and the English Prelacy, all claiming Divine authority, it would be discourteous to pass them by without a respectful notice.

Besides this courtesy, to these institutions, it will somewhat assist our endeavors to ascertain more satisfactorily the original Christian institution. In contrasting the human with the Divine, we both illustrate and confirm our conclusions touching the essential characteristics of the primitive or apostolic polity and organization of the church which Christ himself founded.

Of these three institutions already named, the Grecian *Patriarchy* is the oldest. It was, in its origin, of Jewish extraction. After the destruction of the city of Jerusalem and its temple by the Romans, the presidents of the Jewish Sanhedrims exercised a general supervision and authority over the Jews of Syria and Persia. They had two great patriarchates—one for the Eastern Jews, located in Babylon; and one for the Western Jews, located in Tiberias.

The idea was seized and improved by the Greek section of the Christian church, and soon spread over East and West. They partitioned Christendom into four patriarchates—that of Constantinople, that of Ephesus, that of Cæsarea, and that of Alexandria.

Though holding and wearing in common the same title, they were not at all equal in prerogatives and jurisdiction. He of Constantinople soon overshadowed his fellows, especially those of Cæsarea and Ephesus, and achieved the title of ecumenical, or universal Patriarch. Bishops had their cities, with their territories. The metropolitan bishop had his province, and held its bishops as suffragans. The primate was chief of what was called a diocese, and had under him sundry metropolitans. They had under him sundry dioceses, comprising an exarchate, holding his primates in abeyance.

But the present Greek church is nominally under the rule of four patriarchs—those of Constantinople, Jerusalem, Antioch, and Alexandria. The three last are equal and cöordinate, under the supremacy of the great patriarch of Constantinople. Such is the position of the Greek church in its present organization and government. They are all more or less elective. They have their respective rivals, controversies, and intrigues, though more or less under the Sultan, who formally institutes them after their election. Two of them reside more immediately under the wing of the patriarch of Constantinople, who may, indeed, in a limited sense, be called the patriarch or pope of the Greek church.

The name *pope*, was originally given to all bishops, as it is now in Russia vouchsafed to all priests. In the eleventh century, in a council held in Rome, Gregory VIII. ordered that the title should be the exclusive honor of the bishop of Rome. He has since been called "MOST HOLY FATHER!" I need not allude to the ranks of his clergy. They ascend from a priest to a bishop, a metropolitan, an archbishop, a cardinal, a supreme infallible indelible pontiff. He personally governs the province of Rome himself, and thence, as supreme pontiff, extends his pastoral staff over Catholic churches in the four quarters of the world.

Luther, the Roman Reformer, was born in the town of Eisleben, in the electorate of Saxony, 10th of November, A.D. 1483. About 332 years ago, he published the first Protestant tract—"De captivitate Babylonica ecclesiæ" (*concerning the Babylonish captivity of the church.*) The seven sacraments of Roman institution, being only the embodiment of their gospel doctrine, furnished the materials of his first attack. Henry VIII. assailed him with a pamphlet, and with good effect Luther returned the compliment.

Being a "Bible Revisionist," soon as he got out of the castle of Wittenburg, (in 1522,) he set about a new version of the Bible into German. Having reduced the seven sacraments to two—baptism and the Lord's supper—and having established justification not to be of Jewish or Papal works, but by faith in the person, sacrifice, and mission of Jesus the Messiah, he left his adherents in different countries to institute their own forms of church polity, only holding the claims of the Pope and his clergy as doomed to annihilation.

Hence, in Norway and Sweden, the church polity is episcopal. In Denmark they had at first superintendents, very similar to bishops, only they were *working* men; and instead of great ecclesiastic councils, they got up a consistory with its president. In these consistories they were ministers and lawyers assembled to regulate their affairs ecclesiastic. They have, in modern times, become tall and puissant institutions, being the highest ecclesiastic bodies on the continent.

Three hundred and fifty-three years ago John Calvin was born, and preached the Reformation for the first time in A.D. 1535, at which time he had written his Institutes, and shortly after (in 1536) was made professor of divinity at Geneva. He adopted a presbytery, or eldership, composed of two classes of elders—ruling or lay elders, and preaching elders, ranging up from a church session to a presbytery, a synod, and then culminating in a general assembly of clerical and lay delegates, claiming legislative, judiciary, and executive powers.

It is of the essence of Calvinism to be positive, strongly dogmatical, argumentative, orthodox, and severe. Its phrenology and that of Lutheranism differ as much as a round head and a long head. More veneration and less philosophy in the Lutheran, more philosophy and less veneration in the Calvinist. Their hermenutics correspond with their philosophy.

These two famous Reformers were, for a portion of their lives, contemporaries. They were born twenty-six years apart, died eighteen years apart, and were contemporaries twenty-nine years. Each stamped his own image deeply and indelibly on his own institution.

In passing through Amiens, in France, the capital of the province in which Calvin was born, I could see no monument that he ever lived in Somme or Picardy. We could learn that Cæsar had been there, and that there he assembled the Gauls; but no monument recorded the greater man. Indeed, Calvin's religion and philosophy have, in that department of the French empire, but few monuments. Five hundred thousand Catholics yet people the province in which he first preached Calvinism.

But Calvin's theory of redemption, or his philosophy of Christianity, made a more respectable institution, and spread more rapidly amongst the thoughtful and speculative classes of Europe, than did that of Luther. It seized and possessed a higher order of mind, and with a more retentive grasp held in abeyance the better informed portion of Protestantism, both in Britain and on the Continent.

His Institutes, the greatest theological work of that century, and taken all in all, equal to any one that has since appeared in speculative and dogmatic theology, seized the more learned and the more gifted minds in all countries, where it found its way soon as published, both in the French and Latin languages.

Luther, although agreeing with him in many points, could not, in his less polished, less philosophic, and more declamatory style, seize with such a giant grasp the great minds of Christendom. Luther had not read St. Augustine, the Aristotle of Protestant Christendom, with half the zest nor half the admiration of Calvin. The Geneva Reformer had studied that distinguished father with so much admiration, that his Institutes look more like a systematic development of his thoughts than an original treatise.

Calvin's church polity, too, was more evangelical than Luther's. He took the position that "every church was a separate and independent body, invested with the power of legislation for itself." He, however, commended both presbyteries and synods, composed equally of clergy and laity, remonstrating against bishops, or any clerical subordination of casts, and refused to the civil magistrate, *as such*, any authority whatever in or over the church. His theory of church polity, it is strongly affirmed, and that of Augustine, are as similar as his theology is with that of his great prototype. He also required piety as preliminary to the participation of the eucharist, and in all respects raised up a much more religious and moral community than did his contemporary, though somewhat his predecessor, Luther.

But in England and Scotland his church polity was gradually accommodated to that of the State. The civil magistrate found his way into the government of the church, and Calvinism, in one costume, sat upon the throne of England, and in another upon the throne of Scotland. It became Protestant Episcopacy in the more sunny South, and classified Presbyterianism in the colder regions of the North. The Bible and the sword, not of the Spirit, but of State, became equally a portion of the furniture of the altar in England and in Scotland, as well as in some sections of the Continent. Hence church jails and pillories, and occasionally funeral pyres, became necessary appendages of all the fashionable forms of Calvinistic polities. Calvin himself was even quoted as good authority, even in this, as in all other departments, whether of faith or of church polity, and his perse-



cution of the unfortunate Servetus, even unto death, became the climax of many a speech in favor of again making the blood of heretical dissidents the purification, if not the seed, of the church. Still, we would walk backwards, and throw the mantle of charity over the nakedness of the great father of the most Protestant theory of European and American Christendom. We would lay both the sin and the shame at the door of the church, which the Gregories patronized and the Popes made infallible, and exonerate the heart and the conscience of the good Calvinists of those days of sword and faggot, by inculcating their heads and condemning the times.

Episcopalian and Presbyterian Calvinists, differing in other items, agreed, alas! too cordially and intensely in this.

But a cause more original, and perhaps more puissant, lies farther back, and may, with more fact and philosophy, be found in the Roman and Grecian custom of spiritually circumcising good and bad boys, by the hand of a priest and a basin of water, without any other knife than church censures and solemn excision.

Infant baptismal regeneration made more members of the church without grace or faith, than did all the Protestant preachers in Germany, France, and England, by spiritual regeneration. Men uncircumcised in heart and ears, became, by right of paternal faith and blood, members of the church; and thus, in a few centuries, there was a decided majority of such church members as could conscientiously execute any laws, however intolerant, enacted against heretics and schismatics.

The animal and demoniacal elements of fallen humanity could, by means of the sword, better serve God and posterity in the persons of baptized infidels and worldlings, than even Pagan Rome and its government was able to do in the palmy days of martyrs under Nero or Domitian.

But this fruit did not all grow on one vine. There were Papal, Episcopal, and Presbyterian institutions, alike founded on flesh and on blood, and therefore, they all for a time played part in the tragic drama of making the blood or ashes of the martyrs revive a declining church.

Puritanical Congregationalists, after the first conception of the original Calvinian idea of church independence, tried their hand, too, in this holy war, in a milder form, it is true. But still, they believed in civil pains and penalties for the good of the soul, and proved their faith by their works. Still, their system proved too weak for any very great achievements.

In tracing the roots and the branches, the blossoms and the fruits of the politico-ecclesiastic vine of church polity, we have seen things too much in the concrete, and might possibly assign a false cause, or a *non causa pro causa*, were we not to abstract the faiths and doctrines of modern and ancient churches from the simple theme of polity or church-organization.

After such a circuitous introduction, let us now draw a miniature outline of a Christian church, and then of the whole Christian community in any section of the world, whether a city, a province, a kingdom, or an empire.

We read in the New Testament of a *church* in a single house or family, as well as of a church in Jerusalem, Antioch, Rome, Corinth, Ephesus, &c. and of "*churches* in Judea," Galilee, Samaria, Syria, Cilicia; "*the churches of the Gentiles*," "*the churches of God*," "*all the churches of the saints*," "*the churches of Galatia*," and "*the seven churches in Asia*."

A single church in a single city first demands our attention.

In the New Testament we have letters addressed to the church in Rome, Co-

rinth, Ephesus, Philippi, Colosse, Thessalonía, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Besides these, we have the catholic epistle to "the Hebrews," to "the twelve tribes," to "the strangers scattered throughout Pontus, Cappadocia, Galatia, Asia, and Bythinia," "to all the faithful," and "to the sanctified in Jesus Christ;" and also epistles to individuals—to "Lady Electa," the amiable Gaius, to Timothy, Titus, Philemon, besides one written to Gentiles in Antioch, Syria, and Cilicia, from "the apostles, elders, and the whole church" in Jerusalem.

What a mass and variety of documentary information may be gathered from all these epistles, concerning the doctrine, constitution, discipline, government, and details of the Christian church. "If any man will be ignorant," then "let him be ignorant." The "*ecclesia*," the "called out," the "congregation of Christ," is an organized body of Christians, meeting in one place, for Christian doctrine or learning, for mutual edification, social worship, and spiritual enjoyment.

I say it is an *organized* body. Its organs are *pastors* or teachers, *deacons* and *deaconesses*; and for foreign missions and influence, *evangelists* or missionaries. A full developed church has all these. Of these functionaries, both the number, and, in some respects, their character and attainments, must depend on its position, the number and the attainments of its members, and surrounding circumstances. Consequently, the qualifications of its functionaries are relative, because no absolute standard could be ordained. A teacher, preacher, or bishop, for example, might be well qualified for one community, and quite disqualified for another. Aptitude to teach, is a relative attainment or gift. The character and the attainments of a community must always decide what is suitable. There is no absolute maximum or minimum established, because it could not be done. These principles are so evident as to be generally, if not universally, conceded.

We shall, therefore, take as a minimum church some ten or twelve members, by way of example. Of course it does not need a plurality of elders nor deacons. But it will require one elder and one deacon, or both offices absorbed by one person. It would not require an Apollos for its bishop or elder, nor a Stephen for its deacon or almoner. Still, it would be competent to such a church, so far as number is concerned, to be a temple of the Holy Spirit, or an habitation of God through the Spirit. It would be competent to them to dispense the word and ordinances, one and all, and to enjoy every social Christian institution on every Lord's day. And so far as worship is concerned, it could be enjoyed severally by them all full as well as in a church of a hundred members.

But a church of one or two hundred members might require a plurality of elders—a presbytery or eldership, of more than a simple plurality, and a corresponding number of deacons and deaconesses. It might, also, from the attainments of its members, and the city or country in which it is located, demand higher qualifications in all its public functionaries. Still, it would be, in its position and character, no more than a church of Christ, an habitation of God through the Spirit, than its frontier sister church of ten members. I find both the churches described have representatives in the New Testament. A miniature church at one time existed in Laodicea, and met in the dwelling of Nymphas. "Salute the brethren," says Paul to the Colossians, "which are in Laodicea, and salute Nymphas and the church which is in his house" (iv. 15.) Nor is this a solitary case. We have another, quite as small, in the family or house of Philemon, (verse 2)—"Paul, a prisoner, to Philemon our beloved; and to the church which is in thy house." Neither of these houses were meeting-houses. They were private dwellings, and the family, including children and servants, com-

posed the church. This is so plain a case that it needs no defence. And if, amongst some twenty or thirty churches named in the epistles, we find two churches in two private families, how many more such must there have been in the apostolic times? But there were many large churches in the cities of that day. They had their churches of hundreds and of thousands. Consequently, they may have had large presbyteries\* or elderships in some of these churches.

Classic presbyteries, after the Presbyterian order, have no warrant in the Christian Scriptures. An errant or moving presbytery, moving in circuits, itinerant councils and judicatories, composed of so many preaching and so many ruling elders, is of Calvin, and not of Christ; as much as Luther's ecclesiastic lawyers, or secular councillors, or advocates and clergy, met in council, was his own invention, or a metamorphose of Papal petty councils.

It is conceded by all learned and honorable men, that *episcopos*, or *bishop*, in English, simply expresses oversight, or an overseer—a barely official name. *Elder* denotes age or seniority, and *bishop* office or oversight. Of these, they had one or more of patriarchal or advanced age, who was president overseer or chief superintendent in all their assemblies. He was not elected into that dignity, but had purchased that degree by a well spent Christian life.

"Elders that rule well" and "ruling elders," are very distinct and different entities or beings. The former were nothing else than rulers, like the Jewish elders; but elders that ruled well were not only rulers, but teachers also. Primarily teachers, but secondarily presiding over and managing the interests of the community.

Presbyterian church polity, so far as it differs from the *Papal*, the *Episcopal*, the *Congregational*, or the *Methodistic*, is implied and expressed in its own acceptance of the word *presbytery*. The words *presbyter* and *presbytery* are found in the original Scriptures. So are the words *episcopos*, *episcopos*, and *episcopos*; and so are the words *patriarch*, *deacon*, *evangelist*, and "the general assembly." But what does this prove? These words have a "private interpretation," as well as a public and scriptural one. I will illustrate this in the word *presbytery*, the first on our list. In ancient or scriptural usage, it meant either the elders of the nation of Israel, or, in the Christian church, the elders of a single congregation. It never meant an assembly of elders, all lay or clerical, or of aliquot parts of both, stately collected as representatives for a given number of churches, according to the population, or any other law of representation.

Presbyterian church government is clearly as much without the Bible precept, or Bible precedent, as the doctrine of apostolic succession. It was of Geneva manufacture, and somewhat assimilated to its political government at the era of the Reformation. It thence migrated to North Britain, thence to the North of Ireland, thence to the United States some 153 years ago. As a whole, it is without Christian precept or Christian precedent. But of its details we may have occasion to take some notice hereafter. Meantime, these historic documents and references are not exhausted. We have put them on file in our series for future use, as circumstances and occasion may require. A. C.

---

### LETTERS TO YOUNG CHRISTIANS.—No. I.

[THE series of letters, of which this is the first, was intended originally for a very interesting class of young converts; but, as there are some of the class addressed in nearly every congregation, I trust that the thoughts prepared for a few may, through your pages, be a source of profit to many. I shall not scruple, in my remarks, to avail myself of whatever good I may be able to draw from my previous readings, as my object is not a reputation for originality of thought, but simply to profit those who are addressed.]

My Dear Young Friends,—Having been instrumental in bringing you to the knowledge and obedience of the truth, it is but natural that I should feel a great desire for your welfare—for your growth in grace and the knowledge of the truth.

\* *Presbuterion* is found three times in the New Testament, and *Presbuteros* more than forty times, applied to church or synagogue officials. But never once used to denote a ruling elder, in the Presbyterian sense. An unpreaching, or an unteaching "ruling elder" is not found in the Christian churches in the New Testament. They are of Calvinian manufacture.

The position which you now occupy as members of the church of Christ is, indeed, an enviable one; and if you are careful to use faithfully all the means placed in your power, you may be the instruments of much good to all around you; and the result, with respect to yourself, will be most glorious. You have taken upon you the Christian profession at a most auspicious period—you have not waited until age has weakened your energies, or familiarity with sin blunted the sensibilities of your nature. With you, vicious indulgences have not become a fixed habit, and contact with the world has not given you a relish for its vices and follies. You have not presented to God bodies defiled and worn out in the service of sin, or minds rendered callous and unfeeling by a long continued course of disobedience; but you have given yourselves to the service of your Creator in the morning of your days—in the early freshness of your youth—with the energies of your bodies and the powers of your minds all unimpaired. You have no confirmed habits to break—no strong links of evil associations to sever—few wasted hours to lament—no deep guilt to deplore.

Do not think that God will despise your youth, for there can be no sacrifice laid upon his altar more acceptable than the offering of a young and tender heart. You are lambs of the flock, in the eyes of the good Shepherd—the special objects of his tenderness and care.

The future opens up to you a bright prospect of usefulness. Those who become Christians in advanced life, have such a conflict with the passions which years have strengthened—are so under the influence of habits that time has confirmed—so greatly in arrears in that best of knowledge, the knowledge of the divine will—that they can seldom hope to effect much for the spiritual good of those around them, either by precept or example. With them, the Christian life is too fierce a struggle with themselves to permit them to make any assaults upon the ranks of the opposing foe. But how different with you! You have not been fostering your worst enemies in your own hearts—learning what will consume all your days to unlearn. Your minds are clear and vigorous, ready to apprehend and strong to retain those holy truths which light the pathway of life, and burn most brightly, when the shadows of death are closing around. Your hearts are soft and yielding, ready to receive the impress of the divine hand—to be the dwelling place of all pure thoughts and kindly sympathies, and ready to overflow in deeds of benevolence, of mercy, and of love. You will never be able, in time, to appreciate the importance of becoming Christians in early life. This step has saved you many bitter regrets—armed you against temptations to which you would otherwise have fallen unresisting victims—shielded you from many a shaft that else had pierced the soul, and lacerated it with all the nameless pangs of remorse.

In view, then, of the blessings you have gained, and the woes you have escaped, ought not your lives to be one continued act of gratitude—ought not your hearts to overflow with fervent prayers, and your lips often breathe songs of thanksgiving and praise?

The name that you now wear is one that marks you out as the followers of Christ—as the sons and daughters of the Lord Almighty. Never be ashamed of it—it is your highest honor. Never sully it by acting unworthy of the profession you have made, but ever be the children of God without rebuke, in the midst of a perverse generation, in which you are commanded to shine as lights in the world. God is your Father—ever act worthy of your parentage, by showing to him all that filial love and reverence which is his due. Christ is your teacher—sit meekly at his feet and learn from his lips the pure lessons of salvation. His teachings are the true fountain of life, which is able to quench the thirst of the soul. He calls your attention from all other teachers, and says, "Learn of me." Open, then, your hearts to his counsels—let the words of his mouth be the law of your lives—let his example be your model—his approval your highest joy.

Heaven is promised as your final and eternal home. Strive to prepare yourselves for its pure and happy society. Think of its blissful scenes, its unfading joys. Aspire to a place among that white robed multitude, and to join the swelling numbers of their ceaseless songs.

TIMOTHY.

## NOTES OF LECTURES

BY A. CAMPBELL.

## No. XXXIII.—ANALYSIS OF THE BOOK OF ACTS, CHAPTER VI.

THERE is a fact stated at the commencement of this chapter, which gave rise to an important institution. Everything is gradually opened and developed in this book. Nothing is begun in anticipation—all arise out of emergencies, and are natural, containing the reason within themselves. The Grecians and Hebrews were all Jews—the blood of Abraham flowed in all; but some spoke the Grecian language, and others the Hebrew; and they were named accordingly, Hellenistic and Hebrew Jews. They were all inducted into the church at the same time; and it appears from the narrative, that the Hellenistic widows were overlooked or neglected, though not intentionally. They then proceeded to the election of persons to attend to the duties of looking after the needy and distributing to them, and in doing so, recognize the people as the fountain of power. They did not pretend to appoint any one. Now if an election is right in one case, it is right in every other of a like nature. Voltaire attempted to show that Christianity and king-craft were inseparably connected, and that Christianity was opposed to all liberal forms of government; but his arguments are based upon a Roman Catholic corruption of Christianity, for, at its fountain head you see it is purely republican. The speech made on this occasion shows the necessity of the election; and the proposition pleasing the whole multitude, they elected seven persons, and brought them to the apostles as the people's choice. The apostles inducted them into office formally, by the laying on of hands, which is the symbol of power. The history of laying on of hands, as used among the Levites, shows that there was nothing in general transmitted—that it was simply a setting apart for office; but the Holy Spirit was sometimes conferred in this way.

The priests generally follow the people—they seldom lead them. It is strange that reformation should generally begin with the common people, and go up until those in power are compelled to follow. The priests are generally the last to yield to light and intelligence. Those persons now elected were to be the treasurers and dis-

pensers of blessings to the needy. Stephen stands first and foremost of the seven chosen for this purpose. The very order in which Stephen's name and that of the priests are here mentioned, has a meaning. It appears that Stephen was the most popular man in the assembly. The synagogue of the Libertines could not withstand his wisdom, and were so chagrined, that they hired false witnesses to testify against him. This is the first instance of a person being tried as a heretic, that we know anything about. Stephen was tried for blasphemy, and his case had some show of blasphemy in it. There is no doubt of his having said, that Jesus would destroy their temple, law, and city. But it is possible so to manage facts, that by artifice and fraud you can give them a different meaning from the true one. It was no doubt practiced here.

There is generally a brightness and lightness in the countenance of any intelligent and innocent person, so that there is no necessity of saying that there was anything supernatural in the countenance of Stephen. Yet the historian states, that all the council saw his face shine as the face of an angel.

In the 42nd verse of chapter v. we see that the apostles, although threatened, imprisoned, and beaten, ceased not to teach and preach Jesus Christ daily. It was not Sabbatical or weekly, but daily teaching. To teach and to preach are different things; so much so, that the Spirit uses different words to express them. It is the duty of a preacher to state the facts, and then prove them. *Eu angelos*, rendered evangelist, is the *good news*, or *good messenger*. The main calling of those so styled, was to preach. A teacher has nothing to do with facts necessarily: it is his duty to expound didactically. But the duties of teacher and preacher are sometimes found in the same person, and we should not confound them. No man should make new technicalities in religion; in fact, no man dare do it. We must use the Bible phraseology, which is given us by the Spirit of God. In preaching, the statement of facts is the first thing in order, then exhortation, and lastly, the duties of the hearers in their order.

## SPIRIT RAPPINGS.

(From the "Western Reformer.")

I HAVE read with regret the remarks of many of our religious journals touching a subject which is now agitating a large portion of the people of the United States, and which is fraught with so much interest to mankind, either for weal or for woe. I refer to what are termed *spirit manifestations*, which are so *spontaneously* occurring in all parts of the country, astonishing all who have witnessed them, even the most sceptical.

It is clearly evident, from the tenor of their remarks, that they have never given the matter a careful investigation; for if they had, I am satisfied that their conclusions would have been widely different from those they have expressed. If they have never investigated the matter, it is not to be expected that their opinions can have much weight with the sober, thinking classes.

Having myself given the manifestations a thorough investigation, and believing that many of your readers would like to know the *truth* concerning them, I trust that you will have the liberality to publish what I shall say upon the subject.

It is now about five years that these manifestations have undergone the strictest scrutiny and investigation, without being able to detect the imposition, if there was one. Opportunity for detection has been fully used by men of various grades of intellect and learning, in different parts of the country, and the phenomena has been subjected to some of the most trying and searching inquiries that human ingenuity could suggest; and all without arriving at a solution of the mystery, that even approaches to being satisfactory to any who has at all examined into the matter. And on the other hand, none has been given that the most superficial observer might not at once discover to be fallacious.

Whenever a solution has been *supposed* to have been discovered, the character of the manifestations have immediately changed, apparently for the purpose, and certainly with the effect, of overthrowing the solution. For instance, when the rappings have been said to have been caused by the toe or the knee, the manifestation has changed to the ringing of bells, tipping of tables, writing, speaking, &c. and this over and over again.

During the four or five years past, thousands and tens of thousands of acute, intelligent, educated people, in different parts of the country, have witnessed the manifestations and believed in them. Originally the mediums were few, now they number hundreds and thousands; at first the believers were numbered by tens, now they number thousands and tens of thousands, increasing with great rapidity. Originally it was confined to but one locality, now it has spread all over the United States, North and

South, East and West, on the shores alike of the Atlantic and the Pacific Oceans. They have reached England, and from a long letter from the Methodist Missionary in Germany, recently published in the *Western Christian Advocate*, I learn that it has broken out in that country—*little children being the mediums*. Indeed, I soon expect to hear of its having extended itself to China, the islands of the sea, and all parts of the world. For if it is of God, nothing will arrest its progress; but if of the Devil, as some contend that it is, it will come to naught, and the sooner the better.

It has steadily progressed, notwithstanding all the opposition and ridicule it has encountered. Few of those who have believed ever fall back, while numbers of new investigators are added to the list of believers daily.

Everywhere, where the intercourse has extended, sceptics in the existence of a God, or a future state, have been converted to the belief in both. Now all these are *facts* which are springing up all around us, and he who runs may read; and the most sceptical observer cannot fail to notice them. And can it be that all these things are true of a humbug—a cheat, devised and carried out by simple, uneducated girls—a delusion capable of overcoming the minds of only the weak, the ignorant, and foolish? It seems to me that they who thus freely and in ignorance denounce, would do well to reflect, and, like Nicodemus of old, to ask, "How can these things be?"

Two important questions arise, in the investigation of the subject, which need to be settled; and the first is, Is it true that spirits, our departed friends, do really communicate with us? Second, If it be established that they do communicate with us, are the communications true or false—of a good or evil tendency?

In answer to the first proposition, I will state that, after a thorough investigation into the subject, I am forced to acknowledge my belief that spirits do really communicate with us, for the reason that the manifestations, and the intelligence that cannot be separated from them, can be traced to no other source. They are not produced by the mediums or by any person present, as they themselves, together with the intelligence received, which usually is of a nature entirely foreign to their minds, abundantly testify. They are not from God, because the intelligence received is sometimes contradictory in its character; and besides, no one for a moment would suppose them to emanate from so high a source.

They are not from the Devil, as is contended for by some, because many of the communications received contain moral sentiments too lofty and sublime—corresponding to the pure

teachings of Christ, and certain, if practised, to destroy his own kingdom. It is, therefore, not at all likely that the Devil would war against himself.

If, then, it be found that the manifestations are not produced by man, by God, or the Devil, and that for every effect there must be found an adequate cause, the conclusion is that they are due to an *intelligent* cause, and that that intelligent cause is *spirits*; no other hypothesis will begin to account for them.

But, says an objector, the manifestations can all be explained upon the principles of *electricity* and *magnetism*! How can electricity or magnetism, or any other fluid ponderable or unponderable, reveal facts to mediums or others present? Does some mind in the body, remote from the medium, effect him or her, so as to reveal the unknown? Who will prove this? Has any person succeeded in the trial?—No one. Has any failed?—Many. Will it not be reasonable to adopt and advocate the idea when it is proved?—Truly. Would it not be unreasonable to adopt and affirm it in the absence of all confirmation, in the absence of all fact, and in opposition to the constant voices of spirits, who proclaim the truth that they do these mighty and marvellous things? Man may investigate, but materialism will afford no solution for the intelligence and facts which spirits have communicated, for the simple reason that a thing cannot impart what it does not possess.

In answer to the *second* proposition, I will state that the communications received are generally of a truthful character, and of good tendency. Sometimes, however, but rarely, profane and obscene language and trifling things are communicated; but this only goes to prove that in the other world, all conditions of minds exist, the same as on earth, and is a strong circumstantial proof that the manifestations are from departed spirits; for death is "only another form of being," and does not change the condition of the soul; the bad man here will be the bad man, at least until he becomes purified of his evils and made better; and I can see no reason, taking a *rational* view of the subject, why he may not progress there as well as here, for God is the Father of us all, here and hereafter, and has no pleasure in the death of the sinner, but that all might be saved.

But it is objected to by some that these miracles and revelations will draw people away from the Bible; that they tend to heresy, to infidelity, irreligion, and immorality; so said the Jews of Jesus, his miracles and revelations. He was charged with designing to destroy the law and the prophets; with being a Samaritan, and having a devil; with working miracles by the power of Beelzebub; with being afraid of publicans and sinners; a deceiver, a seditious, a Sabbath-breaker, and a blasphemer. What truth or justice was there

in all these charges?—None whatever. Just so it is, and will prove to be, in the present case. Whatever of divine and fundamental principles, absolute truth, and essential righteousness there is in the Bible and in the teachings of the churches, will stand. It cannot be done away. On the contrary, it is, and will be corroborated and fulfilled by spirit manifestations. I have not yet heard of the first believer in spirit manifestations, whose faith has been diminished in what we call supernatural in the Bible, or in its fundamental principles of truth and righteousness, as consisting in love to God and our fellow-men. But there are many who had no faith at all in the truths of the Bible, and very little in a future existence, before witnessing the manifestations, have thereby been brought to believe in the reality of both. Think you that one who has seen doors open and shut, heavy substances moved about, and a human body upborne without moral contrivance or effort, will believe less that Christ walked upon the water; that an angel rolled away a great stone from the sepulchre, or that Peter was released from prison by a spirit?

Because one has seen brilliant lights and appearances as of flame, caused, as he verily believes, by spirits, will he have less faith that the angel of God manifested himself to Moses in a burning bush? or that tongues of cloven flame sat on the apostles at the great spiritual manifestation of Pentecost? Will men, who feel sure that they have conversed with the spirits of their departed friends for hours, therefore doubt whether Moses or Elias conversed with Jesus at his transfiguration on the Mount? Shall one be convinced that spirits can actually write on paper, wood, and stone, with pens, pencils, &c. and therefore have less faith that a mighty Spirit inscribed the decalogue on two tables of stone, and reached them forth out of a thick cloud to Moses? or that the curing of diseases by the touch, or by rubbing the affected parts with the hand of the mediums under spiritual influence, and not believe in the healing of the sick, making the lame to walk, and restoring the sight to the blind, through a like power possessed by Jesus and the apostles?

Anti-Bible scepticism does not thrive on such nourishment. Neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these manifestations.

But it is objected, that they cause insanity. True, there are instances where a too intense application of the mind, or an undue surrender of the mind to the subject, have caused a temporary insanity. The same thing has been caused by a too great excitement on religious subjects. If you will look into the catalogue of our insane hospitals, and see the classifications of the inmates with reference to the

causes of their insanity, it will be found that a large number of them have been caused by religious excitement, but no one will condemn religion on this account; neither are spirit manifestations to be condemned on this account: they must stand or fall upon their own merits—their truth or falsity—their good or evil tendency.]

The most respectable and respectful notice that I have read of spiritual manifestations, is the preceding one, copied from the *Western Recorder*, one of the most impartial and most ably conducted weekly papers with which we exchange. It is unaccompanied with any editorial remarks, and left for its reception to its own intrinsic merits. I hand it over to my readers as I got it, and without endorsing its facts, or those of any other report, will make it merely the occasion of an essay on the entire subject of these alleged spiritual communications. I will, for the sake of argument, unscrupulously admit the reality of such spiritual responses, notwithstanding the numerous and various attempts to brand them with fraud or fiction. There may be, for ought I know, impostures, pretences, and a species of legerdemain trickery, amongst some of their real or pretended reporters or interpreters. But after all such subtractions are made, which, on any show or pretence of imposition are rendered doubtful or incredible, I am willing to admit the fact and the verity that there are, and have been, numerous and various true and genuine responses from the dead, concerning things past, present, and future. In one sentence, then, for the sake of argument, I admit them all to be true and genuine communications from the spirit world. I even rejoice that they are, in many instances, regarded as true and real indications of the positive existence, intelligence, perspicacity, and power of the ghosts of other times, and spheres, and places.

The reasons of this easy and pleasurable acquiescence, on my part, are as follow: 1st, The infidelity of our

age, our science, our learning, and our people, has, for a long time, been tending or veering to a gross and palpable materialism. Our most specious sceptics lean to Pantheism. Even Alexander Pope is suspicioned by some, because he converts the universe into a mammoth animal, "whose body nature is, and God the soul."

The Indian Brahmins, the Chinese philosophers, Hobbes and Spinoza, have all been charged with it. Perhaps Thompson, the poet, did not really believe, or intentionally teach, the doctrine, in calling material nature, in its movements, "the varied God," when he says, "The rolling year is full of thee." But rather than give these popular poets over to pantheists and materialists, I would grant them a poet's license for these too latitudinarian indulgences.

An ancient sect, even in the Christian church, taught and defended materialism under the protectorate of a Roman speculative aphorism — *Ex nihilo nihil fit* :—*From nothing nothing is made*. In other words, every thing is made from a pre-existent something. Something antedated person, rather than person something. Their whole science ranged in the order of things and persons; ours ranges in that of persons and things.

Materialists affirm that the soul of man is material, and consequently mortal. Some, indeed, choose to make reflection and thought modes of matter, the result of corporeal organization and development, as do some phrenologists. Dr. Priestly being both a materialist and a necessarian, and founding his philosophy too much on Hartley's theory of man, gave considerable strength and popularity to these speculations; and is still of too much authority amongst those who deny the Divinity of the Messiah and the spirituality of the human soul.

The mortality of the soul with the body, was, therefore, almost a logical sequence, or a legitimate corollary



amongst certain philosophical schools, which have sometimes furnished the church with pastors and teachers of a too neological character; of which New England occasionally affords some well developed specimens.

Viewing, as I have been wont, the tendencies of all systems under the form of Christianity, and appreciating doctrine more or less by its fruits, I am sorry to confess that my estimate of these speculations is not such as to warrant the conviction of either a divine or philosophic origin.

Any thing, then, to set the mind abroad, and to give evidence of a spiritual universe—to produce or confirm the conviction, that death is not extinction, but mere dissolution, a separation of body and spirit, and not the absolute annihilation of either—is greatly preferable to a total apathy or indifference on a theme so incomparably transcending all others that can allure or engross the mind of man.

But these new spiritual manifestations do more than awaken thought in those who otherwise would not think at all. They have, on their own showing, given ample proof of a spiritual universe, and of the great fact that spirits survive the dissolution of their mortal tenements, and can even intercommunicate with those in the body by certain physical and spiritual mediums. This, to a certain class of mankind, is an important gain. They believe not Moses nor the Prophets, yet they believe the spirits of their dead friends and neighbors, and are at least fully assured of the solemn fact, that there is a world of spirits, peopled, too, from the families of earth. There is, then, in their case, a clear gain. Any theory, with me, is preferable to absolute materialism, or absolute scepticism in a spiritual world.

I, therefore, approach the subject without prejudice; nay, indeed, with much faith. I cannot disbelieve the numerous and well attested reports

which pour in upon us from all quarters, and from all sorts of witnesses. That there may be pretensions and pretenders, not possessing the attributes of honesty and sincerity, will be cheerfully conceded, without damage to the full assurance of faith in such communications from the spirits of the dead. There are even impostors amongst demons, demon consultants, and demon worshippers. Still, there are genuine communications, honest mediums, and honest reporters. The genuine always precedes the counterfeit. No true coins, no base coins; no honest men, no knaves.

But farther: the Bible itself confirms the truth of such intercourse. Necromancy is as old as Moses—as ancient as Egypt. And what is necromancy, but the science and art of mediums, of intercommunications with demons, and of the proper interpretation of infernal communications? The art and science of such mediums, if not explained, is unequivocally affirmed and exhibited in the Old and New Testaments. Even the spirit of Samuel was disturbed by the importunities of Saul, through the medium of Endor.

A positive statue was divinely enacted through Moses, touching such mediums then called *necromancers*, or rather *familiar spirits*, evoked through mediums called *wizards* or *necromancers*; and there were those who were called "*consulters with familiar spirits*," who gave responses to inquirers at their shrines. Nations then had their mediums and diviners, and to their responses the people hearkened, and frequently acted in harmony with their responses. Hence God himself interposed, and commanded that his people Israel should have nothing to do with them. Does God enact statutes against nonentities and phantoms? By no means. These familiar spirits and these demons were as positive entities as was Egypt, Pharaoh, or Moses.

It was impious, in the ages of revela-

tion, to have recourse to such mediums, because God, in his wisdom and benevolence, hides from mortal vision the affairs of the invisible world. He also wisely hides the future for reasons, a portion of which we do understand; therefore, to have recourse to mediums, is to pull the latch and force the lock, which he has both wisely and benevolently debarred. That demons, or the spirits of dead men, know more of the future and of the unseen world than we can, or ought to know, is as certain as that God spake by Moses and the Prophets, by Jesus Christ and the Apostles. Indeed, the spirits of the dead are called *demons* merely because, as their name imports, they are more *knowing ones*, more intelligent in the unseen world and its affairs, than we can possibly be, incarcerated, as we are, in houses of clay, and having our foundation in the dust of this earth.

That such demons could and did reveal things invisible to mortal sight, is just as true as the Bible. Even by Moses the Lord enacts a statute based on the fact, that demons and dreamers in magnetic sleep, did and could give signs and wonders in advance, concerning events then in the womb of time, and that such events would and did come to pass, is clearly and fully indicated in the 13th chapter of Deuteronomy.

"If," says Moses, "there arise among you a *prophet*, or a *dreamer of dreams*, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spoke, saying, (along with its accomplishment,) Let us go after other Gods, which thou hast not known, and let us serve them, thou shalt not hearken to that prophet, (a true prophet and a true) dreamer of dreams." Why? Why not hearken to the prophet who gives such proof of his inspiration by the reality of the event, because the Lord permits it "to know," or prove, "whether you love the Lord your God, and fear him with all your

heart, and with all your soul?" "And that prophet or dreamer of dreams," which proves his truthfulness by the actual event, "shall be put to death." "Thou shalt put the evil one," or the evil thing, "away from the midst of thee. Thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

This is a very clear case, and much more apposite than most readers, at first view of it, can perceive. The fact is conceded, that such spirits may have a true prescience of future events; may give *signs* of coming events, and of truths beyond human ken. For the horizon of spirits is vastly beyond that of men, incased in flesh and blood. Do not the utterances and the responses of mediums, now give true and veritable oracles? We are constrained to admit it, or to admit that which is more incredible. And do not these modern spirits, like those of Holy Writ, seek to draw away their votaries from the belief of the threatenings of the Lord with respect to the future state of the dead? Have they yet reported any spirit in hell, or in absolute torment?—Not one. They are all Universalists. They are as unequivocally evil demons as were those who declared that "Jesus was the Holy One of God;" or of those who said, "These are the servants of the Most High God, who show unto you the way of salvation." Those evil demons spoke the most important truths ever uttered. But they spoke them with an evil intent—to people hell rather than to people heaven.

We have heard it alleged that the modern demons or spirits (for these spirits are confessedly the demons of dead men) declare the truth and honor the Bible, and this is given in evidence of their goodness, from Boston to San Francisco. I admit the fact, that they speak in honor of the Bible, just as the demons were wont to do in the days of the Messiah and his Apostles. Take

two or three cases: Matthew viii. 29, two demons, or persons possessed of demons, addressed Jesus as the Son of God — "Jesus, thou Son of God." Again, even in a Jewish synagogue, before all the people, another medium said—a man with an unclean spirit—"Jesus of Nazareth, I know thee who thou art, the Holy One of God." Did Jesus thank him for this confession? Perceiving the intent of it—the animus of that spiritual response—he said, "Hold thy peace and come out of him" (Mark i. 24.) He then showed himself to be a wicked demon—a liar telling the truth.

A somewhat more fierce demon medium, meeting the Lord on his landing at Gardara, seeing Jesus afar off, ran to him and worshipped him, crying with intense feeling, "What have I to do with thee, Jesus, thou Son of God—I adjure thee, by God, do not torment me." This was called an "unclean spirit," (Matt. viii. 28-9, Luke viii. 28,) yet he confessed the truth!

But, still more striking: The apostles, during their mission, were assailed by truth-speaking evil demons. In the book of their acts and deeds we are told, a certain damsel medium, a young lady of high standing as a medium, brought much gain to her masters, (for sundry persons had taken stock in her) bore most truthful and honorable witness to the Bible authors, saying, "These men are the servants of the Most High God, which show unto us the way of salvation." This was a most orthodox medium demon—a truly learned and evangelical spirit. She preached for many days as an auxiliary missionary, coöperating with Paul and Silas in attesting the truth of the gospel. Who could have suspected her divine inspiration? None but one, who had the rare gift of discerning spirits. Paul, grieved with her coöperation, commanded the spirit to depart from its medium and leave her powerless. It soon felt the power of his

rebuke. It was, however, a resentful demon, and stirred up the magistrates to imprison the two great evangelists, Paul and Silas.

From this induction of cases and of mediums we may learn the value of the apostolic injunction, "believe not every spirit;" for there is "the spirit of error," "the spirit of antichrist," "the spirit of divination," a "foul spirit," and a "dumb spirit," as well as the Spirit of God. The Devil, too, transforms himself into an "angel of light," and would deceive, "were it possible," the very elect themselves.

But having established two facts—first, the existence of such evil spirits, and secondly, their truthful inspirations, and these for deception and destruction—I proceed to show the sinfulness of having recourse to them.

From the earliest annals of the world till now, we have the most authentic evidence that God, for reasons inappreciable in all their solemn significance by any uninspired man, has permitted the wily and antagonistic assaults of evil spirits in the solemn drama of human life. We are informed by our great Gentile Apostle, that our great "adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." As early as the days of Job, the most excellent and distinguished patriarch of the East, we learn that on a certain day the saints of that epoch—called "THE SONS OF GOD"—held a solemn meeting in the presence of the Lord, and that Satan, the adversary of all saints of all ages, had such impudence and insolence as to present himself among them, and to answer the Lord on the challenge of his presence there. He affirmed that he had been on a tour throughout the earth—"going to and fro, and walking up and down in it." On challenging the piety of Job, permission was given to him to try the faith and piety of that patriarch.

On the suggestion that Job, like all

other men, served God more from interest than from love, he was permitted to prove his assertion. On that occasion he gave full proof of his power, yet Job triumphed — the grandest spectacle in all the scenes of that grand drama of human life, for in all that sad siege of affliction "Job sinned not, nor charged God foolishly."

The great Apostle to us Gentiles, in his grand field marshal survey of "the good fight of faith," detailed in his letter to the church of Ephesus, describes the allied forces of the enemy under four heads, styled principalities, powers, rulers of the worlds, Paganism, capping his climax with "wicked spirits in the regions of the air." These last give policy and potency to the first three. These fell spirits are ever at work, sometimes in the splendid habiliments of angels of light. They are just as busily employed in Gentile and "Christian lands" as they were in the days of Noah, Daniel, and Job, and of Paul, Peter, and John. Was not even Jesus, the Messiah, assailed by Satan in person, under the combined powers of the lust of the flesh, the lust of the eye, and the pride of life, in the most specious and plausible forms ever suggested to mortal man?

Who that believes the Bible, can for a moment imagine that Satan is either mollified, reformed, or restrained in his power, his nature, or his wiles, than he was in the days of Pharaoh and his magicians, in the days of the Pagan emperors, the Popes of the dark ages, or now, in the wars of Pagandom, Papaldom, Mohammedanism, or even Protestantdom? Is it not yet true, that man's adversary still goeth about as a roaring lion, ravening for his prey? Nor is he less dangerous when arrayed

in the costume of an angel of light, than when he exhibits his beastly foot, in trampling the Bible in the mire of mystic Babylon, or when perverting, by a false philosophy, the wisdom of God, corrupting the bread of life, and poisoning its living water, as it gushes forth from the smitten rock of our salvation.

. The policy of hell is to annihilate, in the heart of man, the reality of Satan, and to associate with the name of Christ, the idea of credulity, superstition, or clerical assumption; to convert the church into a mosque, a synagogue, a temple, a cathedral; to exterminate the last best hope of man, by the suggestion of a natural enthusiasm, a pleasing imagination, a plausible fable, under pretence of elevating his mind above the gross conceptions of faith, hope, and charity.

For this end there is to be substituted a towering philosophical abstraction, culminating in an impalpable spiritual transcendentalism, which, when consummated in some schools, assumes the name and style of Pantheism.

But of this at a more convenient season. Meantime, I will only add one corollary, long cherished, viz.: That those who attend these new mediums for light, give ample proof that they have never found the true wisdom and the true knowledge of the true God, and his only oracle to man, the Word Incarnate. To presume to draw aside the veil which God himself has suspended between spirits in the body and spirits out of the body; between man and demons, or ghosts, good or bad, is a presumption that no one, who has the true faith in the true God, and in his Son Jesus Christ, methinks, could or dare encounter. A. CAMPBELL.

God is more cordial in the proffer of His aid than man is in its reception, and neither Jew nor Gentile has any ground whatever of complaining against the Lord for a want of converting power.

There is no mystery in repentance, nor would there ever be if the Bible were consulted. We ourselves are altogether voluntary, and as completely so as in pursuing a course of transgression.

## SACRED COLLOQUY.—No. XVI.

## DEFINITION, RELATION, &amp; TECHNIA OF SCRIPTURE—FAITH, HOW OBTAINED?

"BROTHER CHARLES," said Mr. Locke, the family being in waiting for the arrival of Mr. Stansbury, "we have now an opportunity, by the teaching of Mr. Stansbury, of ascertaining what are some of the distinguishing features of the ancient gospel—of seeing how, and in what points it differs from modern gospels—and also why those who were concerned in its restoration have so vigorously aroused themselves in promulgation and defence.

"My dear Charles then, will not, I dare say, be either offended or alarmed, if I take the liberty of inquiring, what are now his sentiments, relative to the development already before him in the reasonings and explanations of our mutual friend and brother, Mr. S."

*Charles.*—My sentiments, my respected Sir, are these: I have been a regular Baptist, and of course the arrangement and order of things introduced at the restoration of the ancient gospel, and now reasoned for by Mr. S. wholly contradict both my experience and my prejudices. I know not how to admire sufficiently the divine goodness, in bringing the remission of sins so near to all who need and desire it, and in bestowing the gift of the Holy Spirit on one established and uniform plan. Nor do I know what to think of the unfortunate parties, and the innumerable preachers and teachers in Christendom, who are all ignorant of these things. How the original plan of administering the gospel should have been dropt, and when, and whether it was put down by authority, or was lost through the carelessness of professors, or disappeared suddenly, or slowly by the influx of gradual corruption, I cannot conceive! And how it should have been so lately restored in practice—at such a time, in such a manner, in such a place, and under such circumstances—are all equally amazing to me! But, seeing that things are so, you will pardon me, if I embrace the opportunity afforded by your question, of recognizing the paramount divinity of these things, and of acknowledging myself a disciple—an humble disciple to the ancient gospel.

Mr. Locke, with some others whom we venture not to name, heard this in-

genuous answer of young Charles with exquisite delight, and let fall a tear of joy on the occasion.

Charles continued: "Why should there not be an established order in revealed religion, and in the gospel in particular, as well as in all the other works of God? What were nature without order? A chaos! What were society without order? An anarchy! And what is the gospel without order? It is in the hands of all an undefinable riddle—a system of contradictions, contrarieties, and oppositions! It is faith without evidence—repentance without motive—obedience without law—remission without a medium—and the Holy Spirit without promise! In short, there is nothing analogous in the modern exhibition of the gospel to the works either of God or man—the things neither of nature nor society bear the least resemblance to it in absurdity. And I confess that this same doctrine of arrangement has delivered me from otherwise insurmountable difficulties—difficulties which respected not only my experience and prejudices, but the divine character itself, and the salvation by Christ Jesus. The confusion and cause of sects had also been to me inexplicable, and much, too, I must confess, of the letter of Holy Scripture. But thanks to heaven, my way is now clear, and I hope henceforth to be of use to my fellow-men in the ways of the Most High."

Mr. Stansbury entered; and after salutations given and received, he renewed his explication of the terms in the ancient gospel.

"Brethren," said he, "we have seen in a former conversation, that the six items in the gospel, are susceptible of a very elegant division into two parts, viz.: Faith, repentance, and baptism; remission, the Holy Spirit, and the resurrection. Agreeably to this division, the gospel can be proved to be, like all other things bestowed by God on man, admirably adapted to his *wants* and his capacity. This is what I want to prove in the subsequent part of this inquiry, and to 'justify the ways of God to man.'

"In faith, in reformation, in baptism, the gospel is perfectly suited to our *capacity*; for man can believe on evi-

dence, he can reform from motive, he can obey law; and, therefore, the gospel cannot be proved to be beyond the natural capacity or powers of man, unless it can first be proved that it demands of him faith, reformation, and obedience, without supplying him with the necessary evidence, motives, and laws. But this can never be proved, for when the gospel calls for faith, it supplies us with evidence, and says, if we receive the testimony of men, the testimony of God is greater. When it orders reformation, it proposes the highest motives; even eternal judgment and eternal life; and when it demands obedience, it is to law framed by the highest authority in the universe, even God, and is enforced by the most tremendous sanctions, even everlasting condemnation.

"In its several blessings of remission, the spirit, and the resurrection, the gospel is surprisingly adapted to our wants. The existence of good and evil is recognized in all nations, and originates in man's capacity for pain and pleasure. This sentiment of good and evil gives birth to law and conscience, and conscience, as the apostle says, 'accuses or else excuses' us, as we practice the one or the other. It is found, however, in the experience of all nations, that the balance of conscience is against us—or, as Paul expresses it, that 'all have sinned.' The remission of sins, therefore, is perfectly suited to our necessities; all require to be justified freely by the grace of God—all require to have their conscience cleansed by pardon. This pardon is through the blood of the Lamb, our Lord Jesus Christ. Glory to God! But if the commission of evil defiles the conscience, an evil conscience defiles and debases the spirit of man; hence, we are found to be earthly, sensual, devilish. The presentation, then, is a 'heavenly gift,' as Paul says, and altogether what we need as animal men. As for the resurrection, it is so obviously necessary to us as dying men, that our salvation had been wholly defective without it.

"Thus the gospel in its faith, repentance, and obedience, is suited to the natural powers of man; and in its pardon, and spirit, and resurrection, it is wholly adapted to his necessities. Thus, too, nature and religion are shown to be analogous in their sentiment of adaptation to man. For every

thing in nature is suited to our wants and powers. But to return to faith.

"It has been observed," continued Mr. Stansbury, "that all things necessary to the understanding of *faith*—that mental thing styled *faith*—may be spoken in answer to the following questions:

"1. What is faith?

"2. How is it obtained?

"3. What is the use of it?

"We have already ascertained, from the 11th chapter of Hebrews, what faith is, and now we shall proceed to answer the second question, viz.: '*How is faith obtained?*'

"The apostle avers in the 10th chapter of the Romans, that '*faith cometh by hearing.*' However, to show you how it is not obtained, I shall just relate to you an occurrence which transpired the other day in the presence of many witnesses: Mr. W. a Methodist class-leader, in argument with the disciples, pointed to the skies and boasted of his faith, 'that he had received it right down from heaven!'

"'Sir,' said a Disciple promptly, 'you have not the faith of the gospel, and I shall prove it to all present. You boast of having received your faith right down from heaven; and Paul says, *faith cometh by hearing.* Inasmuch, then, as *faith cometh by hearing* the Word of God, and you received your's down from heaven, irrespective of hearing the Word, therefore, your faith is not, cannot be, the faith of the gospel!'

"This argument," continued Mr. S. "was urged with great discernment. The faith of the class-leader could not be evangelical, according to his own account of it; because faith being obtained by *hearing*, as certainly as wheat or barley is obtained by *growing*, it is not less absurd to say, that we receive our grain 'right down from heaven,' than to say we receive our faith 'right down from heaven.' All the things of religion, like all the things of nature, are received through the proper and established media; and we can no more receive the faith of the gospel by looking up to the skies without hearing, than we can receive a field of wheat, or rye, or barley, by looking up to the skies without sowing it."

"Not evangelical," said Brother Wesley, "why could it not be evangelical, Mr. Stansbury?"

"Because," replied the Reformer, "it was not derived from the writings of the evangelists. No faith that is not derived from the examination and admission of the testimonies of Matthew, Mark, Luke, and John, the evangelists, can be truly evangelical. Faith that does not spring from this source, is no better than a prejudice, or an opinion, or a notion, or an imagination. It is a romance, it is a shadow, it is an apparition, and will vanish like the morning cloud, like the early dew, like smoke out of the chimney, like snow in the river, like the rainbow amid the storm, like flax in the fire; and it is no more to be relied on than an angle out of joint, or a broken tooth, or a deceitful bow, or an untaught heifer, or a broken reed, or a liar, or the father of lies! It is as deceitful as Judas, it is as presumptuous as Simon Magus, it is as cruel as Simon and Levi, and as murderous as Cain!

"Dr. Beecher, in his public lectures against scepticism, enters into a detail of the causes of this prevailing evil; and, of almost a dozen reasons, assigns the first place to men's 'ignorance of the first principles of revealed religion.' This is worthy of the doctor, and it is certainly a very pleasing consideration, that the attention of this distinguished Presbyterian has, by any means, been turned to the examination of the first principles of religion; for, if he has tasted of their value in relation to religion in general, it is not to be doubted that he may yet recognize their value in respect to the gospel of Christ in particular. And it is as true of the gospel in particular as it is of revealed religion in general, that the chief of all the causes of scepticism in regard to it, both in the world and among professors, is ignorance of its first principles. But, brethren, permit me to read you a paragraph from our daily *Gazette* :

"The Doctor opened his lecture by advertising to the modes of acquiring knowledge. All science and all knowledge depend upon first principles. There are first principles in respect to the natural universe, and first principles in relation to mind and moral government. These exist in all the departments of the divine system, and are obvious in all matters which may be made the subject of consciousness, or intuition, or sense, or obvious analogy, or testimony. They lie at the foundation of every superstructure. They are the lamps throwing their light ahead to guide our

footsteps, and lead our reason in exploring the truths which are more recondite. In studying law, medicine, or any science, we first become master of its elementary principles. *The truths of revealed religion should be studied in the same way.* Theology is a science, and has its first principles. No one would think of plunging into the midst of mathematics, or astronomy, without any elementary knowledge of the subject. Yet people do think they can understand the system of divine government without study, or reflection, or any knowledge of its first principles. They are mistaken—theology must be studied carefully, systematically, and with *honesty of purpose.*'

"The lecturer resumed the enumeration of the causes of scepticism.

"The pushing of investigations without first principles, and competent instructions, and competent study, is a fruitful cause of scepticism. Such is the dependence of high and sublime truths on those which are obvious, that no man who neglects the elements of knowledge can ever unlock her secret mysteries. What mind can reach the depths of mathematics, or the heights of astronomy, or the secrets of chemistry, without the alphabets of these sciences? What progress was ever made in the acquisition of knowledge without the aid of elementary principles? Yet, without compass, lamp, or guide, men plunge into the profound depths of theology, and read and tear away, and tangle up the subject, until in desperation or dependency they end their fruitless labors in a state of scepticism."

"Such, in the estimation of Dr. Beecher, is the importance of a knowledge of first principles for the acquisition of science and religion; and his observations amply justify our endeavors to collect, arrange, and define the first principles of the gospel of Christ. I may also add, that all the tact, talent, genius, and learning in the world will fail to subjugate mankind to Christ, until preachers vouchsafe to these things the consideration which their importance in the Christian system demands."

*Mr. Locke.*—Have not the critics, commentators, and great Reformers, Mr. Stansbury, deemed the first principles of the gospel worthy of special regard?

*Mr. S.*—Unquestionably, Sir. Luther, Calvin, Wesley, and others, have all spoken of the primary importance of *faith, reformation, &c.*; but it is to be regretted, that while they have done so, they have done it in so disorderly a manner, and with so little regard to relation and arrangement, that mankind have, on this essential branch of Chris-

tian knowledge, derived but very little benefit from their writings. For of what value were it to supply the world with a definition of faith, if the relation which this principle sustains to our reformation or repentance be wholly overlooked? And if the connection between our penitence and the pardon, which Christianity proffers to all men on condition of these, be disregarded, why define repentance? And why speak of baptism, but for the purpose for which it was ordained, and in its own proper relations?

One of these great masters of sectarianism shall tell us, with much accuracy, what faith is, and subjoin to his definition the truism of the apostle, that "without faith it is impossible to please God." But no sooner does he attempt to show us how faith is to be obtained, than he upsets, by the grossest nonsense, every word of reason that may be found in his definition; yea, verily, after describing it with the utmost simplicity, he shall, by an error in relation to the means by which faith cometh, set this principle as far beyond the grasp of the minds of men, as the heavens are above our mortal touch—leaving us as when we look at the stars, delighted, indeed, with their brilliancy, but at the same time convinced we shall never reach the nearest of them by our most extended grasp.

C.—Can you, Mr. Stansbury, favor the company with any thing from the commentators on the subject of obtaining faith?

Mr. S.—Yes, verily. Take the following from the pious lumber of that renowned Calvinist, Thomas Scott, who, speaking of the Ephesian Christians, says, "They were brought into a state of salvation by the mere mercy of God through faith in Christ; and even this faith, which effected their relation to him, was not of themselves—their proud and carnal minds having been utterly averse to the humbling and spiritual doctrine—but it was the free gift of God to them—the effect of their being quickened or regenerated by the Spirit."

"The effect of regeneration!" exclaimed Charles Sanford, looking over to his Baptist brethren, "their faith the effect of their regeneration! How absurd! how monstrously absurd! Do not you, my brethren, discover the error? The man who thus delivers himself on a

point of Christian learning so essential, is, in my judgment, wholly incompetent to the proclamation of the gospel of God. So, then, according to this same Dr. Thomas Scott, a man is regenerated or born again to God—and of course, stands confessed a new creature and in the family of the Most High—before ever he has one spark of faith in the Father who has begotten him.

"Brethren, such an origin to the principle of faith, as is assigned to it by Mr. Scott, has no warrant from any of the inspired writers; and it is in direct contradiction to the historical fact, that the Ephesians received the Spirit after they had received and obeyed the gospel (See Acts xix. 2.) And the apostle, afterwards writing to these disciples, notices this fact in the following terms: 'In whom, after that ye believed, ye were sealed with that Holy Spirit of promise,' &c.

"What do the scavengers of Calvinism say to this? Is it so, that their system is *eternal*, even when in direct opposition to the true sayings of the evangelists and apostles? Is not Thomas Scott to Paul antipodes here?—the former giving precedence to the Spirit, the latter to faith?"

"Brethren," said Philip Stansbury, "permit me to supply you with the learned Grotius' views concerning the means by which Christian faith is produced in mortal man. Speaking of this principle he says, 'It did not proceed upon arguments of human invention, such as were employed by the philosophers; but upon those (arguments) which God has graciously placed before us in the *miracles, death, and resurrection* of Christ. This, therefore, is properly ascribed to the goodness of God, and is called his gift.'"

"'Tis strange—'tis passing strange!" cried old Mr. Regularity, "that two men so eminent for learning and piety, as were the Rev. Thomas Scott and Grotius, should differ so widely on the means by which faith is produced in the sinner! But, gentlemen, I do recognize—nay, I do acknowledge the discrepancy. Bless me, brethren, they do differ; and I had thought that all good men were unanimous on this important point. I thought it known and acknowledged by all, that the sinner could not believe of himself. Let me see! the precise difference, friend Stansbury? Ah! I have it: the pious Scott will have, that faith



is the effect of regeneration — yet the fruit of the Spirit is faith. Apples are the fruit of trees; but Grotius will have, that faith cometh by *arguments* — ‘the arguments which God has graciously placed in the miracles, death, and resurrection of his Son—that is, it comes by evidence, by *hearing*, you would say, friend Stansbury. Who is this Grotius? I had thought he was a Dutchman. I never liked the Dutch, they are always dabbling in reformation. But it cannot be, gentlemen—it cannot be, that the pious and reverend Thomas Scott is wrong on so essential a matter! And it does, to my ears, sound much more spiritual and scriptural to say, ‘*faith cometh by regeneration*,’ than ‘*faith cometh by argument*.’ *Argument!* I never read that faith cometh by argument, unless it was the faith of a jury-man in the jury-box, before a county court, and under the nose of a bench of lying lawyers.”

Nobody knows whither old Mr. Regularity would have run, had not Mr. Stansbury, who, many a time before had been on paper with him, graciously interrupted his headlong and wayward course by saying: “Permit me, my much respected friend, to observe, that knowledge and piety are matters of distinct consideration, and they are not always found united in the same person. Thomas Scott and Grotius might be all that their writings import them to have been, but they were but men. If, however, we would understand our Redeemer on the point before us—if we would understand the means by God established for producing faith in the sinner—we must lend our ear to a greater than Scott or Grotius—we must hear the Scriptures. I am happy, nevertheless, that my friend, Mr. Regularity, discerns the difference between the two great men; for never until we recognize this discrepancy and contradiction among the leaders of partyism, will we acquire courage to turn away from all of them to the New Testament and Bible alone.

*Mr. Locke.*—Just before introducing Doctor Beecher to us this evening, Mr. S. you began to remark on *evangelical* faith. Will you please return with us to the definition of that? for while I can admit an interruption in the thread of your discourse for the purpose of illustration, analogy, or collateral light, I cannot brook that it should be whol-

ly cut, or that even the interruption should be very great, seeing we are come to a topic in the elements of Christianity of great acknowledged importance.

*Mr. S.*—Evangelical faith is that faith pleaded for and inculcated by the proclaimers of the ancient gospel alone, and it derives its existence from the evidences of revealed religion generally, and from the writings of the four evangelists particularly, together with the other inspired effusions of all the servants of God and Christ, whether prophets, or apostles, or teachers, or saints. What is commonly called *evangelical* faith, should be styled *spiritual* faith; because it is given, the teachers of it say, by the Spirit, irrespective of evidence.

*Mr. Locke.*—Sir, I have sometimes imagined that you entertain a very special regard for the writings of the four evangelists.

*Mr. S.*—These form the ground-work of our faith in Christianity—they contain the immediate evidences of its divine origin—they are the pillars and gateway of the holy temple, the bulwarks of the new institution, and citadel of the Christian religion, which have withstood the shock of the heaviest ordnance and artillery from all the batteries of our enemies, since the age began. Our children should be made to suck them in with their milk, and our evangelists to repeat them with alphabetical correctness and facility. Most worthy are they to be studied and understood, and I am not ashamed, beloved Sir, to confess for them my special regard. I am not ashamed to acknowledge, that twice a week for many months at a stretch, have I discoursed on the Evangelist Matthew alone. It is by these divine narratives the Christian religion is to spread, because by them alone the world can be assured that Jesus is the Messiah. It is in them the preacher must search for the themes which win the souls of men—there it is the Lamb is exhibited in proper form. His birth, his public ministry, his entrance upon it at Jordan, his miracles, his doctrine, his defence of himself as the Messiah of God, his temptations, moral virtues, prodigious and incomprehensible wisdom, his divine nature, his trial, condemnation, death, burial, resurrection, ascension, and glorification, are all there; but, in-

deed, the enlightened evangelist will perceive that every page, every miracle, everything in these glorious Oracles, open to the proclaimer of the gospel an infinitely various and brilliant

field for the instruction of the world. If any man would work faith in his audience, let him give his days, and nights, and works, and years to the study of the evangelists.

SCRIPTURE DIFFICULTIES.—No. XXXIII.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18.)

FEW portions of Scripture have been more variously interpreted than this. Other texts have had a point or two controverted; but of this nearly every word has been differently explained; and although each writer or speaker has managed to make it speak his own views, very few appear to have given the meaning intended by St. Paul. The questions are, therefore, open to us, Who were the "we all?" Whose "face" was open? What does "open" mean? What was meant by *katoptrizomenai*, (from *katopteron*, a mirror) rendered "beholding as in a glass?" What—"the glory of the Lord?" What—"changed into the same image?" What—"from glory to glory?" And what—"as by the Spirit of the Lord?"

It would be tedious to take up these questions *seriatim*, seeing they subdivide into many more; for some interpreters make *we all* mean inquiring sinners; some, the disciples of Christ; and some, the Apostles. Also, among expounders, the *face* is sometimes that of the Lord Jesus—sometimes that of the apostles—sometimes that of all disciples, and occasionally, (by popular speakers,) that of listening sinners; some applying *we all* and *open face* to the same persons; others applying *we all* to Christians, and the *open face* to Christ. We shall, therefore, content ourselves with endeavoring to ascertain of whom the Apostle speaks: in doing which, most of the above questions may probably be answered.

Our inquiry will be somewhat narrowed by observing that amidst the clashing of opinions, the majority seem nearly agreed on four points:—1st,

That the word *open* means unveiled—not hidden; in allusion to Moses hiding his face with a veil. 2nd, That the glass, or rather mirror used in apostolic times, was of polished metal. 3rd, That *the Lord* in this passage, as in most of St. Paul's writings, is the Lord Jesus; and 4th, That *from glory to glory* means a succession of glories; as "from strength to strength" implies from one degree of strength to another.

Of whom does the Apostle speak? We need only ask, Who *could* the Apostle join with himself in the words *we all*, &c. to perceive he could neither include the unbelieving nor the inquiring sinner? And one cannot but feel surprise that speakers should be so wanting in accuracy, as to extend the meaning to persons not in Christ: such misapplications, whether through design or carelessness, are great evils. The majority of expounders take "*we*" to be disciples, and the word *all* as extending the *we* to every disciple: and it must be admitted, that to say either with Tindal, Cranmer, Penn, &c. "We all beholding, as in a mirror, the glory of the Lord, with *his* face unveiled;" or, with Wickliffe, Wesley, Clarke, Scott, &c. "All *we*, (believers) with *our* face unveiled, beholding," &c. has, to most minds, an appearance of propriety and truth: yet the very fact that one "authority" declares the *open face* to be that of Christians generally, while the other declares it to be that of Christ, gives us to understand a difficulty does exist; and suggests that these declarations are but guesses how that difficulty may best be overcome. As, however, both guesses cannot be right, we are

justified in supposing both may be wrong; and may proceed, as we ought in such cases, to get at the fact or truth from the scope and design of the writer. From both epistles we learn that the false teachers who had got among the Corinthians, had endeavored to lower in their esteem the character, mission, and authority of St. Paul, with the view of exalting themselves. And the scope of this part is to prove—1st, how sincere, faithful, and indefatigable the apostles had been; 2nd, that their mission and authority not only were divine, but infinitely excelled the mission and authority of Moses in blessing man and glorifying God: for, says the Apostle, “Having such hope,” (rather such confidence of being the medium of salvation to millions,) “we use great plainness of speech, and not as Moses who put a veil over his face, so that Israel could not steadily look to the end of that which was to be abolished.” Now, with this figure before us, we cannot, with any propriety, say the unveiled “face” was Christ’s, and the “glass” his gospel; else we should in effect say the *glory of the Lord* was not his own, but derived and reflected glory; and, that, instead of *one* there were *two* mirrors between God and men; one, the Lord Jesus himself, the other his gospel; and that the “light of life,” in coming to us, is *twice* reflected, shining first, from God to and from Christ; and second, from Christ to and from his gospel. In the figure before us, there is none of this confusion: Moses’ face was the only mirror between God and Israel—it received glory from God, and at once reflected that glory upon the people. Nor could we, with more propriety, say the *open face* was that of believers generally, for they being the “Israel of God,” are, in the figure, pictured to us by the *congregation* of Sinai: but the faces of that congregation did not shine, nor (in the sense of the Apostle) did the faces of Corinthian believers. In both cases the glory of the Lord was reflected—not from, but—to them. We are thus com-

pelled by figure and fact, to give up the thought of the *open* and glorious face being either that of the Lord Jesus or that of disciples generally.

It now becomes our gratification to perceive whose *was* the unveiled and glorious face; for we doubt not the intelligent reader will have had the start of us in saying, if it *was* not the face of the sinner, nor of the believer, nor of the Redeemer, it *could* be none other than the face of the apostles; and will probably have anticipated us also in noticing that throughout this part of the epistle, the pronoun “*we*” is continuously used for the apostles! Nor will it have escaped him, that the comparison in the preceding verses is not, as too commonly supposed, between Moses and Christ—but is between Moses and the apostles of Christ; the veiled brightness of Moses’ face being contrasted with the unveiled glories of the apostles; or rather, (looking through them,) the cold moonlight of the old covenant, is contrasted with the warm noonday sunshine of the new—which, by its superior illumination, eclipses the inferior brightness of the “ministration of death engraved on stones,” as the splendors of the risen sun hide the twinklings of a star. The parallel is as complete as it is pleasing, so that we, almost involuntary, trace the one in the corresponding features of the other. Glory from God beamed upon Moses’ face, and that glory shone from him to the people. The apostles received “the light of the glorious gospel of God” from the “Sun of Righteousness,” and as mirrors of mercy, reflected or sent forth that “knowledge of salvation by remission of sins” to Jews and Gentiles sitting within the dark shadow of death. When Israel could not bear the brightness of Moses’ face he put on a veil, as though intimating the dimness of his dispensation and their minds; but the mild effulgence of the apostles’ gospel needed no veil; the weakest vision might enjoy its cheering light of pardon,

peace with God, and exceedingly precious promises; yet the strongest find it the undiminished brightness of Jehovah's glory, in the mystery of God for the salvation of men. The apostles had and spoke "the mind of Christ," and did not throw over it either the deceptive veil of dark sentences, or the gossamer one of human eloquence, but in "great plainness of speech" openly displayed the things that eye had not seen, nor heart conceived, prepared by God for such as should love him; for He who at the first said "Let there be light," had shined in their hearts "to give" (through them—opaque and dark in themselves) — "the light of the knowledge of the glory of God in Jesus' face to the world." A mirror has, more or less, the "image" or likeness of that which it reflects. Moses' face (like his covenant) but faintly resembled Jehovah: but the apostles appeared, as St. Paul did to the Galatians, and to delighted converts ever since, "even as Christ Jesus." Did not they resemble him strongly in love, in works, and in words, when "in Christ's stead" they entreated "be ye reconciled to God?" — when in Christ's name "they ministered to men the spirit, and worked miracles among them?" — and when, almost in Christ's words, they exhorted, "Be followers of me," &c. "Those things you have seen in me, do." Moses' glory soon faded, and his covenant became "ready to vanish away;" but the apostles' was a succession of glories, increasing from one degree of divine wisdom to another, by brighter and more abundant revelations from the "Lord of the Spirit" to their lives' end: and now although dead they still speak and still shine.

It may here be objected, that the words "beholding as in a glass," if applied to apostles, would imply, not that they *were* mirrors, but that they *looked* at a mirror. In reply, we beg to say—1st, The fact that the words "we all with face unveiled," meant the

apostles of Christ, as receiving from the Lord and reflecting to man the mystery of redeeming love, forced itself so strongly upon the attention of Dr. Whitby, that after laboring in a long note to make something of the passage, as applicable to "us Christians," he was fairly compelled to the following conclusion:—"But then, though this may in some measure be enlarged to the church in general, in which these gifts were exercised, I think it *chiefly and more eminently refers to the apostles*" (mentioned ver. 12, and iv. 1.)

But 2nd, Dr. Macknight has fully acknowledged that to translate *katoptrizomenai* "I beheld myself in a mirror," does not agree with the scope of the Apostle's reasoning here; and he therefore says, "supposing the word to be in the middle voice, I have translated it *actively*, in which I am supported by Estius and the Greek commentators, who explain it, 'receiving and reflecting in the manner of a mirror, the glory of the Lord;' alluding to the light from Moses' face when it was not veiled." And he paraphrases the passage thus—"But we all (apostles) having a complete knowledge of the covenant of the Spirit, by inspiration from Christ, preach it every where in the plainest manner, so that in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord or author of the covenant of the Spirit." And in his "view" of the chapter, he says—"By beholding the glory of the Lord Jesus while he abode upon earth, and by the repeated revelations which they received from him after his ascension, (they) were changed into the very same image by successions of glory, that is, of illumination coming from the Lord of the Spirit; so that in respect of the light of the gospel which they diffused through the world, they were the image of Christ."

I do not take upon me to decide

whether, with Estius and the Greek commentators at his back, Macknight's rendering may be regarded as unexceptionable, but, for the reasons before given, I feel no doubt such was the mind of the Apostle. The word seems to have been seldom used, and its precise position not well understood by translators. It occurs but this once in the Holy Scriptures, and many lexicons refer only for its meaning, to this place in our version; making our translators the authority for their translation.

The apostles, and they only, could say respecting the previously hidden wisdom of God and the "things" never before seen, heard, or imagined, "God has revealed them to us by his Spirit"—"That we might know the things freely given to us by God"—"Which things also we speak"—"In words which the Holy Spirit teaches." Thus they were indeed mirrors of Christ: were set in the spiritual firmament as light-bearers of the Sun of Righteousness to the new creation. True, they were earthen vessels; yet however valueless themselves, they had, in them, the unsearchable riches of Christ to present freely to mankind. The God and Father of our Lord, having allowed them to be entrusted with the gospel, gave to them the word as well as the ministry of reconciliation—made them able ministers of his new covenant—qualified them to transact the great concerns of redemption with men, and fully accredited them sole "ambassadors for Christ." St. Paul, although a late-born apostle, could say, "I neither received the gospel from man, nor was I taught it but by the revelation of Jesus Christ." His style, therefore, was, "I received of the Lord that which

I delivered to you." And as though to compensate for a birth "out of due time," he had a richer abundance of revelations, and even was caught up, to learn in paradise unutterable things. By such plenary inspirations he was made a master builder, more skilful than Bezaliel, and more wise than even Solomon, to lay the foundation, and commence the erection with living materials, of a dwelling-house for God. Well, therefore, might he in the words next to our motto, say of himself and colleagues, "Seeing we have this ministry, having received mercy, we falter not"—"but by manifestation of the truth, commend ourselves to every man's conscience in the sight of God."

Finally, *the object* in thus ascertaining the meaning of this passage, is to establish to every one the all-important fact, that THE TESTIMONY OF THE APOSTLES IS THE MIND OF CHRIST REFLECTED TO US: that we are under no necessity to take our religion at tenth, fifth, or even at second hand, through Popes, princes, cardinals, prelates, doctors, presidents, priests, or any such imperfect reflectors, by whom it cannot but be caricatured and darkened before reaching us. It is our privilege to receive Divine truth in all its light and perfection, from Christ himself, through his own apostles. When taught by their testimony, we are, in fact, taught by Him. To higher authority we cannot go. It is blessedness enough to know that steadfastly believing on Him, "through their word," and faithfully following them in all things as they followed Christ, we are entitled in him to all the blessings of the new covenant here, and to a seat upon his throne hereafter.

J. DAVIES.

### DISCOURSE ON EVANGELICAL ASSOCIATIONS.

IS THE CHRISTIAN CHURCH (SOMETIMES CALLED THE REFORMATION)  
TRULY EVANGELICAL?

[The above is the title of a discourse delivered by D. S. Burnett, in the city of Cincinnati, and, having been published by request, a copy has been forwarded us for perusal. It appears

from the introduction, that there exists in the city referred to, as in various towns in Great Britain, a branch association of what is designated the "Evangelical Alliance," composed of Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and English Lutherans. These are, as regarded by themselves, the orthodox evangelicals of Cincinnati. There are, of course, other bodies of Christian professors in the city, but they are not considered evangelical communities by the orthodox party. Among these are classed our brethren, who, renouncing party names, assume for the most part the appellation of "Christian church," or disciples of Christ. We recognize no names but such as are found in the New Testament Scriptures—we are not the followers of men, nor the adherents of human institutions—we commence our Christian observances as commanded by the Apostles on the day of Pentecost. The occasion which called forth the discourse, was the visit of Kossuth, the distinguished Hungarian exile, to the city of Cincinnati. An announcement having been made through the public press, inviting all evangelical ministers to meet and welcome their illustrious visitor, the author assembled with the citizens. It was then discovered that the "Evangelical Alliance" had convened the meeting, and as the addresses were to be so many theological tests, the ranks of Protestantism became divided, and the meeting ineffectual for the purposes contemplated. Such were the circumstances which originated this discourse. We give it entire with the exception of the introductory passages. The verses selected for a text are Acts xvii. 18-20.]

FIRST the planet Uranus, and, more recently, the planet Neptune, were discovered in consequence of the disturbances which, though hid in the obscurity of immense distance, they produced upon the more adjacent bodies of the solar system. Kossuth, suddenly imported from the cells of a Turkish fortress, has exerted a similar influence upon the fairest portion of Western Europe and civilized America. The romance of his history, the wrongs and sufferings of his ill-fated country, his rare genius and equally rare attainments, the novelty of his mission here—not seeking sanctuary as an exile, but the sanction and support of republican opinion, decidedly expressed and corroborated by substantial aid, in a gigantic enterprise to arm Europe for freedom—and his peculiar eloquence, sad and enthusiastic as that of Hermit Peter, or Monk Bernard, all called to him such attention as has fallen to the lot of no other man. Governments did him honor, and the people crowded about him till they were so mingled and compacted, that nation and tongue, caste and character, party and sect, were indistinguishable in the mass of humanity. Whig and democrat, judge and juror, lawyer and client, physician and patient, farmer and mechanic, merchant and trader, rich and poor, men and women, boys and girls, all came and all forgot, that they were anything but admirers of Kossuth and liberty. All other feelings were held in abeyance to the desire to see and hear. Such unusual upheavings of popular

feeling, like the common panic of an earthquake or a pestilence, or the general joy of a victory that brings peace, have the good tendency to assimilate the feelings of a people, and level them up to a lofty emotion of genuine patriotism—an overwhelming surge of humanity, in which the idea of separate particles is lost in the mighty energy of a roused ocean.

It is to be regretted that, in our city, almost the only instance in which the littleness of selfishness triumphed over the magnanimity of this general and benevolent enthusiasm, should be developed among the acknowledged expositors of the message of peace and love. But, alas! for poor fallen humanity, we all have many weak places, while few have any strong ones. Ministers are men, and men are not angels.

There was a call in the public papers for a meeting of the clergy of the city. Governed by a feeling of respect for my peers in the ministry, rather than by an exalted sympathy with the opinion that any mighty results could flow from the funds being accumulated, I obeyed the call, not knowing at whose instance it had been published. It was soon observable that neither unanimity nor coöperation could be expected from this conclave, and my participation in the deliberations was confined, mainly, to an effort to dissolve the meeting in favor of the sessions of the "Evangelical Association," which had taken the responsibility, as it then appeared, of getting up a separate private enterprise in honor of Louis Kossuth.

The ground on which the first address and presentation were separately concocted is, that the movers were "evangelical," and that, as such, "they were determined not to recognize as ministers of the gospel those who do not preach the gospel, but who preach errors calculated to subvert it. There can be no objection to the word evangelical, and it is one of the most common technicalities in use, but I do object to *this* use of it. It is indeterminate; derived either from low Latin or Greek, the word means, relating to the gospel, and therefore those who wrote the four biographies of Christ are called evangelists, and the biographies, gospels. Now it is a notorious fact, that those who most fancy this term, usually prefer the epistolary portions of the New Testament to the gospels and Acts, as themes of their distinctive discourses. The evangelical Doctor, John Calvin, is said to have avoided taking texts from one single portion of Matthew, Mark, Luke, or John, for his some eighteen hundred published discourses. I have not verified this remark, but if it is only approximately true, it is a striking, though singular, comment upon the assumption of the epithet evangelical, made by his most devoted followers. How different was the course of the apostles! Jesus, the resurrection, and the kingdom, were the themes of Peter, Paul, Philip, and, indeed, of all the primitive discourses on record. Our religion is the Christian religion, and Jesus is the soul of it—first, middle and last. Therefore, the great value of books and facts which the universal consent of two thousand years has placed first in the canon of the New Testament. These facts were gathered, grouped, and brought into effective array, by the Spirit-inspired apostles in their public addresses, and thus arranged they were called the gospel. Those who have analyzed the five narratives, the Gospels and the Acts, and have made prominent these bones and sinews of the young and undegenerate Christianity that flourished before the Man of Sin was born, and the apostacy commenced, are truly evangelical. Retailers of systematic theology, ground down finer and finer at intervals to accommodate a luxurious sentimentality, more vitiated as the world grows older, have forfeited the title in proportion as they have ac-

quired a distaste for the out-of-door beauty of the facts of the primitive gospel, as it grew and flourished in the garden of God's own culture. The spiritual dyspeptics who cannot bear an airing on the hill sides which bore the grapes of Eschol, nor along the valley through which meanders the deep and fast-flowing Jordan; who cannot listen to the stern but wholesome figures of the New Testament Elijah, nor follow *Him* of whom he was but the harbinger, through a career of which, in the judgment of the Holy Spirit, it required the distinct apprehensions of the four evangelists to be grouped together in one history, to make an adequate impression of the incarnate divinity therein revealed: those who cannot leave oftener than occasionally, their dry disquisitions of the why and because of their own metaphysics, for the living forms in which God has presented the saving truth, should be the last to bandy the epithet "evangelical," technically, to their own aggrandizement and to the prejudice of their neighbors.

The evangelical part of Christianity, the matter-of-fact portion, is the very portion, and the only portion, which is common ground, and which furnishes, in the present anomalous condition of Christendom, a firm and large footing for coöperation. The facts of the gospel are the only parts of the system of truth which have secured a uniform acceptance among the conflicting sects. Here they are one, they are evangelical. The boast of evangelical, when made to cover a fashionable religious faith, to the exclusion of any other form which fails only in the matter of popular acceptance, is, therefore, as empty as a blasted nut, and savours more of Phariseism than Evangelism.

But the expression "evangelical denominations," in the style of the "Association" which projected the exclusive clerical address, is intended to represent, not those who believe the facts of the gospel so much as those who believe in a certain class of theories on the subject of the divine government. Neither the Evangelical Alliance nor the Association have restricted themselves to any one theory, but they include within the limits of their fellowship several theories, and some are, by their supporters, deemed so entirely incompatible as to justify ecclesiastical division throughout the length and

breadth of the land—involving family, neighborhood, and church difficulties, and law-suits concerning the right of property in valuable estates and institutions. The facts in the history of the church and civil trials, between the Old and New Schools of the Presbyterians, are notorious. The theory of spiritual influence held by the Methodists, differs as much from that of the two parties just named, as they differ from each other. Yet I find, from the *New York Advocate and Journal* of March 11th, that a controversy is likely to arise in the Methodist Society, in regard to the question, When the Spirit sanctifies the soul; both parties confessing that their discipline does not settle the question.

Spiritual influence, undoubtedly, is the basis of these evangelical alliances, associations, and parties. With what propriety we may further see, by noticing that the whole American delegation from the "evangelical denominations," stood equivocal in the eyes of their trans-atlantic brethren, at the meetings of the Evangelical Alliance, for offensive and defensive operations against the great ecclesiastical autocracy of Rome, that it was considered a special providence of God that they were admitted to seats, after many private meetings of agonizing interest for Divine direction. If the style "evangelical" can cover such differences, and can continue as a generic party designation where they exist, with what propriety can it be used to the prejudice of large bodies of Christians, into whose views the Evangelical Association has not even taken the trouble to inquire? And especially how contrary to the bearing of our divine and gracious Master, who rebuked his seventy disciples for refusing to acknowledge some who cast out demons, because they followed not with them, is this selection of all the pomp and circumstance of a public pageant to proclaim that *we* are evangelical—a term which it would be wise to deserve rather than to display, especially in connection with the avowal that "we have determined not to recognize as ministers of the gospel, those who do not preach the gospel."

While we, with all Protestants, disclaim the epithet Roman Catholic, we proclaim ourselves Catholic, in the true and usual sense of that word. *Roman or Greek*, are *special*, and utterly incon-

sistent with the comprehensive and general term, Catholic. We are true Catholics, and are laboring to restore the true Catholic church of God, by restoring the true and primitive grounds of faith and fellowship. *We hold no sentiment, adopt no formula, observe no ordinances, and practice no duties not sanctioned by all evangelical denominations, whether we employ the term evangelical in its ecclesiastical, or its etymological and true sense.* I repeat it, with all emphasis, that every form or expression of religion, held or uttered by us as a body, is voted in by a majority of the parties composing the Evangelical Association of Cincinnati, or the Evangelical Alliance, of London memory, with which the former originated. This is no empty boast, and the reasons on which it is founded are obvious.

1. In the first place, it is a cardinal point in our practice, to express our views of scripture, as far as possible, in scripture language. Our use of the Bible differs from the ordinary one. We do not *prove* our views by it; we *read them out of it*. The Bible is our religion written, and the basis of our religion felt and acted. As a proof book, a volume of spiritual logarithms, ready upon occasion for any comparison of ecclesiastical quantities—(and Sacred Oracles have been made the patriarchal head of every thing called Christian, from the most mystical Sabellianism to the most material Socinianism, from the Hyperboreanism of Calvin to the moral indiscrimination of Winchester and Ballou)—leaving the system of Eclecticism, which selects a few favorite portions and arrays them against the remainder of God's Word, we have taken all God's Word as our word, and his will as our law. The Scriptures of both Testaments, equally inspired, contain "the words which were spoken before by the holy prophets, and the commandment of the apostles of the Lord and Saviour." When its meaning is gathered from its contextual dependences, the Bible will be found to be its own and its best interpreter, and the man of good sense and good attainments who panoplies himself in these words of truth, without admixture of error, will find his doctrine current wherever the spirit of the gospel prevails.

2. In the second place, our religion is voted orthodox by specification.



It has been customary for us, for many years past, to arrange the materials of the gospel under three general heads, each one in turn divisible into three others, viz. :

Matters of faith.

Matters of duty.

Matters of reward.

That is, the gospel contains what is to be believed, what is to be done, and what is to be enjoyed by sinners in their reconciliation to God. Now, in neither of these generalizations is there a particular in our faith or practice, which may not claim for its authorization the precept or precedent of the "Evangelical Association." Take as an example the first of the above divisions.

What is to be believed? One of the most honored depositaries of inspired wisdom thus states the matters of faith, 1 Cor. xv. 3-4 :

1. I declare unto you the gospel, how that Christ died for our sins according to the Scriptures.

2. He was buried.

3. He arose the third day, according to the Scriptures.

This is the gospel in its facts—in its history. It is the gospel to be believed—the gospel in which believers *stand*, and *by which they are saved*. No council, or other conclave, has said it. God has said it. Concerning these propositions there will be no debate between us and any Protestant association. The gospel preached by Paul in Corinth, and on which that church was founded, will be received in any place where the Scriptures are venerated. "Other foundation can no man lay than that is laid" here, for the hope of man. The sacrifice of Christ, his inhumation in the rocky sepulchre, and his redemption from the grave—the proof, pattern, and pledge of our own resurrection hereinafter set forth—are recognized, with greater or less clearness, by all religionists, as the marrow and fatness of Christianity; or more properly, the bones and sinews of the whole system of revealed religion.

To render the sacrifice of Christ a suitable basis of human hope, it is but necessary to have the assurances, with which the Sacred Scriptures abound, of the exalted personal and official dignity of the Lord Jesus Christ. No one is culpable for refusing to confide the vast affairs of his soul to a being

incompetent to carry to a successful issue, the highest aspirations of the loftiest intellect and the warmest heart. The wisdom and strength of divinity, and the compassion of One taught a sad experience in the school of human sorrow—conjoined in such a one as the Son of God, as divine as his Father, and the Son of Mary, as human as his mother—alone could resolve the doubts and tranquilize the perturbed spirit of a sinner awakened to the responsibility of an immortal free agent. The death of Jesus for our sins, is an exhibition of the means of our redemption and of his entire willingness, while his resurrection from the tomb of Joseph, doubly guarded by the Roman legion confederated with the powers of the grave, is a demonstration of his divine powers to achieve it (Rom. i. 4.)

"What think ye of Christ is the test,

To try both your state and your scheme;

You cannot be right in the rest,

If you think lightly of him."

The second grand division is equally catholic in its character.

What is to be done as matters of duty?

The Scripture phraseology has been greatly marred, of late years, by the introduction of new terms and the dropping of old ones. A melancholy instance of this innovation is to be particularized in the general cautious avoidance of the expression, "What shall I do?" so often occurring in the Scriptures. The word *do* is one of the old and venerated technicalities of the kingdom, and it were well to restore it to the biblical vocabulary; as it has been sanctified by the use of the Pentecostian converts, the penitent Saul of Tarsus, the trembling jailer, and many other similar cases; the more especially as no divine teacher is reported in the Scriptures to have objected to its use.

A careful analysis of the apostolic speeches addressed to the unconverted of their day, will demonstrate that the elements of gospel obligation were:

1. Faith, or belief of the gospel.

2. Repentance of sin.

3. Baptism into the name of the Father, Son, and Holy Spirit.

Here, again, we have a catholic division and a catholic arrangement. The division of the matters of duty into these particulars, is universal; but the collocation of them here adopted is not

so general, because in popular apprehension, the line of separation is not so distinct as could be desired; yet, nevertheless, by one acclaim the apostle will be sustained in his assertion, that without faith it is impossible to please God; and therefore, that a measure of faith must precede any acceptable repentance. Indeed, it is catholic doctrine, that faith is first, middle, and last in Christian experience.\* If we emphasize particularly upon the prospective character of repentance, and urge that contrition for the past is mainly valuable as the precursor of reformation in the future, there will be no objection on the part of the intelligent.

If our faith and repentance are canonical, our baptism is equally so; since the immersion of a penitent believer into the name of the Sacred Three, has the sanction of the Association and of the world, and has been called Christian baptism for eighteen centuries, because it symbolizes at once both our own death *unto* sin and our revival in the kingdom of favor, and the death of our adorable Lord *for* sin with his resurrection to glory. The beatific visions of hope, and the obligations of duty, are both argued from the significance of this institution in the passage, the presence of which is, doubtless, vividly realized in the mind of my audience by these allusions, (Romans vi.) The sufferings of the Saviour are not, by the consent of Christendom, more graphically delineated in the ceremonial of the eucharist cup and loaf, than are the death of Christ and the conversion of his followers symbolized in the act and circumstances of the baptismal burial and resurrection.†

\* The occurrence of a different arrangement, in two instances, of the narrative style, (Mark i. 15, and Acts xx. 21,) in which the Greek verb *metanoëo*, and the noun *metanoia*, translated repent and repentance, occur before faith, deserves a passing attention. The repentance of these passages is a reformation full and thorough, and is designed to represent the practical portion of the Christian religion. The words thus generically introduced, therefore, are no exception to the order of duties which we have noticed in our analysis of them.

† The lamented Neander, the most learned and popular of modern Theologians, thus speaks of this subject:—"The usual form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify

The third element of the gospel, as developed by a careful induction from the particulars of the apostolic speeches, is the experimental portion. It is the result of a sincere adoption of the cross as an all-sufficient and alone-sufficient sacrifice for human guilt, and the public acknowledgement of the obligations of gratitude to the royal sufferer and gracious Saviour.

The sub-division, by universal consent, is:—

- 1, Remission of sins.
- 2, The inhabitation of the Holy Spirit.
- 3, The hope of everlasting life.

No one, except some Universalists, denies the remission of sins, nor does any one doubt that we "are bought with a price, even the precious blood of Christ." Nor does any sober-minded person doubt that the feelings which lead to a public profession are necessary to the enjoyment of the remission of sins. If it be objected that this scheme connects the remission of sins, in any way, with a bodily act, I reply, that act is only the expression of a moral state, and otherwise were worthless. Indeed, every spiritual act requires an appropriate affection and correspondence of the body. Fear and contrition, repentance, faith, hope, and love, move brain, nerves, muscles, heart, lungs, tears, and the speech of man, and baptism; as the consummation of his submission, bows the whole person as doomed to death, and restores it again, raised to a new degree, to walk in newness of life. But if this feature of the primitive gospel be objected to, the whole Evangelical Association cannot consistently be the objectors; for,

First. They are wont to acknowledge

that which Christ intended to render an object of contemplation by such a symbol—the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the two-fold act of submersion and of immersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine law—so in the given form of baptism, he made use of what was accessory, in order to represent by a sensible image, the idea and design of the rite in its connection with the whole essence of Christianity."

the Baptists as true and good members, and they do exactly what we do in the premises; they read publicly from the Sacred Scriptures, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark i. 4.) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16.) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word" (Eph. v. 25-6.) "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter iii. 21.)

Secondly. Those parties which do not delight in these portions of the word, are wont to apply, in their creed, &c. the same and similar phraseology to the baptism of those who have neither faith nor repentance. The Westminster Confession thus deposes on the subject:—"Not only those who do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptized" (chap. xxviii. art. iv.) What baptism is to do for these infants without faith, and what it is to do for their parents without faith, according to the same authority, we learn from article 1 of the same chapter: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his *engrafting* into Christ, *regeneration*, of *remission of sins*, and of his giving up to God, through Jesus Christ, to walk in newness of life; which sacrament is, by divine appointment of Christ, to be continued in his church till the end of the world." Concerning this extract, I have two observations to make:—

First. Baptism is said to be for remission of sins—the head and front of our offending—but more than we contend for, all its benefits are to be made

over to unbelieving infants, as well as believing adults, the faith of the parent being accounted sufficient for the sanctification of many baptisms for remission of sins—that is, for his own baptism, and the separate baptism, and remission of sins, and engrafting into Christ, and regeneration of each one of his offspring. According to the Confession, baptism *seals* all this, and seals it for many, in consequence of faith in one.

Secondly. The Confession binds baptism, with this comprehensive definition of most extraordinary powers, upon the church in all coming time, as an ordination of Jesus Christ, as the constituted *sign* and *seal* (legal completion) of engrafting into Christ, regeneration, and remission of sins, both with and without faith. Then certainly the "Evangelical Association," to be consistent, cannot but thank us for having, at a time of general declension, in which the old paths were forgotten, brought again into notice some of the things which they suppose were ordained by Christ and the Assembly of Divines to be continued to the end of the world.

I freely admit, that the favorers of the Confession of Faith have one ground of complaint against us, but it is that we rather stop short of predicating extraordinary powers of baptism, failing to come up with them in that particular. Herein, however, their practice approximates *our* faith much nearer than *their own*.

We have exalted faith into its true position, as the principle of Christian life, action, and enjoyment; and we have exalted baptism into the true expression and public recognition of faith on the part of a believing penitent, and the public guarantee of its blessings to him on the part of the Lord. This is always done by a reference to Divine rather than human authority, in the words of Scripture, with due regard to their contextual import. Baptism is of no more value than any other immersion in water, unless it is an act of faith; and not only so, it must be an act of faith in the blood of Christ, as the procuring cause of the remission of sins, the appropriating baptism itself only "signing" and "sealing" what the blood of Christ procures. There are no "future" sins. Sin is a transgression of the law, and transgressions are

matters of history. Therefore, it was necessary for Rome to invent indulgences, in order "to remit future sins." Repentance has reference to the future believer's baptism, for the remission of a sinner's sins, through the blood of Christ; but prayer and confession are the ordained means of remission to the saint.

The second specific blessing to be enjoyed is the Holy Spirit.

This is the peculiar inheritance of Christians. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father" (Gal. iv. 6.) "Ye have received the *spirit of adoption*, whereby we cry Abba, Father" (Rom. viii. 15.) No sinner, or non-adopted person, can enjoy this spirit, promised to those who repent and are baptized (Acts ii. 38.) In the adopted, born of water and spirit, (John iii. 5,) it speaks true history, when it cries, as the new-born infant, in the first articulate sounds made by closing and opening the mouth during breathing, *Abba*. This word, the first articulation of infancy, taken by the Orientals to represent the word father, is the first breathing of the Holy Spirit in the new-born Christian. By this Spirit he is sealed and anointed after he believes—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13.) "Now, he which establisheth us with you in Christ, and hath anointed us in God, who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 21-22.) This Spirit inhabits the church—"In whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit" (Eph. ii. 21-22.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. iii. 16-17.)

The bodies of the saints are the temples of the Holy Spirit—"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God" (1 Cor. vi. 19.) The Spirit in our breast may be quenched like a fire, or grieved away like the dove of

promise, by our unholiness (1 Thess. v. 19; Eph. iv. 30.)

The Spirit is given to those who obey the Lord (Acts v. 32.) The world cannot receive him: John xiv. 17, "Whom the world cannot receive." The Spirit speaks to the churches: Rev. ii. 7, "He that hath an ear, let him hear what the Spirit saith to the churches." The Spirit speaks to the world: Rev. xxii. 17. By the apostolic testimony he convinces the world of sin, righteousness, and judgment; employing three noted arguments, "Of sin, because they believe not in me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged." But he convinces always by the Word, and the world believes by the Word: John xvii. 20, "Neither pray I for these alone, but for them also which shall believe on me through their word." To this agrees Rom. x. 17, "Faith cometh by hearing, and hearing by the Word of God." From these and other considerations I am warranted in affirming, that wherever the Word is operative, there the Spirit is operative; and that the effects of the Word are results of spiritual influence, but that the Holy Spirit is received as a comforter or sanctifier only by the obedient. Hence the proffer of the gospel on Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

The Spirit speaks by the Word, and operates through the Word. It is the province of those who are not satisfied with the Scripture statements, to say that the Spirit operates, in conversion and sanctification, without the Word.

In all these statements we do not differ more from any member of the "Association" than they differ from one another, on the subject of conviction, sanctification, &c.; and, indeed, there is not a member of the Association who will join issue with us on these propositions, so certainly are they canonical and catholic.

The last item of the gospel is the gift of eternal life. This is the consummation of all gifts; and in grandeur, glory, and bliss, exceeds all human conception. It is the hope of duration endless, affianced to bliss immeasurable. Pardon is heaven brought down to earth—

eternal life is earth taken up to heaven. That the recompense of the righteous should be enjoyed by any one but the obedient, is never dreamed of but by those who have annihilated all moral distinctions by a theological chimera, placing the harmless and spotless with all that hurts or annoys, in the holy mount of God.

If the Evangelical Association wishes to preach the gospel, and discountenance those who do not preach it, it were more desirable that they should extend their cords and lengthen their stakes, so as to secure a more general representation of evangelical views and churches, or trouble themselves to decide, in detail, the scriptural orthodoxy or heterodoxy of the views herein set forth.

As to ourselves, brethren, we rejoice that the truth is what we most desire, and that we have made many sacrifices for its attainment. We can never desire an error. The truth only can make us free. We wish to be "free indeed."

The spirit of Christianity is as important as the letter; nay, more so. The Word was written that it might minister the Spirit by the hearing of faith, and that spirit is the most exalted benevolence, as well as the warmest affection. All considerations of party interest melt before it as polar snows before a tropical sun. The narrow conceptions of bigots and enthusiasts, and the bitter animosities of sectaries, must give place to views more consonant with the millennial glory, and better suited as a preparation for the coming of the adorable Majesty of Incarnate Love.

Can any one suppose that the present polemical, crude, and disjointed forms of Christianity, will survive the coming of the Son of Man? That division, strife, petty warfare, and worldly diplomacy will be tolerated by him? That a fractured church—fractured, not

by the foe, but by its own self-will—not denominated by the grand policy of God's kingdom, now called Episcopal, Presbyterian, Congregationalist, rather than Christian—can any one suppose that all this, or any of it, will meet the gracious approval of him who has been a long time absent to obtain the royalty, when he returns to make inquiry into the conduct of his servants?

Inspired by the glorious gospel, we are "looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity." His coming puts a period to our woes, and lifts the curtain from the first scene of our eternal triumph. Join me, then, my brethren, in the Christian prayer, "Come, Lord Jesus" (Rev. xxii. 20), paraphrased in the words of one of England's favorite poets:

"Come then, and added to Thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou, who alone art worthy! It was Thine  
By ancient covenant, 'ere Nature's birth;  
And Thou hast made it Thine by purchase  
since,

And overpaid its value with Thy blood.

Thy saints proclaim Thee King; and in their hearts

Thy title is engraven with a pen,  
Dipped in the fountain of eternal love.

Thy saints proclaim Thee King; and Thy delay

Gives courage to their foes, who, could they see  
The dawn of Thy last advent, long desired,  
Would creep into the bowels of the hills,  
And flee for safety to the falling rocks."

That we may stand accepted in the great day, perfect and complete in all the revealed will of God, deriving our consolation and our joys from him in whom are hid all the treasures of wisdom and knowledge, and in whom are treasured all the fulness of the divinity bodily, the highest aspiration of mortals, is my fervent prayer.

BETHANY is now a small and miserable village, but beautifully situated amid olives and pomegranates. It was impossible to pass it without thinking of the holy and happy home of those whom Jesus loved, and His own too, when He had no where to lay His head. Happy days for the family of Bethany were those, when He turned aside to tarry awhile under their roof, and His presence brightened their hearth.—*Anderson's Wanderings.*

A little way beyond Tyre, we saw three fishermen casting their nets into the sea. Rolling up the net like a ball in his hand, the fisherman waded into the sea, when, retaining his hold of the net by a string, he threw it from him on the top of the returning wave, on the receding of which he drew the net ashore. This may serve to illustrate a passage in the Gospels, where Jesus, walking by the sea, saw Simon and Andrew casting a net into the sea.

## REVISED TRANSLATION OF THE SCRIPTURES.

## "A SHORT BUT PITHY SPEECH."

[There is much good sense and good argument in the following Address, delivered by Rev. Dr. Campbell, President of Georgetown College, to the Bible Revision Association; so much, indeed, that no anti-revisionist Rabbi will presume to answer it, or presuming, will only prove his own obtusity.]

Mr. President,—I cordially unite with all who will honestly and intelligently aim to carry out the principle on which the revision of the English Scriptures is now sought to be made by this Association and the American Bible Union. To that principle I am prepared to commit all my religious peculiarities. If the inspired ideas of the original Scriptures, when expressed with exactness and precision in the English Bible, will not sustain my religious differences from other denominations, I shall certainly have no use for them. The exact Word of God is the rule and test of my faith. The resolution, therefore, so far as it may squint at preserving denominational peculiarities from the legitimate, ultimate principle fixed upon to procure an exact copy of the divine revealed will in our version, I am not prepared to endorse. If its meaning be, as I apprehend it is, that *present* co-operation, in applying the principle with a view to procure an exact version, leaves our respective peculiarities intact, I cordially sustain it. My uniting with the brethren of the Reformation, or with the brethren of any other connection on this principle, with a view to procure a faithful and true version, by no means requires me to make concessions in favor of points of doctrine on which they differ from me; nor does their co-operation with me place them under any obligation to make concessions in favor of points of difference from them to which I honestly adhere. We meet here not to persuade the world that we are one, or nearly so, in our sentiments generally, but with all our distinctive and important differences avowed, to testify, and to carry into practical effect, our argument on a fundamental principle of procuring for ourselves and all mankind, a pure, accurate Bible.

The ground of union and co operation in the present movement, lies deeper than any denominational differences. The question is not, How shall we preserve our denominational existence and peculiarities? but, How

shall we procure the exact and complete mind of God in our English version? The only inquiries before us are, What has God said in the original Scriptures? and How shall we best express it in our English Scriptures? It is no part of our work to expound the Scriptures, or to construct a system of doctrines and practices. In this Association we neither give nor receive pledges that this or that doctrine or practice as held by different bodies, shall remain intact. The principle of translation and revision adopted by this body and the Bible Union, and upon which it is proposed to give a faithful and pure Bible to all nations, requires, that in its application within its direct province, all differences of opinion among Christians shall be disregarded. Sectarian influences are inadmissible. They can only pervert it, and perpetuate defects in the versions. The translator or revisor must forget that any churches exist. He must be free from all the biasing influences of party or sect. He must fear and consult, and seek to represent God only in his production. On any other principle fidelity is impracticable.

This Association, the Bible Union, and its auxiliaries, meet my approbation above all other Bible Societies on earth; because they alone stand on a principle which allows of no interference with the fidelity and purity of versions. I know of no other society which does not base its operations more or less on a compromise of portions of divine truth. In the British and Foreign, and American Bible Societies, the first step is, a guarantee of perpetuation to all the mis-translations and non-translations of King James' version in all the versions issued or countenanced by these bodies. The plain meaning of this provision is, that the errors of the common version are not only to remain for ever intact, but that they are to be imposed upon all other nations in the version of these societies! This is the price at which these societies purchase the coöperation of bodies of widely different views and practices.

The principle of compromise is radically wrong; it involves the very essence of Catholicism. It implies the *right* to sell so much truth for so much coöperation. But whence has such a right come? To what must its exercise lead? Its baneful tendencies are even already manifest to those who have given to it the least attention.

The plea for such sacrifice of truth is, the superior importance of a visible union among the different denominations. It is believed that by such apparent union in giving the Bible to the nations, a greater impression can be made on Catholicism and the world. But can Catholicism or the world be deceived by any union so merely nominal and unreal? Five or six different denominations, every where else, in the pulpit and through the press, mutually arrayed against each other, questioning each other's right to existence and consideration on any scriptural grounds, can certainly exert but a feeble influence through such a compromise organization. The oneness is, by all, seen to be a mere form, and at too great a cost. What mean the bitter and often denunciatory discussions, so frequently witnessed between the Congregationalist and the Presbyterian, and between the Episcopalians and both? Neither allows the other a shadow of scriptural authority so far as they differ; yet in the Bible Societies they *all seem* to endorse each other as authorized by the Common Version; and they pledge the perpetuation of their respective peculiarities as the condition of their coöperation. The moral tendency of all this cannot be of a salutary nature. The influence of Catholicism must sooner or later be admitted into the circle of this nominal brotherhood. It is not easy to see how the compromise principle can keep Catholicism out. It already admits every shade of views and of organization, from Congregationalism to high Episcopal churchism, which is certainly not far from Rome. With all this combination I would find no fault, but for the guarantee that the versions to be issued shall only be such as *all can receive*. Now the version that should suit the conscientious Congregationalist or Presbyterian, could scarcely be expected to suit the high churchmen of Episcopacy; yet the policy is to unite on such versions only as *will suit all*. Such a policy must be want-

ing in true principle, and be productive of the most disreputable compromises on the part of those who sanction or acquiesce in it.

The principle of union among us in this Association is widely different. Truth is with us *before* union. Truth, the whole truth, is guaranteed to be in every version which shall receive our sanction, whatever may be its effect upon our favorite dogmas. The permanence of of these is made to depend on the degree of their conformity to God's revealed truth. We give ourselves no special *a priori* concern about these; our concern is to procure the complete will of God in clear vernacular terms in our own and every other version of the Scriptures. In this organization we seek to please no man, or body of men—our aim is to please God only. The effect of the successful operation of our principle may be severe on several existing forms and views; but this gives us no concern, provided only that we have God's truth. We repudiate wholly the truth-sacrificing policy of those bodies which first seek to please men by guaranteeing the unmolested permanence of whatever views and forms they hold, and then translate and give to the people just so much of the truth as is consistent with the safety of such guaranteed privileges. But, Sir, I find that I am making a speech, contrary to my intentions and my promise; and, therefore, shall only add a few remarks by way of cheering forward those who are engaged in this important enterprise.

Let us be encouraged. Our principle and our aim are becoming daily better understood. Our friends are rapidly multiplying. Ultimate triumph is certain. Our opponents have boxed the compass for arguments more than once. Of many of their first positions, and charges, and hard epithets, they are ashamed. Every radical principle at first meets with fiery opposition. It was so with the principles of civil and religious liberty. It was so with the enterprise of missions. But they have all triumphed, and in a much shorter time than either of these required, the principle of this movement shall triumph. Let us keep it before the honest minds of the people. Their good sense will appreciate and endorse it. It is of God—it must succeed.

## THE JERUSALEM MISSION.

## LETTER FROM DR. BARCLAY.

JERUSALEM, March, 1853.

DEAR BROTHER BURNET. — As if in compensation for past disappointments, we have been cheered by the receipt of two kind letters from your pen within the past week, to both of which I shall now reply, after first posting up current events to the present date.

With a view of occupying Wady Farah and commencing operations preparatory to the settlement of several persons there, I visited the valley a few days ago in company with my youngest son and an Arab servant. When within a short distance of the valley, our suspicions were aroused by the conduct of several Arabs near Irkan Ibrahim, (Abraham's Cave,) and on the tops of other neighboring hills, who were evidently on the scout; but we were not prepared for the events that transpired on reaching the valley. No sooner had we reached the brow of the hill overhanging the Wady, than the women began to yell and scream most prodigiously, which seems to have been a preconcerted signal for collecting the men together, for they forthwith began to creep out from the caves and to appear on the neighboring crags of rock. We were forthwith beset behind, before, and on each side, by several dozen men, women, and children, gesticulating most furiously, and threatening instant death if we proceeded any higher up the Wady. But assuming as bold a carriage as possible, we pressed on, in hopes of intimidating them by so daring an act of temerity—for such it seemed to be to oppose this infuriated horde of savages so well armed with clubs, swords, and fire-arms. Being thus surrounded and closely pressed, we were glad enough to come to a parley. They alleged, in justification of their attack, that they were the citizens of Hizmeh, a neighboring town, and had come to prevent our settlement upon their property. We told them in reply, that we had bought the place from the sheikhs of Anata, the nearest village, and were not aware that they professed to have any claims upon it. They persisted in their claim, and told us that they had united with an encampment of Bedouins not far off, and intended to kill every Anata man they

could find, and that they dare not make their appearance in the Wady. I thereupon told them that I certainly would not take the land if it belonged to them, and that I would immediately go and see the sheikhs of Anata about it. They then told us that both we and our horses might drink—a piece of hospitality positively denied us at first—and I was proceeding to the water, when all at once they burst into violent exclamations; and turning my eyes in the direction they were looking, there stood a murderous looking Arab, perched upon a lofty crag with his gun still pointed at me, and doubtless he would have discharged it but for their declaration that a truce had been concluded between us. This was one of the men, to the lurking places of whom the women had pointed on the cliffs of either side, when we were lower down in the valley, and admonished us not to get within their reach. But though they had professedly agreed to an armistice, they still prowled about like so many howling hyenas, insulting, cursing, and menacing us, and badly misusing the poor Fellah that accompanied us. They followed us for some distance out of the Wady; but we had barely gotten out of reach of them, and were congratulating ourselves on our fortunate escape, when all at once, our ears were again saluted by the same hyena-like spalling that had greeted us on entering the Wady, and about twelve or fifteen men, accompanied by a goodly number of women, rushed from a cave and rapidly approached a narrow pass, along which we must needs go. Our Arab companion was immediately seized, disarmed, beaten, and robbed of his gun and about one hundred piastres (the decorations of his daughter's head, which he happened to have in his bosom.) The only reason alleged was that he had conducted us into the Wady. Though anxious to interpose a respectful distance between ourselves and these merciless marauders, yet we did not think it right to leave our faithful ally in their hands, and so I rode into the midst of them to intercede for him. But he seemed not much disposed to leave them, though in such sad plight, (having everything to gain and nothing



to lose, save a few tattered rags and the little breath they had left in his body,) and there he doggedly stood, as if appealing to their humanity, while they continued all the time kicking and cuffing him with their feet and fists, and dealing out liberal blows with sticks and gun-barrels. At last he agreed to leave them, on being promised that the matter should be properly represented to the pasha. But no sooner had they heard the word "basha," than several of them picked up rocks and began to throw at me. Not unmindful of Bishop Butler's definition of valor, I urged my horse vehemently until I was beyond the reach of such missiles, but unfortunately John was still very near them, and though he had neither said nor done anything at all offensive, they immediately commenced throwing at him. Urging his donkey to the top of its speed, he forthwith left them, amidst a shower of stones; but just as he had nearly reached the spot where I had halted for him, I discovered, on looking around, that a most ferocious looking Arab had fallen upon one knee, and was deliberately resting his gun on the other to take aim at him. I immediately whirled round, and by way of diverting his attention from John, pointed at him a long gazelle gun that I had brought along, not only for the purpose of killing gazelles, large herds of which roam here, but certainly in some reference to personal protection—such a *vade mecum* being considered indispensable in all by-ways as security equally against the attacks of quadrupedal and bipedal hyenas, except when travelling in large parties. He was immediately intimidated, and desisted until reinforced by two or three of his comrades, when he fell upon his knee again to take aim, whereupon I wheeled round to resume flight, (John now being at my side,) and just as I did so his well directed ball came whizzing between us. A very few minutes sufficed to place us beyond gunshot range, on a commanding eminence, where we could watch their movements, and here we waited to see what would become of our hired servant. Knowing that according to Mohamedan law he could make them not only bring back his own gun, but deliver up theirs to the pasha, he several times endeavored to leave it in their hands, but they at last swore that if he did not immediately take back his

gun they would cut his throat, and he then reluctantly took it back and came along, as best he could, halting and smarting from his wounds and bruises. Having ascertained the names of the ringleaders from a friendly woman who happened to be amongst them, we repaired to Anata and reported the state of affairs to the shiekhs, from whom I had bought the Wady, who declared their readiness to put me in possession of it next morning, but thought it best in the meantime to inform the pasha of the matter. Anxious to prevent a war between these two rival villages, (Anata and Hizmeh,) which was now openly declared, and concerned for the welfare of Frank travellers in these parts, as well as conscious of our own insecurity henceforth, I permitted this outrage to pass unrebuked. I lost no time in having the matter officially represented to the pasha through our consular agent, Mr. S. Murad. The pasha immediately took the matter in hand, and sent for me to appear before the Divan Effendi and lodge the complaint in person. Having done so, his scribe immediately drew up a kind of writ addressed to the shiekhs of Hizmeh, which he forthwith dispatched by the hands of six of his janissaries for their apprehension, declaring that he would "show the regulations upon them, how to treat Franks hereafter." So far, so well. But here the Effendi—telling me by way of preface that he loved me very much—assured me that Wady Farah was "wakf" or church property, and belonged neither to Hizmeh nor to Anata, but to Neby Mousa (the reputed tomb of the "prophet Moses") a few miles distant, and inasmuch as it was church property it could not be sold! Great, indeed, was my disappointment! But what could be done? Deny the validity of their title upon the score of their misplacement of the great lawgiver's tomb? Of what avail would be the authority of Ezra against the testimony of "a prophet of their own?" Such an appeal would only have insured defeat. Right glad was I, therefore, to yield my claim, upon the positive assurance of the pasha, that every para I had paid should be refunded. How much such an assurance is worth, however, remains yet to be seen, for as yet I have only received a little more than one half, though I must do him the justice to say, he immediate-

ly imprisoned (of his own accord) all such persons as he had heard had participated in its sale; but as I have taken security of the agent for the balance, I have some hopes of getting it back in the course of a few months. The mischief of the matter is, that though I was informed that it was purchased alone from the shiekhs of Anata, the nearest village, nearly all the shiekhs of the neighboring country have received a portion of the purchase money.

The loss of this delightful valley is deeply to be regretted on many accounts, and I entertain no hopes of ever procuring such another spot; indeed, I shall make no further effort to purchase another place, without first obtaining a firman from Constantinople. But the Divan Effendi was kind enough to say, that so far from having any objection to my purchasing land, he would actually assist me in securing any place that could be disposed of, and would both countenance and protect the place with soldiers, if necessary. Although I have used all practicable diligence and precaution from beginning to end, and have nothing to regret save misfortune, yet should the balance of the money not be forthcoming at the appointed time, the brethren must consider me as responsible for it. Set it down to my account—I will repay it.

The issue of the Bethlehem movement is another rather discouraging circumstance, of which I must inform you. The Greek patriarch had in vain offered the owner of the dispensary room twenty gazas (gold pieces of about one dollar each) to turn us out, and it was pretty much in vain that the Latin patriarch had brought a physician from the city; the patients still continued to come to the number of fifty, sixty, or seventy per day, until by some cunningly devised trick, these "Reverendissimos," as they are blasphemously termed, leagued together and so operated upon the fears, superstition, and cupidity of these poor oppressed people, that the number of applicants dwindled down to less than half a dozen per day, and not deeming this a sufficient number to justify the expense and trouble of maintaining the dispensary without a more encouraging prospect of benefiting their souls, it has been discontinued. What I surmised

in a former letter, in relation to the sudden dismission of Padre Rush by the Latin patriarch, is now an ascertained fact—His Grace actually banished him to that stronghold of Romanism in Malta, merely for venturing to remonstrate with him on the impropriety, or impolicy of his conduct toward me!

It is rather discouraging, but nevertheless true, I fear, that the large majority of the Bethlehemites who at one time seemed to be so much concerned, now either refuse instruction altogether—turn a deaf ear to it—or receive it only Nicodemus-like, while there is only one who is ready at all hazards to unlearn his errors and learn the truth. But I must confess that had I been aware of the *intimate* nature of the *relationship* existing between this corps of "sacerdotalists," and this progeny of Ishmael and the "Scarlet Lady," I could have anticipated no better result.

The weather is very hot, and the season is so far advanced, that the most serious apprehensions are entertained that there will be no "latter rain." The Mohammedans and Jews have been fasting and praying for rain, somewhat in concert, for the last three days; but all in vain. To hear the doleful lamentations of the latter, as they mournfully pour forth their plaintive wailings just opposite these premises at their "wailing place," could but draw tears from your eyes. So great is the scarcity of water in consequence of this unusual draught, that the supply now brought from the neighboring springs and tanks is greater than it was at any time during the Summer. The water in both the cisterns attached to this house was found to have contracted so much impurity from the filthy habits of the former occupants of the premises, that we had the largest one entirely emptied, and have been compelled to buy nearly all the water we have used for the past year, both in town and country, except the supply derived from the little rain that has fallen this Winter, which will soon be exhausted. In consequence of the present drought and the threatened scarcity, every article of food has already materially advanced in price, and the population of the city will doubtless be considerably thinned.

March 6th. — Your communication:

of October 14th, requiring more space for its reply than now remains, you will find fully answered in the inclosed sheet. That of November 29th, I find on reperusal is virtually already answered by the contents of this, with the exception of your query about the precise locality of the pool of Bethesda, whose waters, you are aware, have been so much muddled of late by the stirring of the three rival theorists, that I could not now reply satisfactorily without incurring double postage. Wherefore this subject is deferred till my next.

I am sure you will know how to ex-

cuse me for this abrupt conclusion, when I inform you that I can now be entertained and refreshed by three such spirits as Brethren Campbell, Burnet, and Coleman, for the postman has just brought in one dozen *Harbingers*, one *Christian Age*, and one *Christian Intelligencer*! What a feast!

I am greatly comforted and encouraged in the assurance that the saints are supplicating a throne of grace in behalf of the mission.

With sincerest Christian affection and personal esteem, truly yours,

J. T. BARCLAY.

### WM. PALEY, D.D. ON BAPTISM.

(From the *Millennial Harbinger*.)

I HAVE been greatly surprised, in reading the standard theological works of the English and other churches, to see such a striking coincidence in the views expressed by them, and many of the leading doctrines taught by you and your co-laborers in the present Reformation. As proof of this, you will allow me to call your attention to an extract from the works of Dr. Paley, which I do not remember having seen in any of your numerous writings on the subject of baptism; and introducing the name of Dr. Paley, I would beg leave to say, that he is as high authority among scholars, as any that can be found. Being the particular favorite of four distinguished Bishops of the Established Church, and enjoying the friendship and society of the first scholars of his day, his writings rank among the first class in the literature of the church to which he belonged, which for learning and deep research in Biblical and ecclesiastical knowledge, is not to be surpassed.

It is to be further considered, as a matter of no small moment, that Paley wrote before the question in reference to which his testimony is cited, had become, to any considerable extent, one of dispute. His judgment was not, therefore, influenced by prejudice, or warped by the heat of debate. He spoke dispassionately and candidly the convictions of his enlightened mind upon a great historical question. Shall he be heard?

The quotation here referred to is taken from his "Sermons on Public Occasions," and he has for subject, "Caution recommended in the use

and application of Scripture language." It is dedicated "To the Right Reverend Edmund, Lord Bishop of Carlisle," and is as follows:—

"At the time the Scriptures were written, none were baptized but *converts*, and none were converted but from conviction, and conviction produced, for the most part, a corresponding reformation of life and manners. Hence, baptism was only another name for conversion, and conversion was supposed to be sincere; in this sense was our Saviour's promise, 'he that believeth and is baptized shall be saved,' and in the same his command to St. Paul, 'arise and be baptized, and wash away thy sins.' This was that baptism 'for the remission of sins,' to which Peter invited the Jews on the day of Pentecost; that 'washing of regeneration,' by which, as St. Paul writes to Titus, 'he saved us.' Now, when we come to speak of the baptism that obtains in most Christian churches *at present*, where no *conversion* is supposed or *possible*, it is manifest, that if these expressions are applied at all, they must be applied with qualification and reserve."

Dr. Paley here says positively, and without qualification, that at the time the "Scriptures were written, none were baptized but converts." It will not do for our Pedobaptist friends to attempt to invalidate this testimony, by offsetting or opposing to it the testimony of other Pedobaptist writers; for while it is altogether competent for a witness, by voluntary confession, to convict himself and his accomplices, they can in no wise *swear themselves clear*. We having produced a respectable witness from themselves, who testifies, that for baptizing an infant, they have no authority from apostolic example, they must stand convicted until they, by good and

competent evidence, convict this witness of perjury. Has the Episcopalian church ever attempted to do this? No, Sir; he died in full communion with that church, and with all his *honors on*, and his writings are classed among the standard works of the denomination.

Paley's views on the *design* of bap-

tism, we cannot rely upon with so much safety, for it is a well known fact, that he, in common with his church, held the doctrine of "Baptismal Regeneration," of which we have been so frequently accused, but without the shadow of truth.

C. M'D.

## CORRESPONDENCE.

### LETTER FROM A SCOTCH BAPTIST TO ONE OF HIS BRETHREN.

My dear Brother,—I received your budget, which must have taken you much time and pains in preparing. It did not come down like "rain upon the mown grass," but rather like the succession of bad weather which has prevailed since the late in-gathering of the fruits of the earth, or like the storms which at times disturb a peaceful bay. Such storms are to be lamented, proceeding from an unworthy cause, and tending to unhappy results. The mind sickens to dwell upon them, the pen blushes to chronicle them. Sad pity that the matter could not have been hushed up in its incipient stage, and not carried to the ears of the church and the world. It was not a contending earnestly for the faith against sceptical believers. There is something noble in this. It was not persecution for the cross of Christ—there is something divine in this. It was a case of discipline resulting from family differences. To most rules there are exceptions. I am not sure that our Lord intended that every matter was to be dragged before his sanctuary. That would be constituting it a legal tribunal, which I think to be apart from its design. This is merely a hint by the way. When the fire kindled by a spark, had burst into a flame, and taken hold of all the building, then it could not be smothered, but must just burn on and burn out, leaving at last blackness and darkness, that the gold might be tried and the chaff consumed.

Your counsel, as far as I can judge, was wise and scriptural. I would only say, that Herod promised with an oath. Still, under these circumstances, I doubt whether his guilt would not have been less in the eyes of God even had he spared his chosen servant. What is an oath?—A calling God to witness. But will he ever approve that which is sinful? If binding on earth, can it be bound in heaven? When simple promises, which are improper and sinful, are made, there can be little doubt as to that. Here the parable of our Lord is conclusive (Luke xxi.) The soul who said positively he would not go, afterwards repented, broke his word, and went; but he did his duty in obeying the will of his parent, and so our Lord plainly teaches (1 Tim. i. 19.)

I have of late given some attention to the subject of elders, and the result is, after carefully searching the Scriptures, that my views are considerably modified, if not changed. Your letter has rather tended to confirm my newly adopted opinion. It appears to me that there is a fault in the system of our church government—I mean the Scotch Baptist connection. What, if that is the reason, (I sometimes say to myself) that we have not become so mighty an instrument in the hands of the King of Zion, in carrying on his great work in the earth! Why we have not been remarkably distinguished with increase, stability, and talent—promised blessings! In a word, Why we are not now at this time in the eyes of heaven and earth, "fair as the moon, clear as the sun, and terrible as an army with banners!"

The Lord, who is head of all principality and power, works according to the same fixed plan, rules, and principles, in the spiritual as in the natural world.

In the social and political spheres one individual rules and presides. God the Father is the supreme head of all creation: Christ is the head of his body the church. The natural body (and I may say every natural body) has but one head.

Man is said to be formed in the divine image. If we view him as the head of a family—as a magistrate, ruler, prince, or priest, and consider the dread authority which he exercises in these capacities—we shall be able to trace the full extent of his resemblance to his Maker. In the family circle, which is the nursery of society, are sown the seeds of our future character. As children we learn subjection, obedience, the first command (the first relating to our duty to man) with promise; and as we grow up and become heads of families, we learn to exercise authority with prudence and care. Good children make good parents, and the latter are sure to become useful members of society, whether as subjects or as rulers.

Now what is the fundamental idea of power, authority, or government, thus ingrafted by our Creator into our moral nature, which grows with our growth, and strengthens with our strength? Is it not that of which I am speaking, that there should be but one ruler

presiding over one body, be it social, political, or religious? Do we not, in this respect, approximate to the divine image? "I said ye are gods" — magistrates, rulers or princes, or priests.

The ship has but one helm and one chief commander, to which and to whom all on board, be they few or many, are subject and subordinate. It is so, also, with the ship of state. Would it be safe — would it be according to the laws of harmony and order which the Great Ruler has established in the universe — that there should be two or more individuals possessing equal power and responsibility in one vessel, be it afloat or ashore? I fear the experiment would be dangerous. Just so, it appears to me, our little bark has not been properly equipped, skilfully managed, and fairly launched forth into the stormy sea of the world. Hence she has rolled uneasily, and pitched and strained in comparatively "moderate" weather — driven out to sea or amongst breakers — parted from her cables — lost masts, bulwarks, &c. and all but foundered. Has it not been so here in London? Where is now "our little vessel?" (Is Christ asleep at the stern?) Why, here am I, a poor shipwrecked mariner, but I did not run away from my ship; she parted asunder, and split in two, right under me, like the Forfarshire of old; and by the bye, the storm just came from *that* quarter — it was about electing a brother, who is since landed in the haven of eternal rest, a co-pastor and ruler. Here am I, (poor, fearful, faithless, and unbelieving,) an outcast at the antipodes of this world of a city, and cannot get to my ship; but driving about on this blest day of rest, in the tumultuous deep of my own meditations. Is it not more than a Sabbath day's journey to reach those "with whom I have gone to the house of God?" "When I think of these things, I pour out my soul within me."

And where is the little *Kircaldy vessel*? I tremble for her safety when I think "of the stormy weather that has prevailed of late." Any want of skilful commandership? or too much commanding and too little subjection? From what I can judge, brother, if you alone had been at the helm of affairs, the vessel had braved the tempest — or, rather, been steered quietly into a friendly harbour out of harm's way.

A brother who frequently takes shelter under my roof — driven by the same straits and stress of weather as myself — with whom I take sweet counsel — and who, in concert with myself, tried to fit out a vessel to anchor in these parts, but we failed; *then* we were ignorant of the right way — recounted to me, this very Sabbath morning, while your letter was all fresh in my mind, a painful history of a similar disaster, which befel his dear little ship on the south coast of London, (mine is the north coast.) That ship, to which he belonged, also

nearly parted in two under him; she is called "the Campbellite," or reformed church, and originally was the same as "our ark." As you well know, Providence cast this brother's lot near my place, and we became acquainted by accident — I should say, by providence — some two or three years since, and being in many respects like-minded, and as I have shown, like-circumstanced, we have been, and are still, very intimate. He recounted to me the tempest which overtook his vessel, and himself was one of the crew, just as my mind was tossing up and down about your letter, and about the subject of the pilotage of the church. After hearing his painful story, I told him your's, and likewise what befel my ship of old. I then took occasion to add my suspicions, newly formed, that surely something must be wrong in the management of our fleet (all heaven-bound, I trust), that so many accidents should occur on so peaceful a voyage. I referred him to our common chart, and endeavored to show that we have not been sailing so nearly according to its directions as has been the boast of his flag and ours for many years.

The following are the instructions noted down in our chart, to which I have of late given my attention, and now very briefly invite yours, which, as said before, it strikes me, we have misunderstood: — My subject is the leadership of the church. My proposition — a presumptive argument — is, that as God rules in the natural, so he does also in the spiritual world. That as it is not according to the principles of order to appoint two or more to the command of almost any undertaking, so neither should it be in the church, which is the pillar and ground of the truth. It appears to me we have been misled on this subject, in misunderstanding the meaning of the word *elders*. I do not think the word is designed specially to apply to the bishops or chief rulers; I rather take it as a general term, applicable to *all* the officers in the church, and to *none* in particular. I think you will find it used in this *general* sense throughout the Scriptures, both of the teachers and leaders under the Jewish and Christian dispensations. The word is used of the patriarchs; the elder sons became the heads of both secular and spiritual power. (We formerly observed how all rule and authority springs from the family circle.)

I think Acts xv. shows that the word *elders* embraces the officers of the churches generally. Verse 4, "When Paul and Barnabas were come to Jerusalem, they were received of the church, and of the apostles and elders." Verse 6, "The apostles and elders came together." Verse 22, "Then pleased it the apostles and elders, with the whole church." Verse 23, "The apostles, and elders, and brethren send greeting."

I conclude from the above, and from the common use of the word in the Bible, that it is of general acceptance, and does not point out

any one particular office. For example, I suppose the deacons, and bishops, &c. were all elders, *ex officio*; but it does not hence follow that an elder is a bishop. I may here remark, how appropriate the word thus applied—all the offices in the church required men of matured experience, if not of age. If the above view be correct, then the argument for a plurality of rulers (in chief), so far as founded upon this one word elders, must fall to the ground.

Now turn we to 2 Tim. iii. This chapter first fixed my attention, and led me to doubt whether the view in which I had been brought up—that there should be a plurality of men ruling in the church—was really scriptural.

Here in the 3rd chapter 2 Timothy, we have seven verses describing the qualifications of a bishop, and all of them are given in the *singular* number—(please to read them over carefully)—then follow six verses respecting deacons, and all in the *plural* number. Is not this distinction remarkable? Does not the question naturally suggest itself, Why is the former so pointedly in the singular, and the latter in the plural? Does it not teach that there should be one chief ruler, but many “helpers?” as the body (and the church is a body) has one head and a variety of members—*active* and *passive*. If it be not so, then how do you account for the above distinction between “the office of a bishop”—or a bishopric—and the service of deacons?

Scripture is its own interpreter. It is by diligently comparing Scripture with Scripture—one part with another—that we are enabled to arrive at the general meaning, scope, and design of the Spirit of God.

We take the plainest and simplest parts, to explain those which apparently are not so plain and simple.

Now I think this golden rule is applicable in the present instance. I regard the above as plain, almost beyond dispute. Firstly, I think the Scriptures are plain as to the *general* sense of the word elders. (See Acts xv. and elsewhere.) Secondly, The 3rd chapter of 2nd Tim. is equally decisive as to the special and single nature of the bishop's office.

Other portions of the New Testament may not be so distinct, but, I think on careful comparison and examination, we shall not find them contradictory, but rather confirmative.

First, of elders—Acts xx. 17, “From Miletus he sent to Ephesus, and called the elders of the church”—that is, we suppose the office-bearers in general. Verse 28, “Take heed to yourselves, and to all the flock, over which the Holy Spirit hath made you bishops”—in our translation overseers.

We do not see that the above example, in which the word bishop is used in the plural, proves an exception to the rule we have (or rather the Apostle has) laid down in 2 Tim. We remark, first, it is probable a plurality of

bishops *were* present. “From Miletus the Apostle sent to Ephesus.” Do not these words imply that a church existed at Miletus, and, perhaps, even more than one at Ephesus? We remark, further, that the Apostle may have used the word bishop above, in a general sense, as our translators understood; and because the Apostle has done so in this instance, speaking indefinitely, he does not thereby contradict and set aside his instructions, which are unquestionably definite as language can make them. We frequently designate the members of the cabinet, in a general sense, as “ministers,” “our rulers,” “the government,” &c. but this *general* designation does not set aside the *distinctive* title which is only given to the head of the cabinet—viz.: the premier, or prime minister. If he resigns the seals of office, the cabinet immediately falls to pieces. Or, to carry the comparison further: over this august body sits the sovereign—who, according to the British Constitution, never dies—and so Christ is the Supreme Head of the whole church, and though he died once to purchase her by his blood, yet now he lives and reigns for evermore, and all power and authority are committed to his hands. Philippians i. 1, “To all the saints in Christ Jesus, who are at Philippi, with the bishops and elders.” You will say here is another example of bishop in the plural—the only two, we believe, in the New Testament. Is not the idea of plurality taught here? But observe, the epistle is not addressed to *the church*, but “to the saints”—“to all the saints at Philippi.” Now there may have been a plurality of churches in that place—who knows? It was a large and populous town, (Acts xvi. 12,) and from the first planting of the gospel there till the period when the Apostle wrote the epistle, was about twelve years, allowing ample space for a plurality of churches as well as bishops—one mother church, it may be, and two or three off-shoots, as we find in our own times, even in small towns (Col. iv. 15.) Titus i. 5, “For this cause left I thee at Crete, that thou shouldst set in order the things that are wanting, and ordain elders (officers) in every city as I had appointed thee.” Verse 6, “If any (Greek any one, in the singular number,) be blameless, the husband of one wife, having faithful children, not accused of riot or unruly—for a bishop must be blameless as the steward of God,” &c. Here we have elders in the plural as usual, and bishop in the singular. We cannot say that the two words are used indiscriminately, for the simple reason that the former is plural and the latter is not. But may we not say, taking 2 Tim. as our *guide*, that in Titus, as above, the Apostle passes, somewhat abruptly, from the general to the particular, as he does in some other places, from the elders (officers generally) to the chief officer, prime minister, or bishop? And we may add here, that all the officers required many quali-

fications in common : thus the qualifications of a deacon, as specified 2 Tim. are, in many essential points, similar to those required in a bishop ; the character and experience are the same, but the duty, viz. : the aptness of teaching, is only expected of the bishop—the chief pastor and ruler.

J. H.

[Some of the parties referred to by the writer, but whose names we have suppressed, are well known to us, though we are unacquainted with the writer, and the circumstances which called forth his remarks. What is stated respecting there being one president or ruler, guide or director, in connection with several other duly qualified overseers, elders, deacons, and deaconesses, in a congregation of Disciples, is worthy of consideration by all who fear and love God. We are decidedly opposed to the one man system, and equally so to the choosing of unscripturally qualified officers ; but that all should be equally qualified, mentally, morally, physically, and intellectually, to preside, rule, and govern, is not to be expected. All officers are not either qualified to rule or to teach ; yet every one, acting in his own proper sphere, may subserve the good of the community ; perhaps one as much as another (Rom. xii. 3).—J. W.]

#### EXTRACT OF A LETTER TO A BROTHER.

My dear Brother, — I trust that grace, mercy, and peace are still yours from God our Father, and that still, as in days gone by, your face shines with that peculiar and inestimable beauty which all the saints of God may attain unto, through the sanctifying influence of the Spirit, truth, and institutions of the Messiah, our King. It is a great and glorious truth, that the countenance is an index to the mind, though we may not always be able to decipher the features of the evil-disposed man, from the fact that, like Satan, he would sometimes appear as an angel of light. But the good man appears as he is : the calm serenity consequent upon a virtuous life, and the comfortable assurance of a blessed immortality, stamp their beauteous impress on his visage. Jesus, the light and life of men, is seen in that face by the child of God ; but the world seeth it not, because they have not seen or known Him, the light that lighteth every man that cometh into the world. No, they cannot discern these beauteous expressions of universal love, nor understand how their moral and spiritual nature are sustained. 'Twas even so with our great Redeemer. There were no form nor comeliness to please the carnal eye—no beauty that they could desire him. Their gaze was too limited and too material. Oh ! could they have drank into his spirit, and beheld the light and glory of his divinity as it shone through our nature, what delight, what comfort and rapture would have been theirs ! 'Tis the spiritual that is most real and most substantial.

We can rest secure on it : naught of earth is strong enough to rest a solitary soul's hope upon. 'Tis the eternal, unchangeable, the unseen, which is in and of God, that is our ark of safety, our sure tried rock. Speaking of Jesus, it occurs to me that men have from age to age attempted to picture on canvas the image of him ; but I do not hesitate to say, that the first production of the greatest genius is, and must ever be, a feeble attempt. What ! transfix on perishable canvas an image of almighty love ! No ! Look for a moment at that "man of sorrows and acquainted with grief," on the night of his betrayal. Gethsemane's agony is scarce over—the prodigious enormity of sin is fully viewed by him—the bleeding anxiety of a world of sinning mortals whom he dies to save, is before his gaze. He takes the blessed loaf and cup : "Take, eat and drink in remembrance of me," is the low wail of dying love. Canst thou go deep enough, soar high enough, or reach far enough with thy anxious soul's piercing gaze, to concentrate infinite love in thy mind, so that from thence thy pen may speak on canvas the image of divine glory ? No, no ! And yet we may each for ourselves form the image of Jesus ; yes, I mean it, be the express image of his person, and reflect his glory. He took our nature, and conquered in it, so that under the impregnable fortress of His perfect obedience and righteousness, we have boldness to enter into the presence of God ; and, by steadfastly gazing on the divine glory through the Saviour, we shall catch the expression of his love, and be moulded and transformed into his image. If, indeed, at the appearing of Jesus we shall be like him, having a glorious body, why not reflect his likeness now, having a foretaste of that glory ?

Your's faithfully,

\* \*

[The preceding extract is from the letter of a brother who was some time ago converted to Christ, and who was scarcely expected to be able, in the interval, to address his brethren in so profitable a manner. It is one thing to be converted to a theory, and another to be converted to Christ. Really to be immersed into, and partake of his spirit, as the Son of God, is a distinguished honor.]

#### EXTRACT OF LETTER FROM SOUTH AUSTRALIA.

Hindmarsh Mills, Adelaide,  
March 17, 1853.

Dear Brother Wallis,—The demand for labor in the neighbourhood of Victoria is still very great, the produce of gold in the aggregate increasing, though the share of individuals is becoming smaller and smaller. The friends of good order and government are said to be becoming very numerous and determined, and

are showing that they are the true sons of a great and powerful people, in all that relates to this world. Transportation to this colony is looked upon as doomed. No matter what Ministry comes into office, it cannot be continued without the greatest danger of totally alienating the feelings of the colonists from the mother country. The Melbourne Legislative Council has continued the connection of the state with the religious sects for another year, the Ecclesiastical Bishop of Melbourne opposing it on the ground that it supported Romanism, and that he would rather renounce government aid than support Romanism through receiving it.

In South Australia there is still abundance of employment suitable for emigrants. The copper mines have not yet commenced working again for want of labor; and our gold fields are deserted, not being considered rich enough for the enterprise of individuals. There has been no visible increase of crime since the gold discoveries; even drunkenness, I believe, has not materially increased. This is no doubt greatly owing to the fact, that the bulk of our male inhabitants are fathers of families, and that they are able to invest their earnings in purchasing land, whilst in the neighbouring colonies the large land allotment system (640 acres at £1 per acre) has prevented the laborer investing his earnings; and the squatter, as the large sheep farmer is termed, has uniformly preferred the single to the married man, if he has not absolutely refused, on some occasions, to employ the latter.

In the church we have not progressed much. Some of our brethren still go to and from the diggings. We have one meeting on the Lord's day morning, for attending to the ordinances; one in the evening, when Brother Pearce announces the glad tidings; and one on Wednesday evening for prayer and praise.

The writings of Brother Campbell are finding their way into certain circles more acceptably. The New Testament, modern translation, will find many readers. Brethren going from Britain to Australia, ought to take as many as they can afford, as well as the Campbell and Owen Debate. Though they may not be associated with other brethren for years, and may think that they are cut off from the possibility of being useful, yet they need not be so whilst their prayers can ascend to the Giver of every good; and if they have not the ability for proclaiming the word, they can lend a book to their neighbors, which, as its arguments need no immediate reply, nor its assaults any immediate defence, is more apt to carry conviction to the heart than a heated controversy. Campbell and Owen Debate is eminently calculated to break down the prejudices of sectarianism, for, the reader finding Primitive Christianity so ably defended, is next led to inquire what Primitive Christianity is, and

is thus gradually led to suspect the *ism* in which he has been brought up. Whilst sectarians spend their thousands in sending a diluted gospel to the heathen, the churches ought to adopt the cheaper plan of enabling their poorer brethren, whose lot is to be cast in a distant part of the earth, to scatter the seed of truth around them. They should see that he has the means of yielding silent instruction to the inhabitants of his adopted home. I believe that the *Harbinger* would also be a powerful means of keeping the emigrant Christian mindful of the things wherein he has been taught. Its messages coming monthly, carry back his thoughts to the brethren with whom he lately worshipped, and to the holy name which he has professed. So long as its messages reach him, he is reminded of his privileges and duties as a disciple. When they reach him not, and he is wholly cut off from the privileges of the Lord's house, he forgets that he is only a stranger and pilgrim, and generally, sooner or later, takes his part with the children of the world. It is a great blessing to us in this part of the world, and more so that we are enabled to receive it so regularly, never having missed receiving a single copy, which speaks favorably for the medium of conveyance by which it is forwarded.

Yours in the hope,  
THOS. MAGAREY.

[We are always glad to hear from Brother Magarey, and still more glad to learn that Primitive Christianity, as revealed in the New Testament, is planted in the far distant colony of South Australia. When Primitive Christianity is clearly understood and practiced in any part of the world, the results are uniformly the same on every mind. This is, in our opinion, proof of the most satisfactory character, that the Christian system is what it professes to be, a communication of the mind and will of God to the children of men. Thus the Creator of the mind, with its vast capabilities, has given a moral and spiritual system, every way adequate to its susceptibilities and desires in time and eternity. Nor is there any doubt as to this in the minds of those who have been fully initiated into this system of philanthropy and love. What a counterfeit system of Christianity can do, is now obvious to all. But if there were no genuine system, there would be no counterfeits; and we must not neglect or condemn the former on account of the deception resulting from the existence of the latter. Let all the disciples of Christ who emigrate be firm to their principles, and, as far as possible, seek to be united and located together, where they may keep the commandments of Jesus, and thereby become instrumental in saving themselves and others in this day of the Lord, and of extending the true principles of the Saviour's kingdom in the neighbourhood of their habitations.—J. W.]



## ITEMS OF NEWS.

## THE HONORABLE BAPTIST NOEL.

The Honorable Baptist Noel, pastor of the Baptist church, St. John-street, London, recently visited the Midland district for evangelical purposes, delivering three discourses and one address in Nottingham. His first discourse on Tuesday evening, July 5th, and his address at the public meeting in connection with the Continental Mission on the following Tuesday evening, we had the pleasure of hearing. The lectures on the intervening Lord's day were attended by overflowing congregations, and at the first there were probably some eleven hundred persons present. The text on this occasion was Acts v. 42 :—"And daily in the temple, and from house to house, they ceased not to teach and to preach Jesus Christ." It should be translated—"They ceased not to teach and to preach that Jesus is *the* Christ." The most profound silence was observed whilst the speaker expatiated on the following divisions of his interesting and important subject :—1, The apostolic subject of discourse, Jesus Christ, or more properly speaking, "Jesus is the Christ"—2, The zeal and constancy of the apostles and their associates, "daily in the temple, and from house to house"—3, The effect produced on the population then in Jerusalem, "on one occasion three thousand, and on another five thousand, were converted to Christ"—4, How far is this conduct applicable to us in these days? These, as we thought, were admirable topics of discourse and inquiry. The preacher is free from all affectation, and his manner of address is simple, chaste, and affectionate. Whilst his powers of reasoning seemed to us mediocre in their character, his persuasive eloquence is far above the common range of public speakers, and evidently produced a deep and solemn impression on the congregation.

We shall only indicate the outline of his discourse. Under the three first divisions, the true foundation of human hope of salvation, and the way the thousands in Jerusalem obtained it, were clearly stated. Indeed this was the first time, even in a Baptist chapel, we ever heard Acts ii. 38 so plainly and forcibly pointed out as the means of obtaining the enjoyment of salvation. "The thousands were commanded," said the preacher, "to repent and be baptized in the name of Jesus Christ,

for the remission of sins and for the Holy Spirit, and three thousand were converted in one day." So far we listened to an exposition of the primitive preaching of the gospel which we certainly did not expect. On the last head of his discourse, "How far is the apostles' conduct applicable to us," the preacher, in our judgment, failed in its true application. He left the apostles, and associated himself with Episcopalians, Methodists, Independents, Baptists, and others whom he styled "Christians of all classes," exhorting them in a powerful and affectionate manner, to commence immediately the work of converting sinners to God. Alas! if what we had just heard respecting the Jerusalem converts be true—and we fully believe it—then these parties must first be converted to Christ in the same way themselves. Why not have urged upon the intelligent and well-educated men and women in the congregation, to confess their faith in Christ as the Son of God, and thus provide some work for the evangelists and deacons of the church to baptize them into the name of the Father, Son, and Holy Spirit, for the remission of sins? The members of the church would then be commencing their proper work on apostolic ground. How could faith that Jesus is indeed the very Christ, wrought in the heart, be more properly tested and matured, than by an obedient confession of his name in baptism? The Apostles only knew, and therefore only taught, one way of salvation. There is but one Saviour, who is the way, the truth, and the life, and no man cometh into the presence of the Father but by him. To exhort the parties referred to, to arise and convert the world, and to retire to their homes and pray to God to give his Holy Spirit to produce faith in the heart, are Utopian requests. Nay, must not such prayers be offensive to God? Will He ever give any influences or institutions for the conversion of sinners further than He has already given? Certainly not. And are not these influences and institutions as omnipotent to save now, as they were at the beginning, if properly appropriated? Certainly they are.

We may add, that in our opinion, no individual in England possesses more of the essential elements for the conversion of thousands of sinners to God, than the honorable gentleman

of whom we have been writing. Two things are necessary for the carrying out of this success: first, to follow carefully the tract of the apostles and their associates in word and deed; and secondly, not to approach even the precincts of that Babylonish and mystical theology, which we have all more or less imbibed with our early education, but which must be entirely abandoned. It belongs to the Apostacy, and is unworthy of any place in the mind and heart of a man like Baptist Noel.

At the meeting of the Continental Missionary Society, some interesting statements were made respecting the circulation of the Bible in different parts of the Continent. In France, 30,000 Testaments had been sold in three months, and more than 300,000 in a very few years; and the infidelity there exerted great and potent influence against the progress of Roman Catholicism, which, notwithstanding all the boasting of its priests, thousands are ready to abandon, so soon as opportunity offers, as a baneful heresy. J. W.

#### NEWCASTLE-UPON-TYNE.

Here, as in many other places, there have long been Christian brethren standing aloof from each other, who ought to have been closely united in the fellowship of the gospel. This state of division has been much deplored by reflecting brethren, and at last an effort has been made to unite in one church all who hold the "one Lord, one faith, and one baptism" of Primitive Christianity. On Lord's-day morning, April 17th, a meeting was held in New Bridge chapel, affording brethren from different churches an opportunity of expressing themselves on this subject, which meeting eventually carried three resolutions. The first condemnatory of schism, and pledging the meeting to the use of all scriptural means for the promotion of union. The second approving of the foundation which God himself has laid for his church, as the basis of union on which all true believers can unite, without regard to difference of opinion. And the third appointing a committee of six brethren to carry out, as far as practicable, these resolutions. The result has been, that a new church met for the first time in New Bridge chapel, on Lord's-day, May 1st, to attend to the ordinances as delivered to the first Christian church. Six brethren are appointed to take the oversight of the church, and four to act as deacons for six months, when it is expected that the church will be in a proper position to appoint permanent officers. The members of the present church are composed chiefly of the brethren mis-named "Campbellites," and the brethren popularly known as "Scotch Baptists;" but

we acknowledge no name or distinctive appellation but the name of Christ, no creed or confession of faith but that which God himself has given us; and all matters, whether relating to doctrine or discipline, are decided by an appeal to the Scriptures alone. In announcing the gospel to sinners we hold, that the addresses delivered by the apostles are the best models, and that it is not by "faith alone," repentance alone, nor baptism alone, that man comes to the enjoyment of the remission of sins and the gift of the Holy Spirit; but by each jointly and in the order of God's appointment. Our permanent place of meeting now is the New Bridge chapel, New Bridge-street, and the hours of public worship there are, half-past ten, a.m. and half-past six, p.m.

Signed, in behalf of the church,

STEPHEN H. JOHNSON, JOS. MOFFITT,  
ROBERT BANKS, NICHOLAS GIBSON,  
WILLIAM PATRICK, MASON WATSON,  
June 12th, 1853. Presidents.

[We are quite uninformed as to the state of affairs among our brethren in Newcastle-upon-Tyne, and therefore, in giving publicity to the above, we cannot justly be charged with taking part in any division, if such there have been among them. It forms no part of the creed which we derive from the Bible, to countenance or take part in the divisions amongst brethren in the Lord. These are reprobated throughout the sacred Word, and must, consequently, be highly offensive to its Author, who is God over all, blessed for ever more.—J. W.]

#### NOTTINGHAM.

It is with pleasure we record the fact, that on Lord's day, July 3rd, the wife and daughter of one of the brethren in the church here, made confession of their faith in Jesus as the Son of God, and were immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins, according to the commandment (Acts ii. 38, xxii. 16.) J. W.

#### BUCKINGHAM.

We are informed by Brother Harris, that two have recently made the good confession, and been baptized and added to the church in that place.

We are requested to state, that the parties and churches referred to on page 237, have not had any public disputation or teaching among them, on the subject of the existence or non-existence of the devil; all that was ever said on the subject being simply the expression of private opinions, which ought not to have been magnified into importance, and then published by us. We hope the matter will rest here. J. W.

## FAMILY CIRCLE.

**INDOLENCE.**—The idle are always exposed to temptation. Labor is the condition of health and happiness, of purity and virtue. Bishop Hall says, "Put a narrow-mouthed glass near to a bee hive, and you shall soon see how busily the *wasps* resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepness into that watery trap from which they can never rise. Now there are some of the bees that never so much as look that way; they pass directly to their hive without any notice of such a pleasing bait."

"I threw a bauble to the sea,  
A billow caught it hastily;  
Another billow quickly came,  
Successfully the prize to claim;  
From wave to wave unchecked it passed,  
Till tossed upon the strand at last.  
Thus glide unto the unknown shore.  
Those golden moments we deplore;  
Those moments which, not thrown away,  
Might win for us eternal day.

There is no true nobility without labor. The world would sink into barbarism without it. You see, in the condition of the Indians in our forests, the African in their kraals, and the dull stupid Asiatics in their voluptuousness, what the condition of mankind would be without labor. God is always at work. "My Father *hitherto* works, and I work," said the Saviour. No cessation, all activity and motion, which are the true conditions of life. Ceaselessly is God at work throughout his mighty dominions. At work in the mineral kingdom—the animal, the vegetable—the moral. "In him we live, *are moved*, and have our being." The world might have been dispensed with, or the universe might at his bidding return to nothing—or he might so have arranged the system of material nature, as to have met all our wants without our daily toil. Our bread might have been placed upon our tables by unseen hands, and we might have been saved the trouble even of eating it. Houses suitable for man might have been erected without the sound of a hammer, as noiselessly as crystallization goes on in the laboratory of the chemist, or in the hidden mines. And He who clothes the lily of the fields, with a garment more beautiful than Solomon in all his glory, might have arrayed us, too, without the machinery which now is necessary to produce it. The richest tapestry might have been woven of silks and gossamer, enriched with gold and silver, and flashing with the jewelry of heaven, to adorn our dwellings. Carpets more valuable than ever tempted the feet of princes, and couches soft as down, might have been constructed to our hands, and spread for our comfort, and the most luxuriant banquets might have been provided for us. But God does all this for the

toad, the viper, and the sloth. He has furnished the earth as a great palace for the benefit of the inferior tribes, and, without their care, he has enriched it with all things necessary for their well-being and comfort. But the condition upon which man enjoys the good things of this life, and partakes of its luxuries, is labor and toil, "in the sweat of his brow." And this calls for, and develops, his *energy* and *patience*, his *self-denial* and *heroism*.—Better by far that the earth was but one savage mass, without any appearances of life, but possessing in itself the hidden resources for our happiness and existence, than to be fashioned in all the elements of beauty and grandeur, and leave us in the *brutal* dignity of enjoyment, without exertion.—Every idler should hasten from his ignoble couch to the fields of labor, either of the head or the hands. It is heaven's great ordinance for human improvement and progress. The ancient and heraldic honors of the bony hand, and the sunburnt brow, and the stalwart frame, are more to be prized than the attenuated fingers, the blanched cheek, which like the peach has never been crimsoned on the "side next the sun," and the flaunting robes of imbecile idleness and vanity.—There is no excellence without labor. Genius, with the large eye and the exquisite taste, is always slow and painful in the execution of its tasks. Guido never satisfied himself with an eye, nor a Caracci with an ear. When Domenichino was reproached for not painting a picture, he said, "I am continually painting it within myself." How often Milton sat under a cedar with Eve, and Shakspeare gazed into the passionate eyes of Juliet, before those life pictures received their last touch! A secluded apartment, with nothing but a desk, a chair, and a single sheet of paper, was for fifty years the study of Buffon; the single ornament was a print of Newton placed before his eyes—nothing broke into the unity of his reveries.—Industry is the feature by which the ancients describe an eminent character, "*incredibili industria*." How incredible the labors of Cicero, Erasmus, Lord Bacon, Usher, and Bayle, and the other great educators of our race!—"All my tragedies," said Alfieri, "I have composed three times. After these three operations, I proceed, like other authors, to polish, correct, or amend."—The historian De Thou, devoted his life in preparing to write his great work. Even in his dreams he was travelling in distant lands, conversing with the learned, and visiting libraries.—Pope was never satisfied with his productions. No edition of his works—ever received the last touch from his hands.—Gibbon tells us of his history, "At the first all was dark and doubtful; even the title of the work." He was often tempted

to throw away the labors of seven years.—Cowper's "Task" grew out of his *easy task* of describing the Sofa—until the greatest work of the day was evolved from his prolific brain.—The "Pleasures of Memory" had for its nucleus a few lines on the subject, but by

meditation and labor, after the lapse of several years, that fine poem was also brought into being by Rogers.

"Labor conquers all things."

—J. Challen.

### NOTICE OF BOOK.

NOTES AND NARRATIVES OF A SIX YEAR'S MISSION, PRINCIPALLY AMONG THE DENS OF LONDON.—(*Third edition, Nisbet and Co.*)—This deeply-interesting narrative is written by R. W. Vanderkiste, lately a city missionary. Those who desire to obtain information as to the physical and moral condition of the lowest orders of society in London, should read these pages, which abound with pictures of misery and crime at which humanity shudders. Two hundred and eighty city missionaries employed

to convert the poor inhabitants of London to a system of mercy nowhere revealed in the Old or New Testament Scriptures. The regular ministers have given up the task, and handed it over to the city missionaries and Sunday school teachers. We dare not affirm, that no good will result from such procedure, but we assert distinctly, that the means are inadequate, physically, morally, and intellectually, to the end contemplated. We can, however, recommend this narrative for what it is.

### OUR AUGUST NUMBER.

THE essays on Church Organization from the pen of Brother Campbell, the third of which appears in this number, will be read with interest by the candid and earnest student of the divine word. Of course, those who teach and publish to the world, that the Christianity of the New Testament has already accomplished all the good that can be realized from such a temporary system, will pass over his observations with a smile of pity, if not of contempt, for their respected author. But not so with those who think it possible, nay probable—if not even certain—that myriads more of the human family may, and will, be converted to Christ, and properly organized into churches, and perfected in character, before he returns to judge the world in righteousness. The remaining essays will be given as they come to hand.

SPIRIT RAPPINGS.—The article on Spirit Rappings, with the essay following it, will, we predict, command the first attention of our readers in this number. There is one short yet pertinent interrogation on page 348, second column, which we repeat, that the attention of our readers may the more firmly be fixed upon it:—"Does God enact statutes against nonentities and phantoms?"—By no means." On reading this short and striking question, we were led spontaneously to inquire, "Did the Saviour and his apostles enact laws, or give exhortations against nonentities and phantoms?"—By no means."

LETTERS FROM JERUSALEM.—The Letters from Dr. Barclay, of Jerusalem, will still be read with interest and pleasure. During the last month we have had a long conversation with a young man, a native of Nottingham, who, after a residence of six years in Jerusalem, has recently returned to this country. He knows Brother Barclay, and all other missionaries in that city and vicinity. Miss

Williams, whose letter we inserted in a former number, is not in connection with our brethren, but is, or has been, associated with four or five others from America, who are Sabbatarians, and who desire to prepare a people from among the Jews in Jerusalem for the return of the Lord to Mount Olivet! This lady is also a native of Nottingham, but has resided in America some 20 years or upwards. These parties are benevolent and self-sacrificing in their enterprise, which has now proved an entire failure. The *Harbinger* containing her letter has been sent to the British Consul in Jerusalem. Our informant thinks Miss Williams's remarks on the British Consul, with whom he is well acquainted, are too personal and severe, and therefore the whole ought to be known by him in that city.

THE JEWS OF THE PRESENT DAY.—We may mention here that we can see no evidence from the Christian Scriptures that the Jews, as such, are now in any sense, the peculiar people of God. In the days of the Apostle Paul, who is our instructor, he said they "are not all Israel who are of Israel; neither, because they are the seed of Abraham, are they the children of God; but the children of promise, whether they be Jews or Gentiles, are now counted for the seed." And we hope there will be a large congregation of saints in Jerusalem, when the Lord returns in the clouds of heaven, to take his people to himself. "For ye are all the children of God by faith." "For as many of you (Gentiles) as have been baptized into Christ, have put on Christ." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promises." The Jews are no longer peculiar in the sight of God. "This," said Jehovah respecting Messiah, "is my Son, in whom I delight. Hear Him."

## POETRY.

## THE GOLDEN GATES.

BY JAMES CHALLEN.

FAREWELL, my mountain boy, my comfort and my pride,  
No more we'll sit together upon the ingle side;  
From my straw-thatched roof you'll go, but never will you find  
A love so pure as *hers* which now you leave behind.

I have borne you on my heart for many a weary day,  
And I never thought but death could have turned your steps away—  
From the hills o'er which you've roamed, from the silent glen and moor,  
From the shadow of our elm, and the grass before our door.

But go, my shepherd boy, for I would not have you stay,  
When your heart to other climes I know has passed away,  
Where the golden sands are washed by the streams that ever run,  
And their crystal founts are glowing in the beams of yonder sun.

But I know you will not find, whatever may be thine,  
Jewels so rich and rare, as are in this heart of mine:  
Not the treasures of the land, nor the treasures of the sea,  
Can be compared with those which now you leave in me.

By your father's dust, that slumbers beneath yon humble sod—  
By the home and hearth on which your sainted sister trod—  
By the love your *only* brother, whose heart is on you now—  
By the tears that flow so freely, and the sadness on my brow—

Be faithful to your conscience, to your plighted vows above—  
Be faithful to the Saviour, let no change come o'er your love:  
Watch and pray, for sore temptations will assault your youthful heart—  
But never from your duty, or your father's God depart.

Farewell, &amp;c.

## THE SINNER'S FRIEND.

OH! faithful declaration,  
That to this world of sin and shame  
Christ Jesus came  
For our salvation;  
The spotless Lamb of God—  
All sin to bear away,  
To bid us love, and 'tis  
Deep wisdom to obey.

When sadly pondering  
The actions of the past,  
False notions vanish fast;  
Grieving and wondering,  
Men weep for the unloveliness  
In their own conduct seen,  
And in their sad despair they find  
No prop on which to lean;  
They may themselves condemn—  
They do—nor is it vain;  
Yet this affords no hope—  
This rescues not from shame.

To have false confidence,  
And then to find the heart  
The seat of ugly pride—  
Acting a trait'rous part—  
Ungentle and forgetful  
Of love and gratitude,  
But suddenly with haughtiness  
And jealous pride imbued;

This brings humiliation,  
Then sadness drowns the soul,  
Then waves of deep remorseful thought  
Over the spirit roll.

Oh! weary soul forlorn,  
For such as thee  
The loving Saviour died  
In shame and agony;  
No longer mayest thou be  
The prey of killing grief,  
To real contrition, God  
Sends healing and relief.

Jesus resigned His life,  
To rescue thee from death,  
So live, but live to Him  
Who breathes on thee the breath  
Of heavenly life, that thou mayest henceforth be  
A vessel filled with God's own purity.

Oh! faithful word, worthy all acceptance!  
Of mine, at least, I know,  
That Jesus could love sinners, and to save them,  
Came from the Father to this world of woe!  
For I have often been  
Loveless, unworthy; therefore, to the end  
My desolate spirit will rejoice to hear  
Mention of Him who was the sinner's friend.

T. J. Y.

SEPTEMBER, 1853.

## CHURCH ORGANIZATION.—No. IV.

THE church that Jesus Christ founded was to be *the pillar and stay, or support of the truth*, as it was developed in the age of plenary inspiration. On its exterior form and character, as upon a monumental pillar, was to be engraven or inscribed, in letters to be known and read by all men, that it was a house which God, and not man, had founded. It was a divine, spiritual, and neither a human nor a political organization. Its solid and enduring basis was founded upon a rock, even Christ Jesus—"the Rock of Ages." Under the ground were the inspired prophets of past dispensations. Above these, and above ground, were the twelve original Apostles of the Lamb, slain from the foundation of the world. These made a firm basis, Jesus Christ himself being the chief corner stone, in his supreme divinity, and the head of the corner in his glorified humanity. It was thus fitted to be an habitation of God through the Holy Guest, or Spirit, that dwelt in the hearts of all its living members, which were cemented in one faith, and in one hope, and cordially united in one spirit, under one sovereign Lord, and one God and Father of all.

It thus became the radiating light of the world, and by its various ministers and ministrations, it made continual growth and progress in numbers, in character, in gifts, and in power, over the understanding, the conscience, and the hearts of men, who saw and recognized its work of faith, its labor of love, and its patience of hope, in a common Lord and in an anticipated common inheritance.

Its grand officials, as before stated, were bishops, or overseers, chosen from their age, their experience, their gifts, and their graces. There were, as before observed, three distinct classes of duties to be performed for its own growth, fruitfulness, happiness, and honor. It was to grow in knowledge, in piety, and in humanity. It, therefore, needed pastors, and teachers, and exhorters. It was to make aggressions upon a world lying under the tyranny of Satan. It, therefore, besides its own light shining round about it, was to send out its evangelists and ministers of mercy to enlighten, convince, and convert the world. For this purpose it was to coöperate with all its neighboring communities in foreign, as well as domestic missions. The apostolic commission, originated by the Lord himself, and which consisted of men chosen from among his own personal converts, who were sent out into all the world to convert all nations, furnished a grand model for the church of all ages, in its aggressive and proselyting character. The churches had their angels, messengers or ministers, from its first organization. It had its Lukes, its Marks, its Barnabases, its Philips, its Timothies, its Tituses, its Aristarchuses, its Aquilas, its Apolloses, &c. employed as itinerants and local evangelists. It had its local heralds and its travelling heralds, sent out by one church, and by pluralities of churches and brethren. They had districts of churches, and provincial fields of labor. They had churches through all Judea, in Syria, in Galatia, Macedonia, Asia Minor; churches of the Gentiles, churches of the Jews, churches of the Samaritans—churches whose public character was known and appreciated through the world.

Districts intercommunicated with one another; not only churches in one and the same district, but churches in different districts. So compact were the interests of the church, so intimate their intercourse, and so concentrated their interests, their usefulness, their success, and their happiness, that occasionally there appears a simultaneous pulsation of Christian sympathy, exultation, and joy. Thus, in greeting at Rome Priscilla and Aquila, his coöperants, Paul says,

"to whom not only I give thanks," for imperiling themselves for me, "but also all the churches of the Gentiles." Paul commands the Romans not only to greet them, but also the church meeting in their house, and presents to the Romans the salutation of the churches of Christ.

Again : in reference to public contributions for the saints in Jerusalem, Paul commands the Romans and the churches in Galatia, to make joint weekly contributions for them, to elect proper persons to carry it to Jerusalem, and to give them letters of commendation to him, and that he would send them to carry their liberality to these brethren. Moreover, should it be expedient, he would himself accompany them, and perhaps he himself would winter with them at Corinth, at their expense, and also give them an opportunity to sustain him on his tour of evangelizing.

Again : in his second epistle he names Titus, and a brother of high reputation throughout all the churches, who was chosen by the churches to travel with Paul, and alludes to another, who was sent by the brethren to accompany them, whom he afterwards denominates "apostles of the churches," and "the glory of Christ." A grand principle of coöperation is here clearly indicated, which, while demonstrating the individual independence of the Christian churches, as clearly indicates, not merely the propriety or the necessity, but the duty of conjoint effort and coöperation, in all that pertains to the general happiness and prosperity of the Christian paternity.

But we have yet a broader, a stronger, and, perhaps, a still more striking and convincing view of the duty of all the individual churches in a province, a state, or a kingdom, to coöperate as one church, in all matters of public interest and prosperity to the whole kingdom of Jesus Christ, in a nation, in an empire, or in the world. This is clearly ascertained from one most palpable and most interesting fact. This fact is, that the word *church*, in the singular number, is, by sacred and apostolic usage, often made to represent all the churches in a nation, an empire, or in the world. It is a term used as commensurate with the whole body of Christ, or the entire community of all the faithful on earth. Hence, there is but one kingdom of Christ, one body of Christ, or one church of Christ on earth. The word *church*, by reference to its occurrences in the New Testament, indicates the whole Christian community on earth. A few examples will suffice to satisfy every discriminating mind of the truth and importance of this fact.

Christ himself gave himself for *the church*. He also said, "On this rock will I build my church." He is now constituted head over the universe for the church ; and by the church will be exhibited the wisdom of God. Christ loved the church, and gave himself for the church, and is the head of the church. He placed "in the church apostles, prophets, evangelists, pastors, and teachers," &c. Therefore, every individual church on earth stands to the whole church of Christ as one individual man to one particular church, and the churches on earth are severally as much bound to coöperate with the whole body of Christ, in all matters of public interest, as one individual member, in any particular church, is bound to coöperate with it in any or in all public acts and duties.

It is argued, that there is also a third acceptance and use of the word church in the Christian Scriptures. It is argued that a particular community of believers in one family, in one town, or in one city, is called a church. Of this fact there is no manner of doubt, from sundry examples already given. It is also as explicitly stated and as universally agreed, that the whole aggregate of all Christian people or churches is, as already shown, denominated the church or body of Christ, in

their collective character. Besides these, it is argued that all the churches of a province or kingdom, are called the church of that province or kingdom. In illustration and proof of this, such cases as the churches in Thessalonica, being called the church of the Thessalonians, is urged. Paul, indeed, in his first epistle, speaks of all the brethren that were in Macedonia, as equally the objects of the brotherly love of the Thessalonians. Now, as Thessalonica was the capital of the province of Macedonia, and as the Apostle charges the Thessalonians that his letter to them should be read by all the holy brethren, it is presumed that all in that province were equally implied and addressed in these letters.

But it may be objected, that Philippi was also a city of Macedonia, and to it, also, Paul wrote an epistle. In the Acts of the Apostles, (xvi. 12,) Philippi is called "the chief city of that part of Macedonia, and a colony;" but this is not strictly the sense of the original. Literally and truly rendered, it is, "We came to Philippi, a city of the first part of Macedonia," or *Macedonia prima*. This province had been subject to several changes, and was, consequently, divided into diverse portions, and had received sundry names. Hence, not much can be argued from it, for or against the opinion above given. Still, we need not cases of this specific character to sustain the position, that the term church may be applied to the whole aggregate of churches in a province, seeing that it is certainly applied to all the churches in the world. There may be no more scriptural or rational impropriety in calling all the churches in England, Macedonia, Virginia, or the United States, the church in England, the church in Macedonia, the church in Virginia, or the church in the United States, inasmuch as all the particular churches in the world are, collectively, the church of Christ, the body of Christ, or the kingdom of Christ. And that all churches should coöperate in all the public interests of the whole church or body of Christians in all the world, is as clearly inferable from other directions in the apostolic epistles, as it could be were there not a shadow of doubt or difficulty on the question, whether Paul or any other apostle ever addressed a letter to all the churches in a kingdom, a province, or a city, under the title of the church of said kingdom, state, province, or empire. It is true, that both charity and duty equally begin at home; but it is not true, that they should always stay at home. If they end at home, they cannot begin at home. They, properly speaking, neither begin nor end, but stay at home, or exist not at all.

"Paul went through Syria and Cilicia, confirming the churches" (Acts. xv. 41.) After the Jerusalem convention had passed some resolutions and decrees, he and Timothy made a tour through provinces and cities. As they journeyed, they delivered to the churches the decrees of the apostles, the elders, and the congregation at Jerusalem, enacted by the inspiration of the Holy Spirit. Persons were "chosen by the churches to travel with the Apostles" (2 Cor. viii. 19.) Others "were appointed messengers of the churches" (23.) Paul said that he had "the care of all the churches," and that he robbed other churches, taking wages to do service to the church in Corinth. All the churches of the Gentiles gave thanks to Priscilla and Aquila for their services. Paul commanded women to keep silence in all the churches, and ordained that every one should walk as the Lord had distributed to him and had called him.

From such references and allusions, all of which imply and involve a common interest and obligation, we must conclude that all Christian communities stand to each other as individual members in the human body stand to each other, in giving or receiving pleasure or pain, comeliness or deformity, honor or dishonor. And just as truly, that as the members of the human body should have the same



care one for another ; and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it, the individual churches in any province, kingdom, or state, should have the same care one for another ; and whether one church suffer, all the churches suffer with it, or one church be honored, all the members rejoice with it. And just as truly as Paul said to the members of the church in Corinth, " You are the body of Christ, and members in particular ;" so he might have said of all the churches in the world, and so we say of all the individual churches in Virginia, in America, in Europe, in the world, " Now you are the body of Christ, and members in particular."

But as we individually, or a particular church individually, cannot intercommunicate with all the churches in the world, we are not compelled to do so. But as far as we can intercommunicate with all the churches in a county, a province, a state, or an empire, in the fulfilment of our social duties, so far, and so far only, are we bound to do so. The measure of our duty and privilege is the opportunity vouchsafed to us. Therefore, as the churches in a given district are furnished with the means of conjoint deliberation, consultation, and co-operation, in the use of every lawful or Christian instrumentality, are they responsible to the Lord that redeemed them, and the God that created them.

All Christian communities acknowledge, under some formula of conjoint action of coöperation, the common feeling and the almost universal conviction of the obligation, the necessity, and the utility of such coöperative action and concentration of their moral and spiritual influence upon one another and upon the world. It is as common, as universal a conviction, as any one conviction of duty, interest, and honor, common to enlightened humanity. No *social* system can perpetuate itself, or extend its influence, or make its means and instrumentalities available without such a coöperative or confederative organization. Nothing, human or divine, can succeed without it. The universe is one sublimely, divinely grand coöperation system. The very word *system* is the representative of the mechanism of creation. Order and system are essentially one and the same—the first law of heaven. The universe, in its material, intellectual, moral, and and spiritual departments, is one perfect and complete system, unique in its design, its development, and its final and original cause. One mind, one design, one manifestation, absorbs, in rapture and delight, every mind that can contemplate the whole in its parts, and the parts in the whole. But the church, the house that Jesus built, is, so far as our planet is concerned, the consummate development of all the moral excellencies of Jehovah in one grand concave mirror, radiating the full-orbed glory of the eternal God in the mystical body of Jesus Christ—the true Alpha and Omega of the universe. His church, therefore, in a fallen world, in its origin, development, and destiny, is the moral wonder of creation, into which angels of all ranks and orders have looked, are looking, and will look, with unutterable rapture, through all the cycles of eternity.

The world knoweth it not, neither can know it, before its final consummation. It is a work in progress, a building of God only visible to mortals in its outward scaffolding and the materials around it, out of which it is growing up into an holy temple for the Lord. The earth, and the nations upon it, are intelligible only in part, to the most enlightened man upon it. We see, through a glass obscurely, the divine mind fashioning, out of fallen humanity, a new creation, to the praise of the glory of his grace. If angels desire to look into the drama of divine grace in the mission of Jesus and the history of his church, we should not wonder how or why it is that the world comprehendeth it not.

Meantime, we are only delivering an apology for our weakness and incompetency to exhibit the church's organization, mission, and destiny, or even to vindicate its constitution, its past manifestations, its present position, and its future career, in all their bearings, against the cavillers, the theorists, and the sectaries of this or any other age. But from this stand-point, this Mount Pisgah, we may survey one great feature of its organization, which we may call its grand conservative principle.

That feature is, while a mere plurality of persons on a desert island, in a garret or cellar, may worship God in all social ordinances, in spirit and in truth, and enjoy, in their hearts, his almost sensible presence; yet a myriad of communities, or particular churches, in a state or an empire, form but one body of Christ in that state or empire: and in the very nature and design of the church, as a divine institution, must be so organized as to bring its whole moral and spiritual force to bear upon the whole community in which it lives, and moves, and has its being.

I shall not now farther argue this point. We will set it down a fixed fact, that as every animal has in its organization the power of promoting its own growth and well being, by abstracting and appropriating, from material nature around it, the means of its own growth and comfort, so has a church in a city, a state, an empire, a world of fallen humanity, the power of abstracting from the mass of mankind materials to promote its own constant healthful growth as a community in Christ; and that this power mainly consists in such an organization as brings to bear upon that community its whole moral and spiritual force.

Counsel, conjoint purpose, and coöperation in its aggregate mass of influence is, therefore, the first grand instrumentality to accomplish that end. By counsel, purpose, and coöperation, I mean more than that of a single church in a particular locality. Of this we have already and often spoken. We now allude to *the church*, not *a church*, but the aggregate of all the particular churches in a state, an empire, a world. Take, for example, the State of Virginia or the State of Ohio. All the particular churches in one of these, divided, it may be, into two, four, or six districts. In each of these districts there should be a perfect system of coöperation. That requires—1, statistical knowledge; 2, joint consultation or counsel—not *a council*, but *counsel*; 3, coöperation, or working together by an executive board; 4, ordinary or stated meetings in one place; 5, and occasional meetings extraordinary, on special emergencies. I do not mean ecclesiastical courts of *oyer and terminer*, or judicial tribunals; but deliberative, coöperative, and executive meetings. Government, in its elementary principles, is the same in heaven and earth, in church and state; save that in the church we have special laws, a divine code, one King who is in heaven, and without any other representative on earth than the Holy Spirit in the written Word, and in the living hearts of the people.

All forms of government in heaven and earth have three common elementary and essential departments. These are the legislative, the judicial, and the executive. These engrossed in one and the same set of officials, or in one person, constitute an absolute despotism. They are tyrannies, not constitutional administrators of a divine economy.

If we had a perfect and an infallible man, we should all prefer an absolute monarchy, because of its simplicity, its promptness, and its efficiency. But as men are, and as Christians are, we stand up for a limited and a constitutional authority in each and every department.

We desire a king, and we have a king, one Jesus Christ. We, therefore, pre-

fer to live and die under a *Christocracy*. He is exalted to be, and actually is, a "Prince and a Saviour"—a "lawgiver and a judge"—"able to save and to destroy."

The Christian kingdom is, by its Author and Founder, called "*the reign*," or "*kingdom of heaven*," or of God. It is a spiritual kingdom, and it is *in men* born from above. It has a paramount authority over the understanding, the conscience, and the heart of man. It condemns a man for the errors of his judgment, as for the errors of his heart; if he do not use all the powers of his understanding and of his heart to know, to believe, and to practice the truth, as demonstrated in, and manifested by, Jesus Christ and the Holy Spirit, speaking in apostles, evangelists, and prophets, and acting under the superintending inspiration, direction, and authority of the Supreme God, vouchsafed through his only Son and representative to the world.

This form and mould of things spiritual, differs in spirit, form, and character, from Papacy, Prelacy, Presbyterianism, and New or Old England Congregationalism. And yet we have one Pope, or Holy Father, God Almighty; one Archbishop and overseer of our souls, Jesus Christ; one Presbytery, the elders of every well-developed and organized church; and one Congregational element, the church or elect of God in one locality, whether it be a world, a continent, an island or parish, that is a section of an empire or a city. And farther than this, for the present, deponent saith not.

A. C.

## NOTES OF LECTURES.

BY. A. CAMPBELL.

### No. XXXIV.—ANALYSIS OF THE BOOK OF ACTS, CHAPTER VII.

THIS is the longest chapter in the book, and contains a great variety of topics. A store of facts gives to man a power now-a-days that is far superior to a knowledge of all the theories in the world. This is a wonderful change in public sentiment. The age has now arrived, when the value of facts are known and properly estimated. The true and most effective method of communicating knowledge is by facts. This book teaches by facts.

We are now come to the case of Stephen, the proto-martyr. When the persons who seized him, and brought their suborned witnesses to testify what is contained in the 14th verse of the previous chapter against him, the high priest, to get at the matter, asked him if these things were so? In answer to this question, Stephen begins with the history of the Jews, commencing at Abraham, the root of the nation. In the 8th verse, he speaks of a covenant—a transaction that took place between God and Abraham; and Paul, speaking of a similar transaction that took place fourteen years before this, calls it the covenant of Christ. Now it is important that we call all Bible things by Bible names. From changing the name of this transaction, and giving it a name indicative of a transaction between two or more men, has given rise to endless disputes in the world.

Observe, that the martyr has one grand object in view, and that he makes all the facts he quotes bear upon this point. In the 9th verse, he says, the patriarchs, moved with envy, sold Joseph, &c. Next fact, there was a dearth, which was the cause of the patriarchs going into Egypt. Next, the twelve patriarchs and their father die there. How beautifully he goes down over a period of nearly four hundred years in their history! In the 25th verse, he makes the facts narrated concerning Moses, to bear upon his (Stephen's) present condition, in the words, "They understood it not." In the 35th verse,

he touches them a little harder by saying, "This Moses, whom they refused, did God send to be a ruler and a deliverer." In the 37th, he tells them that this very Moses said, "A prophet shall the Lord your God raise up unto you," &c. His great point all along has been to show, that their fathers were a stiff-necked and stubborn people, and this he has clearly proved by the facts in their history. But it is in the 51st verse that he makes his grand point: "As your fathers did, so do you." Name (says he) one of the prophets who showed before-hand the coming of the Just One, whom your fathers have not persecuted? You cannot." The presumption is, that he now saw the phrenzy of the people increasing as they perceived the point to which his remarks were tending. To cap the climax he adds, "You are the betrayers and murderers of the Just One." Yes "You, who received the law through ranks of angels, have not kept it." At this point they could restrain their feelings no longer; his last words cut them to the heart, and they rushed on him, gnashing their teeth. Here you see the madness and phrenzy of the spirit of persecution.

The Jews dared not to pollute the ground around the temple, so they cast him out of the city. Note, that the main issue in this chapter is, whether Jesus is the Christ? That the Messiah was expected by the nation, both parties agree; hence we may conclude, that the expectation was well founded, when it was sufficient to satisfy all parties. The only question left was, whether Jesus was that person? Did he fill up the description of the person that was to come? Now you can see the philosophy of Stephen appealing to history. But, anticipating the issue of his speech, he points out to them instances of persecution in their history; showing that, as a nation, they never were prepared to receive a messenger from God when he came. "You acknowledge," says he, "that your fathers did wrong; now name a prophet that you yourselves have not persecuted." They could not. Seeing how high their fanaticism ran, he did not endeavor to appease them, but applies to them the conclusion he had arrived at from facts, regardless of the consequences. And dying, he says, "I see the heavens opened, and Jesus sitting at the right hand of God," &c.

Recollect that there was a court constituted to try him—that the high priest was presiding—that the charge was blasphemy, and that there was some plausibility in this trial. But the answer he gives to the high priest's question, shows that he was clear of that charge. There has been a host of martyrs who have died victims to their sincerity; but this does not prove the truth of their tenets; for tenets are only inferences drawn from men's opinions. But Stephen was a martyr in a different sense entirely from this—he was a martyr to a fact. When a man sees a thing with his eyes, hears it with his ears, and then dies in attestation of its truth—he is a martyr to a fact. Stephen said that he saw Jesus sitting at the right hand of God, clothed with all the power, dignity, and majesty of the heavens: it was at this moment that they rushed upon him. He, dying, *commits his spirit* to the Lord Jesus Christ, and was the first man that ever did so. It gives us a proper view of the dignity and elevated character of Jesus, when we see such a man as Stephen, with dying sincerity, commit his spirit to him. He knelt down, and cried with a loud voice, "Lord, lay not this sin to their charge!" His testimony would have been incomplete without this. There is a degree of ascetic piety that has not a drop of humanity in it, such as was displayed by the Inquisitions of Papal domination during the dark ages; but Stephen's was not of this character. True piety is but the twin sister of humanity: hence you see this man's last breath was a prayer for his murderers. Stephen died as much like the Messiah as ever man did, uttering the same prayer.

## LETTERS TO YOUNG CHRISTIANS.—No. II.

MY DEAR YOUNG FRIENDS, — The position which you now occupy brings with it new relations, and those relations new duties, new responsibilities, and to faithfully discharge these, must henceforth be the great business of life. True Christianity is unselfish, and those in whose hearts and lives it is found, feel imbued with a portion of that spirit which led its author to come down to earth on his mission of mercy. They desire to be co-workers with him, to impart, as far as lies in their power, the blessings of which they have been made the happy recipients.

Let me, then, impress it upon your minds, that there is full employment in the church of Christ for all your energies. The church is called, in the Scriptures, his body, and that body has no useless, no superfluous members. Again: Christ is the vine, ye are its branches, and as such, you draw all your nourishment from that true and living vine; its sap and fatness are for you, that you may bring forth fruit, rich, ripe clusters; and, indeed, you only belong to Christ so long as you produce the peaceable fruits of righteousness—for every branch that beareth not fruit, the vine-dresser takes away, as a useless excrescence. No fruitless branches are permitted there. Often, then, ask yourself, What am I doing to advance my own salvation, and that of others? And if truth compel you to reply nothing, you have cause for alarm; for constant advancement and improvement are required at the hands of all who would gain the approval of the great Captain of our salvation at last. Do not, with the appearance of excessive humility, say, I am too weak and insignificant to effect any thing in this cause, dear as it is to me; for true humility, my young friends, does not consist in underrating, and thus unfitting ourselves for noble, vigorous action, but in learning to place a just and proper estimate upon ourselves, and then acting to the extent of our ability.

True, you may not be a Howard or a Judson, a Charlotte Elizabeth or a Hannah Moore, but because you cannot labor in the first rank, that is no reason why you should fold your hands and do nothing; your humble, honest, earnest endeavors, will be as acceptable

to God as the offering of the most gifted, for it was God who gave them power to accomplish so much, and they are only rendering back that which was given. He has given you less, and he does not seek from you as much. Will you, therefore, refuse the little you can do? Remember, in the Lord's esteem, the two mites of the widow were more than the offerings of the rich.

Never say, then, that you have no influence. Most Christians have more than they exercise, and none is so poor as to be entirely destitute. "I have no influence," says a little rivulet that has just issued from the parent spring, "I cannot water the broad valley, or bear the proud vessel upon my bosom; I feel like sinking into the earth and perishing unknown, yet I will try." On goes the tiny stream, and before it is aware of the change, it has become a mountain torrent, leaping on in its glee, and flashing like silver in the sunlight. It reaches the valley and it has become a broad brook, fertilizing the vale through which it wanders, and cheerfully it is singing its song on its way to the sea. It spreads out into a majestic river, bearing uncounted wealth on its tide, and soon it mingles its waters with the ocean, in which the stars smile to see themselves reflected as in another sky. "I have no influence," says a rain drop, nestled in the bosom of the cloud, "were I to fall on yonder parched plain, I could do no good—I could not revive a single blade of grass; but, lest I should set a bad example to my sister drops by my seeming unwillingness, I will fall—I will try." The drops have all thus reasoned, and a copious shower descends, the thirsty earth is refreshed, all nature is glad; and the desert rejoices and blossoms as the rose.

Combine your influence, then, small though it be, and it shall be like the brook to the valley, like the rain to the parched earth; the wastes of sin shall blossom, and under your genial influence the fair flowers of virtue shall bloom.

You may not have the tongue or the pen to plead the Lord's cause successfully, but you can exemplify the religion you profess in your daily conduct, and this, after all, is the most powerful, the most effectual teaching; for though we may resist the force of ar-

gument, none can resist the silent, yet eloquent, teaching of a pious, unobtrusive, godly example. At some favorable moment, can you not turn their attention to the Bible; can you not induce them to go with you to the house of God? By acts simple as these, you may be the instruments of much good; and oh! if in the future state it shall appear that you have been the means of leading one sinner to the Saviour, it will be more to your honor than if on earth you had worn a crown, or swayed a sceptre.

Is there no distress that you can relieve? No sorrow that you can assuage? No erring ones that you can lead back? No ignorant ones on whose minds you can pour the rays of heaven's own light. In a word, be ever usefully employed. By word and deed recommend to others the religion you profess, and in order thus to act, ever keep before you, as the greatest and best of all examples, the Saviour himself, of whom it is recorded, "He went about doing good."

TIMOTHY.

### SACRED COLLOQUY—No. XVII.

#### DEFINITION, RELATION, & TECHNIA OF SCRIPTURE—THE USES OF FAITH.

How delightful to the soul of man is the Christian religion! how abundant, also, in everything that is necessary to purify, refine, and satisfy his rational nature! Society opens fields of curious art—the art of man; but religion spreads forth for human consideration the depths of the riches, and wisdom, and knowledge of God! To meet around a consecrated fireside, to sit in the midst of one of God's families, and to hold converse with the excellent of the earth, on the divine and sublime topics of God, and Christ, and the Spirit of God—the principles of revealed religion and of the gospel—its peculiar and heavenly privileges—its honors and rewards—its doctrines and morals, and all the endlessly varied subjects of time and eternity, good and evil, men and angels, law and favor, prophecy and miracles, with which it is crowded—is truly worthy of the most exalted genius. The apostles were so inspired by the strangeness and sublimity of the events which they were ordained to witness, that even in the presence of their enemies they could not refrain from exclaiming, "We cannot but speak of the things which we have seen and heard." I am persuaded there is not anything that keeps men from exclaiming in the same words, but their ignorance of this divine religion. How important, then, to teach it to men—to teach it as it is written! How important to adopt the best plan for teaching it!

There are correct and incorrect, natural and unnatural, ways of preaching and teaching Christianity. The method which has directed this Reformation,

from the time the gospel was restored till now, is both correct and natural; for what scheme of teaching can be expected to supercede that plan which separates the principles and facts on which the system is reared, from those things derived from them, and combines, arranges, and defines them to the perfect apprehension of the learner? This is the very plan on which language is taught, and it is on this account that so much is done in the communication of Christian knowledge by those teachers who have adopted it; and it is for want of this method that so little is effected by those who reject it, or are ignorant of it. We have met some men of talent and learning, but their desultory manner of handling Christianity rendered their whole labors abortive. We told them so. Many whose abilities enabled them to reform, have tried the scheme of commencing with first principles; they are now ornaments to the Reformation.

After having defined the great fundamental principle, faith, and brought before the company the manner and means by which it is obtained, or produced in the mind—viz.: by evidence—the third question relative to it was introduced by Mr. Locke, thus:—

"We are prepared, Mr. Stansbury, to hear you on the uses of faith. *What are the uses of faith?*"

Mr. S.—The uses of faith are not very numerous. To ascertain the existence and character of God, and to please him by keeping his commandments, are the two all-important uses of faith. This is the account given by Paul, who says, "Without faith it is

impossible to please God; for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him." But these uses of faith are materially different from the purposes for which the professors of Christianity generally imagine it ordained. The invention named *experimental religion*, has cut faith asunder from its exalted and proper purposes, and made it the mere vehicle of feelings; and so bursts of enthusiasm have been hailed as the most unequivocal evidences of a lively faith, while the integrity which marked the course of the more rational, sober-minded, more honest, and more honorable professor, has been neglected, and even treated with a supercilious and pharisaical contempt, by those who had not anything to recommend their religion save their clamorousness.

"I perceive," said Mr. Charles, "that the unbeliever is of no value—I mean, moral value—to his Maker; and, on the other hand, from what we read of the faithful, it is impossible to conceive what the Most High may or may not accomplish by the successive efforts of a single individual who believes. How much he effected by Paul! How much he accomplished in Jewry and in the world by a few fishermen—ignorant men, distinguished for nothing so much as for believing God meant what he said!"

Mr. S.—It was the *uses* to which the faith of the ancients was applied, that covered them with such distinguished renown. Had Abel not offered—had Enoch not walked with God—had Noah refused to build the ark, or Abraham to offer his son—where would have been their names or their faith to-day? It would, doubtless, have continued hid in that oblivion to which it would have been so justly entitled. These worthies might, like the feverish professors of modern times, have counted their feelings arithmetically, and noted them down according to the strictest rules of the science of numbers; but this would have only been "to walk in the light of sparks of their own kindling;" their disobedience to God would have disproved their faith, and made their feeling an abomination. To dis sever faith from the obedience which it is intended to produce, is to rend asunder things which God has joined together. It is to divorce practice from principles,

and render void the councils of the Most High.

Here Mr. Shivers, with the voice of a sick girl, whined out, "that he would set but a small value on that religion, which left out feeling. He agreed with Mr. S." he said, "that men should put their faith in exercise; but, for himself, he was sure that this faith never was in more lively exercise than when he felt best."

Mr. S.—To put "faith in exercise," Mr. Shivers, is an expression of very doubtful propriety: perhaps it were better for faith to put us in exercise; or for us to suffer it, if we have any, to lead us to the obedience of the just. As it is the province of faith to discern the purity and rectitude of the laws of God, and to recognize the divine authority, whence they are derived and by which they are supported, it is the only principle which can move to obedience; and if it fail to do this, it is of no value, for "faith without works," as James says, "is dead." It is highly dangerous to substitute a blaze of feeling for the righteous life enjoined upon us of our God; and nothing is more certain, than that the present profession of Christianity is embarrassed with just such a perilous doctrine. Men have confounded faith with feeling; and, in their religious observations, have substituted both for obedience and the love of God: "for this is the love of God, that we keep his commandments; and his commandments are not grievous, and in the keeping of them there is a great reward."

"It is exceedingly unfortunate," observed Mr. Locke, "to separate between principles and the purposes which they are intended to fulfil."

"It is, indeed," rejoined Mr. Stansbury. "It is like breaking the main-spring of the watch, or turning its energies in a direction away from the works which have been built upon it. It is like cutting the tongue out of a man's mouth, or of using it only for improper purposes. It were as wise in men to sit and be satisfied with the good feeling which their daily food arouses, without working, as for Christians to be satisfied with the good feelings which flow from faith, without obeying their Lord and Master. How silly were it for men, after eating and drinking, lazily to sit still and entertain each other with pompous and egotistical disquisitions

on the feelings which had succeeded their gorge! Much more becoming their manhood were it to arise—to address themselves to labor—to work, and to prove, by their industry, that they deserved the food, the effects of which they so much glory in. And so of Christians—much more honorable were it in them to prove the force and value of their faith by their obedience, than lazily and luxuriously to wanton with their own feelings, many of which are rather animal than spiritual, and sensual than divine.”

“Do I understand you, brother,” said Mr. Thrilsoul, “that religion may exist in the immortal soul without being felt?”

Mr. S.—You will understand me, Mr. T. thus: That the proper purposes of our faith are, first to discern the existence and character of God; and secondly, to keep his commandments, whether we feel well or ill. Also, that feeling—all delightful feeling, derived from faith alone—is very questionable. That man’s feelings are most harmless, and least to be suspected, which flow

from, not faith alone, but from faith and works combined; and so completely combined too, that you cannot see the one but by the other—you cannot see his faith but by his works. “Show me thy faith without works,” says James, “and I will show you my faith by my works.”

“It is certainly a leading sentiment in our holy religion,” said Mrs. Rebecca Locke, “to deny ourselves, to take up our cross, and to fight against the pleadings of nature herself. I have found blessedness only in the consciousness of duty performed. And bursts of joy, resulting from contemplations abstracted from obedience, are unprofitable to others; they have lulled me more than once into a dangerous security. And now, if by obeying the Lord, my enthusiasm is less, my danger is less; and my happiness is uniform and sufficient for the present life. I certainly go with Mr. Stansbury, for faith and obedience: feeling may follow, as it will; I cannot command it, and I will not plead for it.”

W. S.

## AN EXCURSION OF SIXTEEN HUNDRED MILES,

THROUGH MARYLAND, VIRGINIA, PENNSYLVANIA, AND OHIO, DURING THE MONTH OF MAY.

In little more than two days, from Bethany, we were transported over a surface of some 500 miles. Of this, about 380 were on the Baltimore and Ohio Railroad. Much of the mountain scenery of this route would have awakened the muse in any bard, from the Theban Pindar to the Gaelic Ossian, or Erin’s Moore, especially had any of them ever seen an iron chariot rolling over the tops of trees and rocks, dragged by fiery steeds, vomiting fire and smoke, and sometimes appearing so frantic with fury as to plunge a whole mile into a dark tunnel, perforating a massive mountain, and appearing on the other side with unabated fury, echoing indignant sounds of scornful derision at all impediments thrown into its path.

I have seldom seen, on the part of science or art, a bolder effort to overcome the barriers of nature, in her mountain efforts to dissociate man, and to oblige him to keep a too austere distance from his fellows, than this Baltimore and Ohio Railroad, through the American Alleghenies of these Ap-

palachian mountains. The engineering of such a route is, itself, a splendid trophy of science and art—a display of genius and taste rarely seen in any country. Indeed, there is scarcely any section of the realms of civilization, that can show a rougher basis for a railway, than these mountain regions. I must, however, express my conviction, that these peaks must be tunneled or leveled, to make this road as safe and as useful as it should be, to the magnanimous State and city that achieved it.

Would that we could see such a display of that giant faith that removes mountains, as would be in good keeping with this bold and grand enterprise, which has wedded Baltimore and Wheeling, united the Ohio and the Atlantic, leveled the hills, exalted the valleys, and made the rough ways smooth!

An excursion from the Ohio to the Atlantic cities along this road, to the admirers of nature and art, will always be an exciting, pleasing, and profitable



one. It cannot fail to awaken the imagination, to excite the sentiment we call wonder, and to enlarge the conceptions of every one who has any relish for the grand and sublime in the works of God, or any admiration for the genius and achievements of man.

The Baltimore and Ohio railroad, the Pennsylvania and Ohio railroad, the New York and Erie railroad, will always constitute three strong bonds of friendship between the Eastern and the Western States, and greatly tend to equalize the values of their respective lands and tenements, as well as the products of their genius, industry, and art. They will also be greatly subsidiary to the interests of scientific and religious enterprise, enlarging their domain, and rendering still more secure and enduring the grand confederacy of our United States.

After breakfasting at the Barnum, and attending to a few items of business, we could only make a short call at Brother Dungan's, to inquire after the health of his family and that of the church. We were gratified to learn that both were enjoying a comfortable degree of health, and rather improving. The church is steadily growing, wanting only to its more rapid growth and usefulness the constant and concentrated labor of one wholly devoted to the pastoral office. *Without this, no church can fill up the full measure of its destiny in this world.* She may be greatly benefitted by a plurality of such shepherds, but she must have at least one wholly devoted to the work; for whatever is every one's business, is no one's special duty. Besides the regular eldership of the church, every church in a city, and in most country places, ought to have at least one public herald—one who should always labor in the Word and teaching.

This is fully one-half of the philosophy of that divine ordinance which says, that "they who preach the gospel should live by the gospel." Men are generally apt to mind that business best which best minds them. In other words, they are wont to feed the flock and take care of the lambs which feed and clothe them.

Jesus Christ our Lord was infinitely more than a great philosopher, than a great political or ecclesiastic economist. He was so condescending as to give orders about crumbs, even the crumbs of

a miracle, which swelled five loaves and two fishes (and not very large ones) into so much bread as to feed *five thousand men*, to say nothing of hungry wives and children. But wives and children occasionally need something to eat, as well as a dress trimmed with fig leaves. Our heavenly Father, who gives laws to millions of suns and planets, once enacted a statute in behalf of hungry oxen. And it is said, that he has actually fed ravens. Who, then, shall dare to starve an evangelist, or neglect an elder or a bishop, that ministers to a people the hidden manna? Though it falls down from heaven, some one must gather it and homer it out to the hungry multitude. Even Paul was not as conscientious as some of our exact Pharisees, for he confesses that he had once, at least, robbed certain churches to feed a starving population. This is a dangerous example, and needs to be guarded, for there are some that would rob the evangelists and the pastors that feed the flock of God, rather than either of them should be jeopardized with the love of filthy lucre. They can trust themselves amidst all the temptations of filthy lucre, but dare not trust the evangelists and pastors, who labor both in word and teaching. Such are over-much righteous, and transcend the demands of the law, for the law only asks a Christian to love his neighbor as he loves himself; but these go far beyond that, for they love their neighbor, pastors, and evangelists, better than they love themselves—jeopardizing their own salvation from the sin of loving filthy lucre, rather than imperilling the souls of those who live of the gospel, by exposing them to the temptation of so much as might moderately supply their reasonable wants.

From Baltimore we sailed, *via* the Bay and Rappahannock, to Tappahannock church, at which place we arrived on Saturday before noon. On landing, we were met by Elder Ware, and immediately conveyed to his hospitable residence, on the bank of the river. Thence we soon repaired to the meeting-house, where, after a general dinner, of which the whole brotherhood present, and the great majority of all in attendance, very socially and agreeably participated. During the meeting, besides the transaction of business and Christian worship, we heard much good

preaching, teaching, and exhortation, from Brethren Shelbourn, A. B. Wal-thall, and Coleman, and we heard of more before we arrived and after we left, from Brother Goss and others. During the meeting, we addressed the audience some two or three times. Besides the ordinary business of such meetings, there was a resolution passed, after we left, recommending to the brethren in Virginia, the propriety and importance of endowing a chair in Bethany College. There were several additions, by baptism, during the meetings. But the annual reports being read before we arrived, concerning the labors of Brother Short, the evangelist, and from the churches, we are not in possession of the details of the year. Nor did we hear of the results of the labors of Brothers Du Val and R. Y. Henley, and other brethren who labor in the word and teaching. While at the meeting, we also enjoyed the Christian hospitalities of Brother Garner and Brother Dr. Henley.

From the meeting we hasted to Richmond, and during the day delivered a discourse at Ellet's, King William, in a hotel, to quite a large and attentive audience. Having dined with our friend Mr. Samuel, on the way, and received a token of his good will to Bethany College, we arrived at Brother Coleman's, in Richmond, in good time in the evening. While in the city we three times addressed large assemblages of the citizens, in the Sycamore-street meeting-house. We had a very good and attentive hearing on the part of the clergy and laity of the city, and very much enjoyed the society of our brethren while there. The Sycamore house of worship we found much enlarged and galleried since we last visited it. The labors of Brother Coleman, always highly appreciated in all places, have been much blessed to the advancement of the cause in this liberal and highly-polished city. I much enjoyed my short visit to the capital, and its hospitalities, especially those of Brother Coleman and his amiable and excellent lady.

From Richmond we made a visit to Louisa, (May 6th) and spent a part of two days with my relations in that county. Thence, on Saturday the 7th, I hasted to Caroline, having an appointment to address the brethren and friends at Antioch.

Met at the railroad station by Brother

R. Y. Henley, near midnight. I was, in a few minutes, carried to his residence, and enjoyed the Christian hospitalities of himself and his amiable and excellent Christian lady, the late Mrs. Wolfolk. On next day, being Lord's day, we addressed a crowded house in the morning, convened in and around the meeting-house or building called Antioch. Some alarm, not wholly groundless, as to the strength of the galleries, disturbed the attention of the audience, and caused a number to leave the house. We had, however, a pleasant day, and enjoyed the communion of saints with more than ordinary interest. In pursuance of a request tendered by a Baptist—a kinsman of the late and much respected Andrew Broaddus—I made an appointment to address the Salem church, long under the pastoral care of that distinguished and highly-gifted man. The church is now under the pastoral care of his son, who is highly appreciated by the church and community in which he resides. We had the pleasure, on our way thither, of spending a very happy evening with Brother Jordan Wolfolk and family, who has long been one of the pillars of the cause in Caroline; indeed, he and Brother P. Wolfolk have, for many years, exerted a large and salutary influence in behalf of the great cause of Reformation in that portion of Virginia.

At Salem church we had a very large congregation of citizens and brethren, for so short a summons, and addressed it on Ephesians iv.—on the one Lord, one faith, one baptism, and one Father, one body, one spirit, and one hope. No assembly could have heard with more apparent attention and interest in the subject.

Returning thence to Brother R. Y. Henley's, we spent our last evening in Old Virginia with him and family.

Next morning, (May 11th) we took, with much emotion, the parting hand, and then the cars for Washington City and Baltimore.

We spent the night with Brother Dungan and his highly esteemed Christian family, in Fayette-street, Baltimore, and next day hied away to Philadelphia. No sooner had the cars stopped in the City of Brotherly Kindness, than my quondam host and brother, Elder Wm. Rouzee, seized my hand and carried me off to his pleasant residence, No. 507, Green-street. We

found him and his excellent help-mate in good health and spirits; and there, also, we found Elder James Challen and son, formerly of Cincinnati, inmates of his family. On entrance into such a household of faith I found myself quite at home. Time passed very pleasantly along during my sojourn of five days in the city of Brotherly Kindness.

The new building was not quite furnished for two days after my arrival, and this gave me some repose. It is a very neat, chaste, and beautiful house of worship, with a good basement room furnished for Sunday school. We have seldom seen a more beautiful room, in better taste, and with more comfort for speaker and auditor, than that designed for public worship. With its gallery on the west end, it will comfortably accommodate six hundred persons—large enough for one worshipping assembly.

It was announced in some of the papers of the city, that the church would be opened on the 15th day of May, to which some editor added, and “consecrated to divine service.” The opening of new houses is, now-a-days, usually regarded as a *dedication* or *consecration* of them to the Lord. This formerly Jewish, and latterly Papal, custom is now being adopted by Protestants of almost every name. Hence, if we announce that a sermon is to be delivered in a new meeting-house for the first time, it is, by our contemporaries, regarded as a dedication sermon. It may, indeed, be said, that if a Christian man contributes to any religious use an offering in money, in brick, or in lumber, that he devotes, dedicates, or consecrates so much of his substance to religion, humanity, or any benevolent end; and by an extension of the idea to him whose glory is regarded in the offering, it may be said that it is consecrated to the Lord. But that the offering—whether a house, a Bible, or a desk—is thereby changed, in any religious sense, so as to become more sacred or holy in its mere material, or in the ground, or furniture thereof, no enlightened Protestant can for a moment think. The age of relative holiness—of persons, places, or things—being only a typical age—an age of shadows and pictures of things real, spiritual, and heavenly—has passed away. And no enlightened man can, for a moment, think that a sermon, a prayer, a pouring of oil or water on

any preparation, can change the nature of a thing, and render it more acceptable to God or efficacious of grace to man.

Such ceremonies belonged to the age of types and shadows. It is now a real, and not a symbolic or figurative holiness, which is either required or accepted on the part of God, or good and profitable to man. Still, we may set apart a day to the Lord, or any offering which his service or the wants of man require. Hence Christians are said to give themselves—that is, set themselves apart—to the service of the Lord. This is, indeed, the meaning of the word *sanctify*, or *to make holy*, in New as well as in Old Testament use. Thus a man's soul, body, and spirit, are said to be sanctified to the Lord; and Paul says, “Every creature of God is good, and nothing to be rejected, if received with thanksgiving; for it is sanctified by the word of God and prayer” (1 Timothy, iv. 5.)

It is in good taste to have a house separated to public worship, but we cannot consecrate it to God as Solomon did the Temple. God now dwells not in temples made with hands—his temple on this earth is the Christian, or consecrated heart. Still, a house, or anything by which we may glorify God, may be consecrated or dedicated to his praise.

Again: Man being under the control of circumstances, the circumstance of a house wholly set apart to the meeting of saints, or worshipers of God, is more favorable to piety and devotion of spirit, than a theatre or forum, or a court-house.

No one could sing the praises of the Lord, or bow before the throne of grace, with the same concentration of mind, and the same devotion and abstraction of spirit, in a court-house, a circus, or a theatre, as in a house reared by the offering of Christians for social worship and spiritual consolation. We feel, more or less, affected by our dress of person, our dress of ideas, our mental associations with scenes transacted here or there, and our company, too, than most of us imagine. For all who are volatile and moodish as we are, we need the outward associations of things suited to the conditions of our minds and states of feeling, to consummate our feeble devotions.

A wedding garment, and not a suit

of mourning, becomes a marriage scene—whereas the latter, rather than the former, would better correspond with our funeral sympathies and condolence. So, by common consent, we build houses for worship, for public gatherings, for spiritual edification, and we set them apart for such exclusive use. And this is all that enlightened Protestants intend or desire, in such dedication of places to the worship of God.

The audience on Lord's day filled the house. Our theme was the foundation on which Jesus Christ said he would build his church. This was shown to be the most apposite platform which infinite wisdom and benevolence could desire, and, like all divine institutions, graciously adapted to the condition of man as he is. It required the cordial recognition of the person, the official relations, and character of the Lord Jesus Christ, and an absolute and unconditional surrender of our persons to his guidance and will. It was not a platform of doctrine, a theory of religion, but confidence in a person, the administration of a person, and a sincere devotion to his will.

After the communion in the afternoon, we had a love-feast—a social interview and conversation through the house, and a free and familiar intercommunication of sentiment and feeling, on topics suitable to the occasion. Members of different communities were present, and freely participated in the conversation of the evening, upon sundry topics of common interest. It was, indeed, a very interesting interview, and replete with matter worthy of such an occasion.

At night we again addressed a very attentive congregation, in continuation of the subjects introduced in the morning; and again on Monday evening, giving as much continuity as possible to the distinguishing theme of the occasion. On Tuesday evening we gave a Bible Union address, urging the plea of the institution in behalf of a new version, from various cardinal points admitted by all intelligent Christians, and demonstrating the necessary tendencies of such a consummation upon the union of Christians and the conversion of the world.

Our visit to Philadelphia was a very pleasant one. The brethren there are in good earnest. The eldership, supported by the very acceptable labors of

Brother Challen (whose family arrived in the city on the eve of my departure), is an efficient one, and greatly devoted to the good cause of Primitive Christianity. Accessions were made to the church during our visit, and are occasionally being made. The church there will be a great treat to the brethren, merchants and others, who, on business, from all quarters visit that great centre of commerce. The church is yet somewhat in debt for this beautiful house, and no doubt those generous and noble brethren (merchants who visit the city) will take pleasure in aiding somewhat to lighten the burthen on its shoulders.

From Philadelphia we departed on Wednesday morning, the 18th of May, via the Pennsylvania and Ohio railroad, and had a very pleasant ride to Pittsburgh, in twenty-two hours, with only one accident, which, but for the vigilance and promptness of the engineer, might have been a very serious one. The car behind us suddenly broke down its wheels and dragged on the road, but a few yards before the train was stopped. No defect appeared in the wheels until the catastrophe revealed the flaw. The road had sunk a little on the side which gave way, and the sudden impetus given to one wheel caused it to reveal its imperfections. We were detained but a short time, and arrived safely in the city at seven o'clock in the morning. After breakfast we took our passage in the Pittsburgh and Cleveland cars, intent on attending a Convention of the brethren at Mount Vernon, Ohio. Stopping all night at Cleveland, and having a day or two to spare, we made a tour via Galion, to Marion county, and spent a Lord's day in the adjoining county, with some of our old friends in that vicinity, delivering an address in a Methodist meeting-house in the village of Wyandotte, near the residence of my old friend Mr. Isaac Bryant. There we met with a whole settlement of old acquaintances, and had the pleasure of learning afterwards that there were some four or five persons in attendance who heard my first sermon pronounced in the United States, more than forty-two years ago; and, strange to tell, some of them had still a very vivid recollection of it, and brought to my remembrance the topics of the discourse, and some of the scenes that transpired

on the occasion of its delivery. And, stranger still, a friend in Marion county presented me with a copy of that discourse, which I had written *in extenso* while on the Atlantic Ocean in the Summer of 1809. In glancing over its pages I could trace the embryo blossoms of those views which have since been matured and widely disseminated over these United States.

Thence I departed to attend the Convention in Mount Vernon; but, by some unexpected delay, I did not arrive there till the Convention arose, but continued there, in company with Brother Burnet, for some three days, during which we addressed the citizens in town and from the country several times. On Lord's-day no meeting-house in the town, although several were tendered, sufficed to accommodate the crowds assembling. The railroad dépôt, a covered building

some 120 feet by 40, was tendered, and being compactly seated by the enterprise of the citizens, gave space for some 3000 persons. The audience, however, could not be wholly accommodated, and besides those who stood outside, an adjoining meeting-house was filled with those who could not come within hearing distance.

The brethren in Mount Vernon have, at a very considerable expense, finished a large and comfortable meeting-house, which, on other occasions, was well filled with waiting assemblies. There were some baptisms before I left, and others were expected. But leaving Brother Burnet to continue the meeting, I was obliged to leave for home, where, via Pittsburgh and the Ohio, I safely arrived on the 1st day of June.

A. C.

### THE SMALL NUMBER OF THE ELECT.

VOLTAIRE regarded the following extract from Massillon, as one of the finest specimens of eloquence. It is taken from this eminent preacher's sermon on "The small number of the elect." Massillon does not waste his time and words in this discourse, in dissertations upon the eternal decrees of God, &c. but deduces the small number of the saved from the conduct of men, from moral causes, and from the fewness of the righteous on earth.

The entire discourse is very forcible and animated; but when the orator came to the following passage, Voltaire says, the whole assembly involuntarily started to their feet, and that the murmurs of acclamation and astonishment disconcerted Massillon, but greatly increased the effect of his appeal. The animated tone, manner, and language of the French pulpit orator is needed, to give complete effect to his discourse.

"I pause with you, my brethren, who are here assembled. I speak no more of the rest of men, but regard you as if you were alone on the earth. And this is the thought that occupies and moves my soul. I imagine that this is your last hour, and the end of the

world—that the heavens are about to open above you, and Jesus Christ appear in all his glory in the midst of his temple; and that you are assembled here like trembling criminals, but to hear the sentence of mercy or of eternal death pronounced against you; for you may well flatter yourselves that you will die such as you are to-day. All these desires of change and amendment which amuse you, will amuse you till the bed of death. This is the experience of all ages. All that you will in the future find new in you, will perhaps be a greater and more aggravated account to render to God than what you have to-day. And as to what you will yet be, were you to be judged this moment, you could almost decide what will be your fate when you leave this life.

"I ask of you, then, and I ask it of you, terror-stricken, not separating in this respect my fate from yours, but placing myself in the same position in which I desire to regard yourself—I ask of you, then, if Jesus Christ should appear in this temple, in the midst of this assembly, the most august in the world, in order to judge you—to make the terrible separation between the sheep and the goats—believe you, that the greater number of these here would be placed on his right hand? Believe you, that the division would be equal?

Believe you, that even ten righteous men would be found here, whom once God could not find in five entire cities? I ask of you—you know not, and I know not myself—thou alone, oh God! knowest those that are thine. But if we know not those who belong to him, we know, at least, that sinners are not his. But who are the faithful here assembled? Titles and dignities here count nothing—you will be despoiled of them by Jesus Christ. But who are they? Many sinners who wish not to reform their lives, yet more, who desire it, but who defer their conversion.

Again, others who never reform, but only again to fall back. Finally, a great number who believe they have no need of conversion. These are they who are reprov'd. Take away these four classes from this assembly—for they will be taken away in the great day—and then appear, ye just! Where are ye? Thou, holy remnant of Israel, pass to the right hand! Pure grain of the Lord, separate yourself from this chaff, destined for eternal fires! Oh God! where are thine elect? and what is left for thine inheritance?"

### THE TRINITARIAN SYSTEM.

[We have been requested recently by several parties who are at present among the Baptists, to publish some thoughts on what they and others designate "Trinitarianism," or the pre-existing state of Him who was rich, but for our sakes became poor, that we through his poverty might be made rich. The remarks which follow, although published some fourteen or fifteen years ago, will, we doubt not, be found appropriate and instructive to these and others of our new subscribers, as they are far more valuable than anything we could write on so sublimely mysterious a subject.]

DEAR SIR,—In one of your fireside conversations, when interrogated on your views of "the Trinity," you gave an exposition of the first verse of the first chapter of John's testimony, with which myself and, I believe, all present were much delighted. In conversing with those present on that occasion, I found that they, as well as myself, had forgotten some of the more prominent ideas. You will confer no ordinary favor on us all, and no doubt it will be pleasing to many of your readers, to give it in writing, as nearly as possible to what you spoke on the subject. Do, then, oblige us so far as to give us the same in your next number of the *Christian Baptist*.

TIMOTHY.

TO TIMOTHY.

Dear Sir, — You will recollect that when I was interrogated on that subject, I gave sundry reasons why I felt reluctant to speculate on the incomprehensible Jehovah. It was also stated that there was no topic in common estimation so awfully sacred as that of the doctrine of the Trinity; and if a man did not speak in a very fixed and set phrase on this subject, he endangered his whole Christian reputation and his own usefulness. At the same time I remarked, that I was very far from being afraid either to think on this sub-

ject, or to express my thoughts, although it was deemed so unpardonable to depart, even in one monosyllable, from the orthodox views. I moreover stated that I disliked anything like speculation upon this topic in particular, because, if I differed in the least from the orthodox, I introduced something like a new theory, or something that would be treated as such, and either approved or rejected on theoretic grounds. If, however, you will neither make a new theory out of my expositions, nor contend for any speculations on the subject, nor carry the views further than where I leave off, I will gratify you and other friends with my views of the first sentence in John's Preface to his Testimony — "In the beginning was the Word, and the Word was with God, and the Word was God."

1. In the first place I object to the Calvinistic doctrine of the Trinity, for the same reasons they object to the Arians and Socinians. They object to these because their views derogate, in their judgment, from the eternal glory of the Founder of the Christian religion. They will not allow the Saviour to have been a creature, however exalted, because they conceive this character is

unbecoming him, and contrary to the scriptural statements concerning him. They wish to give him more glory than they think the Arians are willing to do. Now I object to their making him and calling him an "Eternal Son," because I think that if he were only the Son of God from all eternity, he is entitled to very little, if any more glory, than what the Arians give him. I wish to give him more glory than the Calvinists give him. They are as far below his real glory, in my judgment, as the Arians are in their judgment.

2. But in the second place, I have an insuperable objection to the Arian and Calvinistic phraseology on the doctrine of the first relation existing between the Father and the Saviour of men, because it confounds things human and divine, and gives new ideas to Bible terms unthought of by the inspired writers. The names Jesus, Christ, or Messiah, Only Begotten Son, Son of God, belong to the Founder of the Christian religion, and to none else. They express not a relation existing before the Christian era, but relations which commenced at that time. To understand the relation betwixt the Saviour and his Father, which existed before time, and that relation which began in time, is impossible on either of these theories. There was no Jesus, no Messiah, no Christ, no Son of God, no Only Begotten, before the reign of Augustus Cæsar. The relation that was before the Christian era was not that of a son and a father—terms which always imply a disparity; but it was that expressed by John in the sentence under consideration. The relation was that of God and the "Word of God." This phraseology unfolds a relation quite different from that of a father and a son—a relation perfectly intimate, equal, and glorious. This naturally leads me to the first sentence of John. And here I must state a few *postulata*.

1. No relation among human beings can perfectly exhibit the relation which the Saviour held to the God and Father of all, anterior to his birth. The reason is, that relation is not homogenous, or of the same kind, with relations originating from creation. All relations we know anything of are created, such as that of father and son. Now I object to a created relation as I do to a creature, in reference to the

original relation of God and the Word of God. This relation is an uncreated and unoriginated relation.

2. When in the fulness of time it became necessary, in the wisdom of God, to exhibit a Saviour, it became expedient to give some view of the original and eternal dignity of this wonderful visitant of the human race. And as this view must be given in human language, inadequate as it was, the whole vocabulary of human speech must be examined for suitable terms.

3. Of these terms expressive of relations, the most suitable must be, and most undoubtedly was, selected. And as the relation was spiritual and not carnal, such terms only were eligible which had respect to mental or spiritual relations. Of this sort there is but one in all the archives of human knowledge, and that is the one selected.

4. The Holy Spirit selected the name Word, and therefore we may safely assert, that this is the best, if not the only term, in the whole vocabulary of human speech, at all adapted to express that relation which existed "in the beginning," or before time, between our Saviour and his God.

5. These *postulata* being stated, I proceed to inquire, what sort of relation does this represent? And here everything is plain and easy of comprehension. I shall state numerically a few things universally admitted by the reflecting part of mankind:—

1st. A word is a sign or representative of a thought or an idea, and is the idea in an audible or visible form. It is the exact image of that invisible thought which is a perfect secret to all the world until it is expressed.

2nd. All men think or form ideas by means of words or images, so that no man can think without words or symbols of some sort.

3rd. Hence it follows that the word and the idea which it represents are co-etaneous, or of the same age or antiquity. It is true that the word may not be uttered or born for years or ages after the idea first exists, but still the word is just as old as the idea.

4th. The idea and the word are, nevertheless, distinct from each other, though the relation between them is nearest known on earth. An idea cannot exist without a word, nor a word without an idea.

5. He that is acquainted with the word, is acquainted with the idea, for the idea is wholly in the word.

Now let it be most attentively observed and remembered, that these remarks are solely intended to exhibit the relation which exists between a word and an idea, and that this relation is of a metal nature, and more akin to the spiritual system than any relation created, of which we know any thing. It is a relation of the most sublime order, and no doubt the reason why the name Word is adopted by the apostle in this sentence, was because of its superior ability to represent to us the divine relation existing between God and the Saviour, prior to his becoming the Son of God. But putting together the above remarks on the term word, we have a full view of what John intended to communicate. As a word is an exact image of an idea, so is "the Word" an exact image of the invisible God. As a word cannot exist without an idea, or an idea without a word, so God never was without "the Word," nor "the Word" without God; or as a word is of equal age, or co-etaneous, with its idea, so "the Word" and God are co-eternal. And as an idea does not create its word, nor a word its idea; so God did not create "the Word," nor "the Word" God.

Such a view does the language used by John suggest; and to this do all the Scriptures agree. For "the Word" was made flesh, and in consequence of becoming incarnate, he is styled the Son of God, the Only Begotten of the Father. As from eternity God was manifest in and by "the Word," so now God is manifest in the flesh. As God was always with "the Word," so, when "the Word" becomes flesh, he is Emanuel, God with us. As God was never manifest but by "the Word," so the heavens, and the earth, and all things were created by "the Word." And as "the Word" ever was the effulgence or representation of the invisible God, so he will ever be known and adored as "the Word of God." So much for the divine and eternal relation between the Saviour and God. You will easily perceive that I carry these views no farther than to explain the nature of that relation, uncreated and unoriginated, which the inspired language inculcates.

These views place us on a lofty eminence, whence we look down upon the Calvinistic ideas of "eternal filiation," "eternal generation," "eternal Son," as midway betwixt us and Arianism. From this sublime and lofty eminence, we see the Socinian moving upon a hillock, the Arian upon a hill, and the Calvinist upon a mountain — all of which lose their disproportion to each other, because of the immense height above them to which this view elevates us. The first sentence of John I paraphrase thus : — From eternity was the Word, and the Word was with God, and the Word was God. He was, I say, from eternity with God. By him all things were made, and he became flesh and dwelt among us. He became a child born and a son of man. As such he is called Emanuel, Jesus, Messiah, Son of God, Only Begotten of the Father.

I can give the above views upon no other authority than my own reasonings. I learned them from nobody — I found them in no book. It is true, indeed, I have held the idea for sixteen years, that Jesus is called the Son of God, not because of an "eternal generation," (which I conceive to be nonsense,) but because he was born as the angel described to Mary. This is now pretty generally received by a great many Christians. Nor would I dispute or contend for this as a theory or speculation with anybody. I could, indeed, amplify considerably, and perhaps obviate, some difficulties by following up farther the hints submitted; but such are my views of the import of the beginning of John's testimony. You will remember that I make no systems, and although there are some abstract reasonings upon terms (as, indeed, much of our reasonings about language are) in the preceding, it is only for the purpose of getting into the sacred import of a style from which we have been proscribed by a speculating philosophy. I have acceded to your request with more ease than I could have done, had it not been for a few prating bodies who are always striving to undo my influence by the cry of Unitarianism, or Socinianism, or some other obnoxious *ism*. From all the *isms* may the Lord save us!

A. C.



## PROGRESSION.—No. II.

BY S. W. IRVIN.

MAN is a progressive being. Excelsior is written upon his mind — it is stamped on his countenance. His faculties are so constituted that they retain all the experience of past ages; and while they improve upon the discoveries of others, they delve into the yet unexplored, and bring to light the secrets that lie hid in the chambers of mystery.

Much is said about primitive simplicity, primitive purity, &c. and we have accustomed ourselves to these phrases, until we associate all that is commendable with the past, and look upon the present as an age of sad degeneracy.

But when was man better than he now is? At what period of his existence was he more exalted in his moral nature, or more capable of great deeds?

The father of our race rebelled against the government of the Almighty. The oldest son of human parents killed the second-born. Noah is called a righteous man, and he was so far superior to the race with which he lived, that he was saved while they were destroyed. Yet we find Noah intoxicated with wine, and if we follow the stream of time downward to the nineteenth century, we shall find that men in all ages have been the same. The most enlightened nations have ever been the most virtuous, and men have been degraded and depraved in a degree proportionate to their ignorance and superstition. Hence it follows by legitimate inference, that the world is growing better, as light and knowledge increase.

Bad as is the world at the present day, and fearfully as wickedness abounds, yet the Christian philanthropist has no need to despair. The present age is superior, even in morality, to every age that has gone before it. The great deeds of former times are telling gloriously on human destiny. Who can measure the influence that Luther, or Wesley, or Howard, or Washington, has exerted, or is still exerting, upon the world? The good deeds that men do, as much as the evil, "live after them;" and men are responsible in proportion to the light and capacity they enjoy for usefulness.

There are some men who act the part of ravens of humanity — who are continually croaking out their evil augury

of disaster and defeat. For the benefit of such, we propose to inquire briefly into the history of the church and the world, and the arts and the sciences, to see what light such an investigation will throw on the subject of progression. And although the limits of a few papers, as well as the execution of our design, will confine us to a "bird's-eye view" of the subject, we shall find much in it both of interest and profit; and very conclusive evidence of the great truth, that God has placed the leaven of regeneration in the world, and that he is working by his mighty power, through human agency, for the accomplishment of this godlike purpose. Nay, more—that the devotees of science, as well as of religion, have been casting their mites into the great storehouse of truth; and that even the infidel philosopher, who has spent his life in gathering evidence to confute or confound Christianity, has contributed his share to the dissemination of that light that is to cause the desert and solitary place to rejoice and blossom as the rose. Truly has God caused the wrath of man to praise him, for Gibbon, and Hume, and Voltaire, and Bolingbroke, and Rousseau, and Paine, have each added something to the general stock of knowledge. Unwittingly and reluctantly though it was, they each cast their intellectual treasures at the foot of the cross, and paid an unwilling tribute to the Man of Calvary.

All things are being made to work together for good to the cause of Christianity. As man rises in the scale of intellectual being, he becomes more and more capable of comprehending the great truths of the Bible; and as he becomes more intellectual, he also becomes more spiritual, and consequently more capable of conforming his life to the requirements of Christianity. Every new discovery furnishes new food for his intellects, and a wider range for his thoughts; and as he delves deeper into the mysteries of nature, he is more and more astonished at their conformity to the truths of the Bible, until finally he beholds all things in nature and revelation lifting up a united voice, and bringing their common offerings to him who is the Lord of both.

The Bible, properly translated, is

what it was originally. It is perfect, and hence knows nothing of progression. But men progress, and the present generation is more responsible than any that has preceded it, because it has more intelligence and more light, and is, consequently, more capable of living up to the requirements of Christianity.

The Bible is from God, and although he committed the sacred treasure of his Word to "earthen vessels," it is not therefore the less divine. The same sacred treasure that was committed to the apostles is now found on the pages of the Book of Life, and hence we plead for the Bible. Not only was the Word of God committed to the apostles, but by his divine Spirit they were guided into all truth in practice. Hence we plead for apostolic precedent, and for Primitive Christianity.

But by Primitive Christianity, we mean the Christianity of the apostles; not that of "the fathers." Even the apostles were only men, and are to be taken as examples only so far as they were guided by inspiration; and as we inquire into the history of the church we shall find that this, no less than the history of the arts and sciences, furnishes indubitable evidence of human progression through Divine agency.

Among the original Twelve there was one who sold his Master for thirty pieces of silver. Peter three times denied his Lord; and the brief narrative that has been transmitted to us, carries with it abundant testimony that the apostles were men "of like passions" with ourselves.

As for the fathers, we have at Corinth a church planted by an apostle, and watered under apostolic supervision; and yet we find some of these men intoxicated with wine, even at the Lord's table. So low was man sunk in sensuality through the influence of ignorance and superstition, that nothing but the arm of Omnipotence could have rescued him from his degradation.

The history of the early days of the church teems with evidence of the same truth, and we will often be astonished at the evidences of perverted intellect, and misguided zeal, manifested in the lives of the best meaning men of antiquity. Read the following evidences of the practices that prevailed during the early ages of Christianity, under the belief, that the *end* justified the

*means*. Dick enumerates several species of deception and falsehood that prevailed, and adds:—

"Under the same censure are included pious frauds, as they were called, and which began to be practised at an early period—lies told, miracles feigned, books forged, and sophistical reasoning deliberately employed to advance the cause of religion."—(*Theol.* vol. ii. 551.)

In the Sermons of Dr. South we find the following language:—

"Plato accounted it lawful for statesmen and governors, and so did Cicero and Plutarch—and the stoics, as some say, reckoned it among the arts and perfections of a wise man—to lie dexterously, in due time and place. And for some of the ancient doctors of the Christian church, such as Origen, Clemens Alexandrinus, Tertullian, Lactantius, and Chrysostom, and generally all before St. Augustin, several passages have fallen from them that speak but too favorably of this thing. So that Paul Layman, a Roman Casuist, says, that it is a truth but lately known and received into the world, that a lie is absolutely sinful and unlawful."—(*Sermons*, vol. i. p. 189.)

The following very conclusive testimony is from Mosheim, Jerome, &c.:—

"The Platonists and Pythagoreans held it as a maxim, that it was not only lawful, but even praiseworthy, to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety. The Jews who lived in Egypt had learned and received this maxim from them, before the coming of Christ, as appears incontestibly from a multitude of ancient records; and the Christians were infected, from both these sources, with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names, from the Sibylline verses, and several supposititious productions which were spread abroad in this and the following century. It does not, indeed, seem improbable that these *pious frauds* were chargeable upon the professors of real Christianity,—upon those who entertained just and rational sentiments of the religion of Jesus. The greatest part of these fictitious writings undoubtedly flowed from the fertile invention of the Gnostic sects, though it cannot be affirmed that even true Christians were entirely innocent and irreproachable in this respect."—(*Eccles. Hist. Cent. ii. part 2, chap. 3, sec. 15.*) "Nor do they seem to err who are of opinion, that in this century that vicious method of disputing, which afterwards obtained the name of economical, was first introduced."—(*ib.* sec. 1.)

Now, of this economical reasoning Jerome draws a very striking portrait:—

"It is one thing to write by way of dispu-

tation, and another thing to write by way of instruction. In the former of these, the disputes are free and discursive; where, in answering an adversary, and proposing at one time one thing, and at another time another, a man argues as he pleases—speaking one thing and doing another—showing bread, (as it is in the proverb,) and holding a stone in his hand. \* \* \* Origen, Methodius, Eusebius, Apollinarus, have written largely against Celsus and Porphyry. Only observe what manner of arguments, and what slippery problems, they made use of for subverting those works which had been wrought by the spirit of the devil; and how, on being sometimes forced to speak, they alleged against the Gentiles, not that which they believed, but that which was most necessary to be said. I shall not here speak anything of the Latin writers, as Tertullian, Cyprian, Minucius, Victorinus, Lactantius, and Hilary, lest I might seem rather to accuse others than to defend myself.”—(*Dail-lee on the Fathers*, book i. chap. 6.)

“The Christian doctors who had been educated in the schools of the rhetoricians and sophists, rashly employed the arts and evasions of their subtle masters in the service of Christianity; and intent only on defeating the enemy, they were too little attentive to the means of victory—indifferent whether they acquired it by artifice or plain dealing. This method of disputing, which the ancients called *economical*, and which victory for its object rather than truth, was, in consequence of the prevailing taste for rhetoric and sphistry, almost universally approved. The Platonists contributed to the support and encouragement of this ungenerous method of disputing, by that maxim which asserted the innocence of defending the truth by artifice and falsehood. This will appear manifest to those who have read, with any manner of penetration and judgment, the argument of Origen against Celsus, and those of other Christian disputants against the idolatrous Gentiles. \* \* \* This disingenuous and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fictions, produced, among other disagreeable effects, a great number of books which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight; for, as the greatest part of mankind are less governed by reason than by authority, and prefer, in many cases, the decisions of fallible mortals to the unerring dictates of the Divine Word; the disputants of whom we are now speaking thought they could not serve the truth more effectually, than by opposing illustrious names and respectable authorities to the attacks of its adversaries. Hence arose the *Book of Canons*, which certain artful men ascribed falsely to the apostles; hence, the *Apostolic Constitutions*, of which Clement, bishop of Rome, is said to have had a collection; hence, the *Recognitions*

and the *Clementina*, which are also attributed to Clement, and many other productions of that nature which, for a long time, were too much esteemed by credulous men.”—(*Eccl. Hist. Cent. iii. part 2, chap. 3, sec. 10-11.*)

The above was spoken with particular reference to the second and third centuries. In speaking of the fourth he says:—

“If the enthusiastic frenzy of the monks exaggerated, in a manner pernicious to the interests of mortality, the discipline that is obligatory upon Christians, the interests of virtue and true religion suffered yet more grievously by two monstrous errors which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. Of these maxims, one was, ‘That it was as an act of virtue to deceive and lie, when by such means the interests of the church might be promoted.’ \* \* \* The maxim was now of a long standing, it had been adopted for ages past, and had produced an incredible number of ridiculous fables, fictitious prodigies, and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it must be frankly confessed that the greatest men, and most eminent saints of this century, were more or less tainted with the infection of this corrupt principle, as will evidently appear to such as will look with an attentive eye into their writings and their actions. We would willingly except from this charge, Ambrose and Hilary, Augustine, Gregory Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve them in the general accusation.”—(*Eccl. Hist. Cent. iv. part 2, chap. 3, sec. 16.*)

These are evidences furnished by high authorities; and there can be no doubt, that during the second, third, and fourth centuries, innovations, rites, and ceremonies were introduced and defended, as above, until their polluting influences fell with blighting effect on the altars of our faith, and like the locusts of Egypt, consumed every green thing. It was to free the church from this accumulated load of error, that the Reformers lived and labored. The efforts of Luther produced a moral earthquake that convulsed the world. The Pope trembled in his chair. The despot shook upon his throne, for with the church the world also was revolutionized; and who will say, with the past spread out before him, that the condition of both is not improving?

## NOTES OF AN EXHORTATION FOUNDED ON PHIL. II. 5-16.

"Let this disposition be in you, which was also in Jesus the Christ," &c.

BRETHREN! We have entered the family of Jesus our Lord to imbibe his spirit—to copy, and to present to others the example which he has given us, and thus to further the great and glorious work which he began—even the edification and increase of the church, which is his body. To do this, we must have the same mind which was in him! What that was, we see in the passage before us. We are reminded of his sympathy and tender-heartedness—of the importance of unity of sentiment, on practical matters at least, in order to unity of action—efficient action; and of that momentous and loving expression of his heart's desire in prayer to God, that we may all be one, in order that the world may believe! Let us see to it that we prevent not the faith and obedience of those that are without! We cannot stoop so low, or rise so high, as he whose name is above every name, and in (*Gr. en*) which name every knee is to bow (verse 10); but we, too, are required to humble ourselves, in order that we may be exalted: and to take upon ourselves the form of servants, laboring for each other, and providing for each other's wants, both temporal and spiritual. All which may be summed up in the one word, love! for love is the "fulfilling of the law." Or in the disposition which was in Jesus the Christ! God is love! and in the person of His Son we have the highest and brightest exemplification thereof. He is the embodiment of love. The language of the works of God is that of wisdom, of power, and also of love. It is profitable and delightful to gaze upon these, for they call forth our highest admiration and our warmest gratitude. But in the life, the "disposition," the instructions, and in the merciful and benevolent works of Jesus, we have an overwhelming and inexpressible display of love divine. We often hear and repeat his words—"God so loved the world," &c.; but we essay not to measure that love, to define the "so." We limit it not, as some do, to a few of the children of men predestined to share it, to the exclusion of their fellow-sinners—nor to the whole race of Adam, and our earthly career. In that love we expect to luxuriate in a brighter world,

with higher intelligences. We are at a loss for words to convey an adequate idea of this love; and even for thoughts to form a proper conception of it. Still, we know quite enough to excite us to imitate it—to propel us to love one another—to cultivate the disposition which was in Jesus our Lord. In vain do we profess to do so, unless we "love not in word, nor in tongue, but in deed and in truth" (1 John iii. 14 to 18; iv. 7, 8, 11, 21.) Let us manifest our love to God, by our love to the godly—let us serve Him, by serving our fellow-men, especially those of the household of faith. We read of some who lost their first love. Surely they must have turned off their eyes from their great example. Let us watch against this. Let us remember the entire devotedness of Him who could say, "The zeal of thy house hath eaten me up!"—Again, "My meat and my drink is to do the will of Him that sent me." Let us hide these words in our hearts; for the time of most persons, and perhaps even of some of us, is chiefly taken up in procuring food, clothing, &c. for the body. His time was generally occupied in feeding the hungry—physically so; yet, and especially, intellectually and spiritually so. We, therefore, as his professed followers, must have our minds stored with living and life-giving truths, and "be ready to communicate." We must get diligently, that we may be able to give liberally. We are "in the midst of a crooked and perverse race," before which we are here commanded to "shine" (verse 15.) We must help them to discover the right path, by "holding forth the word of life," and the lamp of a holy life. The world requires much of our attention, but we must not neglect the church; for it is quite as important to save one from wandering from the fold, as to add another thereto. From the spot where there is good pasture, wanderings are not so likely to occur. We must provide for each one that we bring in, and teach such how to provide for themselves. If a brother wants bread because he wants work, we shall benefit him far more by finding him work in order to get bread, than by giving him bread for which he has not worked.

And so of mental and spiritual provision. We must teach each one to work the mine (Prov. ii. 3-5.) Withal let us not fail to "work out our own salvation" (verse 12.) "We are saved" (Eph. ii. 8\*) from the guilt of sin. That salvation is the gift of God. We have to work out *our own* salvation from the power and practice of sin — to become

daily more free from it, less easily entangled by it (Heb. xii. 1.) We must aim at a growing resemblance to our Master, in order to glorify him here, and to awake up in his likeness, when "he shall come the second time without a sin-offering, in order to our everlasting salvation!" (Heb. ix. 28.)

H.

## THE JERUSALEM MISSION.

### LETTER FROM MISS WILLIAMS.

[The letter which follows, is printed from the manuscript copy by Miss Mary R. Williams, and will be readily understood by those who remember a former communication from her, in which she gave a most hopeful account of an enterprise gotten up in the valley of Artas, for the cultivation and conversion of the Jews. The active participation of the Americans in the good work, had excited a deal of jealousy and some opposition, but everything was hoped for, in the *unsectarian, expansive, and disinterested heart* of one Mr. Meshullam, a converted Jew, who had, it was thought, nobly thrown his influence and his well-suited attainments on the side of justice, and disinterested and impartial benevolence. But, alas for the treachery of man! Mr. Meshullam has disappointed the fond hopes he then excited, and the enterprise has ended in a disgraceful attempt, on his part, to convert it to his own selfish and avaricious ends. How, the letter shall explain.]

JERUSALEM, February, 28, 1853.

BELOVED BROTHER AND SISTER CAMPBELL,—I have just read your kind notice of our effort and labor in Artas, connected with the launching of my poor letter before the thousands of your readers throughout the United States. And now, what can I say, or how shall I tell, our predicament, our disappointment, and our apprehension, as regards the cause of Israel, especially in Ameri-

ca, when I apprise you that we have just passed the crisis of utter failure, not of the object we had in view, but of *the man* in whom, alas! we had, and some others still have, placed an unbounded, but ill-founded confidence! And the time I wrote to dear Decima, all was new, very exciting, and, of course, very partially understood, that was transpiring before our eyes. The representations on Mr. Meshullam's part, of the untiring efforts of the British Consul and the mission, to possess themselves of his cultivation, as partners or superintendents, and to send the Americans away, were matters of every day details. We knew not then the propensity which has since fully revealed itself, to make his own name and his own doings the matters of pre-eminent consequence, before which the name and doings of all others must stand in the most depreciating comparison. The benevolence, hospitality, and love of his brethren, which we held on to the idea of, for a long time, have been exchanged for the knowledge of the absorbing love of self and of money, the spending of which has been in great contrast with the close economy of our missionary friends. The most sad suspiciousness and discontent have wearied and worried both himself and others. He said that "the tidings from Jerusalem," for which he himself had furnished some written materials, were published from interested motives, by the Christians who have left their good and

\* The correct rendering of this passage is, "By faith are you saved through (Gr. *tes pisteos*) the faith; and that not of yourselves, it is the gift of God." Some say—It is faith, or believing, which is "the gift of God." Others say—Nay, but it is salvation. Now, there is no doubt that salvation (from the guilt of sin) is the gift of God. And there is a sense in which our believing, repenting, reading,

hearing, eating, &c. are severally the gifts of God. The Apostle, however, is not speaking here of believing — at least, not of believing only; but of the faith, or Christianity. Salvation is the gift of God. So, also, is the Christian institution, of which Jesus our Lord is the Alpha and Omega, or the Leader and Protector of the faith, not "our faith" (Heb. xii. 2.)

comfortable homes, and plenty, and friends, in order to risk, for Christ's sake, all the suffering and wrong with which their love and kindness have been requited. Events have been rolling on, however, with a startling rapidity and in a hurry. Lately, only, we have found that his habit has been, to get out of his coadjutors as much as they would produce, and then quarrel with them. We have heard him speak ill of every one, and yet, at this very day, he has skill enough to blind the eyes of a few still, and these not standing in low places in the earth, so as to incline them to befriend him; and in proof of this, we learn that the missionaries are considering, and will decide to-morrow, whether they will not give £100 in order to float again a very wily and dishonest man, who has stranded himself by his own iniquity and folly. But I am too general. £359 have been brought into the valley, for the expences of the soil and cultivators, and employment of Jews, &c. yet Mr. Meshullam has been complaining, and Mr. Finn has backed him vigorously in the same charge, that he has supported the Americans out of his own funds, and that he wished to separate from them, because he could support them no longer. In short, every extravagant and untruthful, absurd and wicked report, has been put forth by Mr. Meshullam and his wife and sons, against some of the most kind, and godly, and upright, and laborious, disinterested, and self-denying Christian people, that ever worked in the service of the Lord.

But in a clandestine way Mr. Meshullam, who had determined upon a dissolution of the co-partnership, put his and their affairs into the hands of the British Consul, who was always, from interested motives, inimical to them. Very lawless proceedings were enacted by him; and after deciding, first, that arbitration, and then that English consular wisdom, should sit in judgment on the poor calumniated and insulted Americans, at length the adjudication of the American and English Consuls was determined upon, and Mr. Smith, United States Consul General for Syria and Palestine, being at Jaffa on business, we sent an express to him for his aid. The result has developed both the entire blamelessness of the injured party, and the intricate lawlessness, and dishonesties, and untruthfulness of Mr.

Meshullam and Mr. Finn. A letter from our Consul to Mrs. Minor, since stating his opinion of the case, and condition, and conduct of these United States' citizens, I send herewith, and if you think it well to send it forth in the *Harbinger*, it will form the most honest corrective of the injuries of our late unfaithful partner and his unfaithful Consul. But what can repair the damages done to public and private Christian confidence, that such denouncers effect?

The pressure of time, and the singular notion Mr. Meshullam has, that he will still be sustained by the United States, notwithstanding his flagrant conduct, make it needful that a prompt notice of the outrages he has put upon the United States' citizens, should be put forth. I therefore proceed to give you Mr. Smith's letter, signed with the Consular seal of the United States:—

“U. S. CONSULATE, Beirut, Feb. 15, 1853.

“To Mrs. C. S. Minor, Jerusalem :

“Madam,—I am in the receipt of your letter, dated Jerusalem, February 11th, stating that ‘as Mr. John Meshullam has submitted the settlement of your affairs at Artas to Consular decision,’ and as I have investigated and completed a final arrangement of them with Mr. Finn, Her British Majesty's Consul in Jerusalem, you request me to give you a brief statement of the position in which I found the business on your part, and whether the facts elicited have been satisfactory to me, ‘in regard to the course pursued by the United States' citizens at Artas, and just and liberal toward Mr. Meshullam.’

“Having received an *urgent appeal* from one of your party, on behalf of all the Americans residing at Artas, as the guardian of their rights in this country, to repair to Jerusalem, to attend to the settlement of affairs between them and John Meshullam, a British subject, I left here on the 29th ult. in compliance with that appeal, and on arrival in Jerusalem, found that Mr. Meshullam had placed his and their affairs in the hands of Mr. Finn, ‘whose course towards them had always been oppressive,’ and declared he would only settle affairs through him, refusing Americans their rights, while declaring that every thing belonged to him. I was assured by a friend, familiar with the affairs at Artas, and in whose veracity I have entire confidence, ‘that Mr. Meshullam, after consuming all their substance, had not only utterly discarded them, but become their bitter persecutor; that in order to have a peaceable settlement with him, they proposed the most liberal terms, and were willing to accept a mere tithe of their just dues, but he refused

all their proposals, and wished to drive them from Artas.' Another friend remarks, in reference to Mr. Meshullam's treatment, that 'it is an insufferable fact, that they are Americans; and that they are quiet, patient, and consistent Christians, and not to be brought into warfare and contention with the evil tempers and aggressions with which they have been assailed, is another cause with Mr. Meshullam for separation on terms which do not promise, at present, to be at all just.' Mr. Finn has also pursued an unjust and arbitrary course, in looking into their affairs at Artas *without their consent*, and by instructing the postmaster in Jerusalem to place the letters of the firm in *his* hands only, in order that he may hand them over to Mr. Meshullam, to control any remittances that may come from the United States; he also reiterated Mr. Meshullam's declaration, that he had supported the Americans the whole time since they had been at Artas, and that all remittances were intended for Mr. Meshullam, &c. On the 7th instant, Mr. Meshullam addressed a letter to Mr. Finn, in which he says, 'In consequence of my inability to support the Americans in Artas furthermore, and who have lived there since the 17th of March last, I beg you, Sir, to give them notice to quit my premises in the valley of Artas to-morrow,' &c.—a copy of which Mr. Finn enclosed to me, requesting me 'officially to attend to its contents.' This I promptly declined doing, and stated, that I considered the notice to quit Artas, would come more properly from the Americans than from Mr. Meshullam, inasmuch as all the funds they had received were from the United States' citizens.

"On examining the account kept by the parties, it appeared that £259 had been received from the United States, and some friends who visited this country, as contributions in aid of the agricultural effort at Artas, which entire sum, except about 12 dollars, appeared to have been expended in building a house in Artas, and in the employment of Jews there. A further sum of £100, advanced by your son, Mr. C. A. Minor, from his private means, with its proceeds of about £45, was all the money that had been received. From this last £45, it appeared that the entire company of Americans and Mr. Meshullam and his family, had been supported, since the former arrived in Artas, and from which Mr. Minor had paid one-half of the hire of the land and labor on it. In proof of this, a document was signed by Mr. Finn and myself, and sealed with our seals of office, in which is written the following sentence: 'That the entire company have been sustained and supported by the private means of C. A. Minor,' Mr. Finn's and Mr. Meshullam's prior declarations to the contrary notwithstanding! Another sentence is also written in the same document, which may be of interest, viz.: 'It has been agreed by us, and all parties concerned, to refer the question of

final and entire ownership of said house, to the decision of contributors and donors of funds in the United States, with which said house was built;' and 'that the said house at Artas shall be sealed or nailed up by J. Horsford Smith, United States Consul, and the keys deposited in the Consulate of the United States, until the will of the said contributors and donors shall be known, in regard to its entire disposal to one or the other party;' and 'that the decision of the majority in amount of donors and contributors, who paid the sum with which said house built, shall be final and unalterable.'

"It appears to me unnecessary to add more to this statement, than to say, that throughout the entire examination into the affairs of Artas, I have been unable to discover that the Americans have said or done anything to create difficulty or dissention, or that they have been unfaithful to their trust, so as to destroy the confidence which has been reposed in them as Christians and philanthropists, by their friends in America; but that they have been abused, falsely accused, and driven out of Artas, by the jealousy and uncontrolled tempers of John Meshullam and members of his family; so much as to excite the sympathy of good people in Jerusalem, who have no interest in their benevolent effort; and to which they have submitted peaceably and with Christian forbearance, but which they might have avoided, had they sought to know him (Mr. Meshullam) better, before connecting themselves with him.

"I am, Madam, respectfully,

"J. HORSFORD SMITH, U. S. Consul."

Of the British Consul I may further say, that although *under the seal of Great Britain* he has referred the decision regarding the houses to American citizens, as being United States property, an afterthought, contrary to that sealed declaration, has made him send his janizary out to affix upon the property the British arms; also, that whereas the United States' Consul was to affix the seal of the American Consulate upon the houses at his time and convenience, which would also determine the time of leaving the house, a *command* was sent by Mr. Finn to the American Consular Agent in Jerusalem, to send out his janizary to meet *him* in Artas the next day, and if the United States' citizens had not vacated the house by the middle of the day, that he should "*mettergli fuore*"—PUT THEM OUT! So much for British honor, in the person of this unworthy agent! He is extremely involved in his pecuniary affairs, always scheming with his wife that, with his impertinent trifling about his authority, and meddling with everybody's business, makes him the

ridicule of all the foreign Consuls, and of most other persons here. Of course the mission depends upon him, although some of them have had ugly collision with him. Mr. Meshullam, in his singularly untruthful style, speaks of being obliged to sell Artas, and only since Mr. Smith came to Jerusalem have the Arabs come about the American family in Artas, and have told him that *he owns not a foot there to sell*. The pasha says, that the small part he rents for a year longer, will not be allowed to him after that time for any money, and the Fellahs have besought Mrs. Minor to remain and take gardens from them, which would be tantamount to the expulsion of Meshullam. They opened their eyes wide when told that 40,000 piastres of the United States money had been laid down there, and said that Mr. Meshullam had told them that he had sent for servants from America, and paid their passage, and there they were working for him. But Mr. Finn's personal interest in Artas, and in the sustaining of Mr. M. and driving out the Americans, is too obvious to be mistaken; and perhaps it may have been part of our business in this country—painful enough—to bring to a head and to make manifest the ungodly spirit that is abroad in the land. It seems that those whom God would destroy, he first makes mad, and this is truly the case with these two men.

*Wednesday.*—I have just returned from an evening walk out of Zion's Gate, down to Absalom's Pillar and the tombs of Zechariah and the Apostle James, and have passed down the valley of Jehoshaphat to the gardens of the Fellahs, under the village of Siloam, in ruins on the opposite heights; then to the fountain of the Virgin and the Pool of Siloam, leaving the picturesque Well of Euragel, or Well of Job, or of Joab, in a beautiful turning to our left. Notwithstanding the trials that accompany a residence in this land, its interest is intense, and I earnestly desire to teach some Jewish children here, if the Lord will; but sufficient funds are needful for moderate wants, and we have been terribly jarred. But the will of the Lord be suffered as well as done. My health has been excellent in the land.

MARY R. WILLIAMS.

[These tidings fill us with indignation and regret. In the meantime, let us not forget

our duty to the few faithful strugglers in this far off, benighted, but sorrowfully venerated land. Jerusalem and her people are the poetry of religion, and the heart of the Christian now, as did the Jew's in the day of his captivity, ever turns fondly to her consecrated walks, and sighs for her deliverance. We have been making some feeble efforts for this end, but our missionaries are beginning to meet with some opposition and resistance, and need, therefore, more than ever, a strong and prompt support from us at home.

Brother Barclay, in his communications to the Secretary of the Society, which have been laid before the churches and the brethren, fails, with a characteristic modesty, to give us a fair appreciation of the labors and usefulness of himself and family. We had the pleasure, while in New Orleans, of meeting with our beloved friend J. D. Pickett, just as he landed from a tour of two years in Europe and the East, and received from him a delightful and cheering account of our Jerusalem Mission. He and his party, two other young gentlemen, formerly students of Bethany, spent three weeks in Jerusalem, and his opportunities of judging, were, therefore, of the most satisfactory kind. He speaks in enthusiastic terms of the thorough missionary spirit which absorbs the entire family of Dr. Barclay, children and all, and testifies, as an eye witness, to the constant stream of beneficence which follows their labors in the desert about Jerusalem. O, what may not one true, earnest man do, when his heart is consecrated to God, and the *good* of his fellows! Whose work by day, whose dream by night, whose prayer always, is for the good, the true, the God-like! Fountains of delight spring up at his feet, and peace is distilled before his presence. His countenance giveth light, and his works quicken into life. We want such men—God-loving, and, therefore, God-like men, who can love, not their party, but their race, as Christ loved and still loves them, and like him, too, *go about doing good continually*. The times—the wants of humanity, call for such, and if we, too, call, they will come. These two powers cannot cry long in vain. Out of her fathomless depths, humanity will send forth spirits for the times, if her children do but earnestly call for them, and provide for their coming. Let our earnest hearts, therefore, incubate the promises of God, and all needful blessings shall be born.—W. K. P.]



## LETTER FROM DR. BARCLAY.

JERUSALEM, April 1, 1853.

DEAR BROTHER BURNET,—By the good providence of our Heavenly Father, I am again permitted to address you under circumstances of great mercy.

April 2nd.—Just as I was concluding the foregoing paragraph, the post-man brought me a large budget of papers and letters, among which I was delighted to find one superscribed in the well known (albeit rather hieroglyphic) autograph of the much endeared brother whom I am now addressing. My pen was, of course, laid aside, and—taxing my tantalizing self-denial to the utmost—I now resume it at the earliest moment that my urgent engagements will allow.

The main points of the important matters you submit for consideration, you have doubtless found already sufficiently answered in my last two or three communications. In relation to some of the remainder, more time and investigation will be required to reply fully, than can now be bestowed upon them before the departure of the mail; but I will answer them (P. p.) *serialim*, in the course of a week or two, by which time I hope to hear definitely about a matter of much interest to the mission, in reply to a communication addressed to the American Legation at Constantinople. The matter to which I allude, is a proposition made by a very influential and respectable expasha of this city, for the occupation of the fertile but uncultivated plain of the Jordan of Jericho, which can be had on very advantageous terms, provided the sanction of the authorities at Constantinople can be had. But I need not now enter into particulars. So indispensable is it to the extensive introduction of Christianity into the Holy Land, under existing circumstances, to have some suitable place where the poor outcast and persecuted proselyte can be employed, so as to eke out a living for a while, that I am not disposed to leave any proper means untried to secure such a temporary shelter. After much trouble, I have at last succeeded in getting a lien on a piece of land near the city as security for all the re-payment of the ready Farrah purchase money (not yet returned) except about fifty dollars, which I still

hope to get; but the various expences necessarily incurred in negotiating, transferring, &c. as well as in the measures taken for the recovery of the purchase money, which must, of course, be a clear loss, will amount to about the same sum, I fear, before the matter is finally settled.

I am peculiarly indebted to the Pasha and Divan Effendi, for their prompt, liberal, and energetic action in this whole affair. Two of the Hizmeh men whom the Pasha had caused to be apprehended as accomplices in the assault made upon us, he considered on examination, to be implicated to so slight a degree, that he was disposed to liberate them upon condition of begging my pardon. Deeming the thirty-two days of imprisonment which they had already undergone, ample punishment for their offence, I readily assented to their liberation, and he accordingly sent one of them to me yesterday, and glad, indeed, was this humbled son of Ishmael to beg our pardon, as he did in the presence of Dr. Hamilton and other Americans. He even wished to kiss my feet, in token both of his deep regret and unfeigned gratitude, but to such degradation I would not suffer him to stoop. This is a mode of evincing gratitude which I have often had occasion to resist on the part of patients whom I had relieved. The pasha has also caused the money of which our Arab escort was robbed, to be promptly returned to him. His excellency assured me, that although he had not succeeded in catching the ringleader, yet he had not relaxed his efforts, but had been scouring the country with horsemen, and having at last heard of his place of concealment, he expected to get him in about five days. In reply to my remark, that there was nothing vindictive in my wish to have him brought to justice, and that I mainly desired it on account of Frank travellers, he said, that I ought not to intercede for him—that he knew better than I did “how to educate Arabs.” So the probability is, that this daring Arab will have occasion sorely to regret his unprovoked attack upon us. This prompt interposition of the pasha in favor of Frank interests, is the more remarkable when contrasted with his singular indifference about the murderous warfare now raging between various villages near the city. Four men

were killed the other day in the various skirmishes between the villagers of Surbahit and Siloam, almost under the very walls of the city; and it was but the day before yesterday that a truce was concluded between the two contending parties of the Greek Christians of Beit Jala, after considerable havoc in slain and wounded, without the slightest interference on the part of the "powers that be," or any effort from any quarter of the civil power to suppress these shameful, petty, civil wars.

It would greatly delight you to witness the rejoicings of an Israelite whom I baptized two or three weeks ago. Having been among Romanists, when he became convinced that Jesus is the Messiah, (six or seven years ago,) he united with their communion, but discovering afterwards that Romanism is but a poor counterfeit of Christianity, he became greatly dissatisfied; and hearing of those who professed to have revived the Christianity of the Bible, he came to inquire for the "good old way;" and after twice attending public services, and several times receiving private instruction, he was found to be a suitable subject for baptism. "Now," said he, emerging from the pool, and going on his way rejoicing, "now I know I am baptized!" and away he went, glowing with zeal, Bible in hand, in search of the Latin patriarch and others, with whom he had been disputing, to reason with them about "the truth" that had now made him free indeed. With "eager pains" he still continues his search after all truth—"Following on to know the Lord," and seems to grow exceedingly in the faith. Well is it that he finds protection under the dome of a Gallio-like *pseudo* Protestant, now sojourning here! I think I will inclose, as a matter of curiosity, his Latin certificate of baptism. I also send you (inasmuch you have requested something from his pen,) Brother Dennis's letter to the clergyman (now in London) who brought him into the Episcopal church, and who lately deputed a lady now visiting the city, to induce him to return to the Anglican fold. It was written without the least expectation of ever being seen, either by you or myself, and although various inaccuracies may be detected in it, yet it shows great advancement in his knowledge of English since his bap-

tism. His improvement in other respects has been much greater, and I trust he will, in a short time, become very useful.

I have been under the painful necessity of refusing baptism to two members of the English mission, the past week, because it was sought without such profession of reformation as the case evidently required; but I expect to administer the ordinance, a day or two hence, to a very interesting young man, who seems to be a true and earnest inquirer after truth. When I inform you that several persons, who, I think would have made good disciples, have failed to unite with us on account of our failure to get a place of temporary retreat, you will probably rejoice that they were thus kept out; but I think you would not do so were you made fully acquainted with the state of things in this country. Six Greeks to whom I gave Bibles some time ago, expressed no little regret, the other day, that they could not be baptized, because I am unable to "protect" them. In vain are they told that it "is better to trust in the Lord, than to put confidence in princes." They seem incapable of comprehending an idea so contrary to the generally received opinion. The zealous Church-of-Englanders who supplanted us in part, at Bethlehem, makes but poor progress there, even with the aid of liberal buckshishing operations. The country between this and Tayebah, has been so insecure of late, that I have not yet made them a visit.

Rain has at last fallen, and great is the strife among the various religious communities of the city, for the honor of bringing it! each ascribing it to the prevalence of its own prayers, penances, fastings, &c.

We have now in press an Italian tract, designed for the benefit of the Latins, which I wish to commence distributing in this city and Bethlehem, a few days hence, and send to distant points by the returning pilgrims. But want of space compels me to conclude. Are we not still remembered by yourself and others, who offer fervent effectual prayer?

As ever, my dear brother, yours in hope,

J. T. BARGLAY.

## COERCION AND MOTIVE.

THERE are two ways of bringing results to pass that refer to human conduct. The one is coercion by the power, and the other persuasion by the use, of reason. They are very unlike in their principles, and as much so in their modes; the one being compulsive, and the other persuasive—the one depending on force, and the other on thinking and appeal.

Which of these principles is the appropriate one, in respect to the mission and purposes of Christianity in our world? If we take the Saviour and his apostles for models, we can be at no loss as to the answer. They never sought the aid of the civil arm—they asked for no persecuting disabilities or penalties against heretics or infidels. When standing before Pilate on the charge of sedition, Jesus said, "My kingdom is not of this world;" adding the remark, that if his kingdom was worldly, then his friends would undertake his defence by force of arms. The great apostle to the Gentiles tells us that the weapons of his warfare were not carnal, but spiritual; and the entire labors of his life were based on this principle. He was content to preach the kingdom of Christ, to persuade men concerning Jesus, and then leave his hearers to judge and act for themselves upon their responsibility to God. Nor was any other principle ever recognized among the early Christians; though themselves the victims of persecution, they never acknowledged the compulsive theory, in any form, or to any extent, as properly belonging to the gospel. Lactantius, one of the primitive fathers, remarks, "Coercion and injury are unnecessary, for religion cannot be forced. Barbarity and piety are far different, nor can truth be joined with violence, or justice with cruelty. Religion is to be defended, not by killing, but by dying—not by inhumanity, but by patience." Bernard, another of the early Christians, observes, "Faith is to be conveyed by persuasion, not by restraint. The patrons of heresy are to be assailed, not by arms, but by arguments. Attack them, but with the Word, not with the sword."

This, then, was the creed of the Saviour, his apostles, and all his followers; nor was any other known or thought of, until the spiritual kingdom

of Christ was amalgamated, by a most unnatural alliance, with the functions of the temporal ruler. This melancholy departure from gospel principles opened the sad era of compulsive and persecuting measures—first venting themselves upon Pagans, in the hands of Christian princes—then upon contending sects, settling questions of doctrine by the power of the sword—and finally by accretions and corruptions, resulting in the establishment of the Roman hierarchy, with the Pope at its head—making a system of cruelty and crime that for ages covered the earth with blackness, dishonoring God, and cursing mankind. The contrast between the measures of the Papacy, wherever and whenever it has held the power of the sword, and those which are appropriate to the gospel of Christ, is but little short of the difference between hell and heaven. The victims of the former have often been the most wretched sufferers that ever drained the cup of human misery; while it is, perhaps, not too much to say that the agents thereof, at least many of them, were the most hateful monsters that ever defiled or disgraced the creation of God, being too inhuman and corrupt to be owned by any but the devil. How unlike an apostle is a Roman inquisitor! The one preaching Christ, the other persecuting against the authority of Christ; and that, too, by methods the atrocity of which hardly finds its likeness in the annals of human wrong. And yet such an incarnation of evil is but the natural exponent of the compulsive theory applied to the propagation of religion; it is the terrible fruit of a false principle.

Away, then, with the agency of force, the terrors of the civil arm! The kingdom of Christ has no place for them. They have never done anything but to corrupt and curse its administration. This is their history in all ages; and it always must be. Their tendency is to make monsters and demons in saintly robes. The true Christian, *as such*, asks no favor of the state for himself or his religion. All that he asks is, that the state would let him alone, and mind its own business, protecting him as a man, but leaving him to worship God according to the dictates of his own conscience. Motive, and not

force, is the Protestant and Bible theory of doing Christ's work on the earth. Bayonets and bullets are not the divinely appointed means of grace. Prayer and preaching, earnest thinking

and holy living, these are the instrumentalities of God's approval—these are the only ones which man can lawfully employ.

## REPORT OF THE GENERAL MEETING,

HELD AT WIGAN ON JULY 26TH, 27TH, AND 28TH.

The delegates from various churches assembled in the meeting-house at Wigan, at six o'clock, p.m. on Tuesday, the 26th July, and occupied the evening with prayer, singing, and mutual addresses, until half-past eight.

On Wednesday morning, the brethren commenced their meeting at six o'clock, and after singing and prayer, proceeded to elect a President. Brother J. K. Tener, of Moree, Ireland, was unanimously called upon to preside, and Brother G. Y. Tickle, of Liverpool, to act as Secretary.

It was then resolved, that the Resolutions of the Local Committee for the management of the proceedings of the meeting, be confirmed and adopted without any alteration.

1. That the meeting on Tuesday evening be devoted to prayer and short addresses. The delegates will assemble at 6 a.m. on Wednesday, when the reading of the letters from the churches will commence, and be continued during the subsequent sittings of the day until concluded; after which the various propositions contained therein will be discussed, a Report of the Evangelist Committee presented, and conversations and deliberations held on subjects bearing on the great object of the Meeting.

2. That the letters from the churches be read alphabetically.

3. That all propositions contained in such letters be considered as the propositions of the churches sending them, and deliberated upon accordingly.

4. That all propositions be submitted in writing:—those emanating from individuals to be seconded before they are discussed.

5. That inquiries be made of the delegates as to the state, operations, and anticipations of the churches, and, also, as to what means have been specially owned of God in the conversion of sinners.

The Letters received by Bro. Turner

from the various churches were then handed in, amounting to sixty-four, and the brethren were occupied several hours in their examination. All letters containing any suggestion or proposition were laid aside, and afterwards brought forward as motions for discussion. Communications were received from the following churches:—

CHURCHES.	MEMBERS.
Anstruther .. ..	6
Auchtermuchty .. ..	38
Alva .. ..	5
Ashton-under-Lyne .. ..	19
Bolton .. ..	12
Buckingham .. ..	30
Ballymagullah .. ..	9
Birkenhead .. ..	7
Banbury .. ..	23
Bulwell .. ..	51
Banff .. ..	43
Bidlington .. ..	18
Criccieth .. ..	60
Castlewellan .. ..	9
Carlton .. ..	13
Chester .. ..	25
Cholderton .. ..	27
Cookstown .. ..	8
Coxlane .. ..	30
Crossgates .. ..	53
Cupar .. ..	90
Douglass .. ..	4
Dundee .. ..	67
Edinburgh .. ..	71
Elleamere .. ..	5
Fraserburgh .. ..	8
Grangemouth .. ..	32
Glasgow .. ..	64
Hammersmith .. ..	17
Huddersfield (2nd church) .. ..	11
Hull .. ..	10
Islington .. ..	14
Llanfair .. ..	35
Kirkaldy .. ..	21
Kirkby Inleth .. ..	16
Loughborough .. ..	25
Lincoln .. ..	17
Liverpool .. ..	14
London (C. T.) .. ..	44
Leigh .. ..	19
Leicester .. ..	9
Links (Kirkaldy) .. ..	32
Moree .. ..	48

CHURCHES.	MEMBERS.
Melbourne .. ..	6
Maidstone (Kent) .. ..	15
Mantwrog (N. W.) .. ..	18
Nottingham .. ..	145
New horpe .. ..	14
New Pitts Sligo .. ..	10
Osset Common .. ..	18
Pitldown (Sussex) .. ..	217
Perth .. ..	16
Pecky Mill .. ..	11
Rhoollanerchrugog .. ..	45
Saughall .. ..	30
St. Andrews .. ..	5
Shrewsbury .. ..	43
Stockport .. ..	9
Turiff, Mill of Craigatone .. ..	18
Whittle-le-Woods .. ..	3
Wardington .. ..	5
Wrexham .. ..	35
Welshpool .. ..	13
Wigan .. ..	53

(Received subsequent to the Meeting: Sanquhar, 25 members; Dumfries, 25 members.)

There are some fifteen churches from whom no report was received by the Meeting. 172 had been immersed during the year, but the exact number of deaths, and of those who have emigrated, withdrawn, and been excluded, could not be ascertained, and therefore our statistics are incomplete.

The Annual Report of the Evangelist Committee was then read by Brother J. Wallis, and presented, with the Treasurer's Statement for the past year, which are as follow:—

#### REPORT OF THE EVANGELIST FUND.

In presenting the Annual Report of the Evangelist Fund, the Committee have not much to communicate to the brethren. The disbursements, as well as the contributions, have been very small during the past year, consequently there has not been much for the Committee to attend to in this department of labor.

It is generally known that the churches in Fifeshire and Lancashire have formed themselves into District Associations; they support their own Evangelists, besides defraying the expenses of their laboring brethren. The churches also in Chester, Buckingham, Nottingham, and other places, pay the expenses of the different brethren visiting other churches in the neighbourhood out of their own private funds. This is no doubt the most scriptural method of evangelization, and could it be fully carried out throughout the country, the Committee in Nottingham might be dispensed with altogether.

Every church is responsible according to her ability, for the spread of the truth in her own vicinity. She is to be as a light, a city set on a hill for that neighbourhood. It appears to us, that the elders and officers in the days of the Apostles, were appointed to manage and

direct the affairs of the congregations in these particulars in their respective districts. How far each of the districts should extend, would depend upon the zeal and capabilities of the brethren and the necessities of the people.

Without entering further into the subject at this time, we beg to conclude by reading the Treasurer's Account for the last year.

1852.	RECEIPTS.	£	s.	d.
July 1.	By balance in hand .....	51	4	1
25.	Brethren, Ossett Common .....	0	10	0
—	Ditto, Liverpool .....	0	10	0
—	Ditto, Buckingham .....	2	0	0
Aug. 31.	Bro. Shiels, Earlstown .....	0	2	0
Oct. 30.	Brethren, Grangemouth .....	1	0	0
1853.				
Feb. 20.	Ditto, Banff .....	3	0	0
—	Ditto, Louth .....	0	6	0
April 3.	Bro. Magarey, Adelaide .....	1	0	0
—	Bro. Henderson .....	0	14	0
July.	Balance of Interest .....	1	19	3
		62	5	4

1852.	EXPENDITURE.	£	s.	d.
July.	To Incidental Expenses at Buckingham .....	1	7	6
Nov. 13.	Brother Sinclair, Wigan .....	5	0	0
1853.				
Feb. 12.	Do. do. .....	5	0	0
May 14.	Do. do. .....	6	0	0
July 1.	Evangelist, Lowton Com- mon .....	1	5	0
	Money Orders .....	0	1	3
July.	Balance forward .....	43	11	7
		62	5	4

Resolved, — That the Report be received and adopted, and that the thanks of the Meeting be presented to the Treasurer and Committee at Nottingham, for their labors, attended with a request that they will kindly continue their services for the following year.

Resolved, — The Meeting wishes to impress on the churches the importance of bringing out any latent talent in any locality, so that they may be introduced into a field of useful labor. The brethren would feel themselves pledged to sustain them liberally.

The church in Edinburgh having requested that a list of the names and addresses of the meeting-houses and leading brethren in the various towns throughout Great Britain and Wales, be inserted in the *Millennial Harbinger*, Brother Wallis, as Editor, promised to

receive the necessary communications for such purpose.\*

A suggestion from one of the churches for a General Sick Fund, then came before the Meeting, and the following Resolution was unanimously adopted:

Resolved, — That the brethren in all places be recommended to abide by the Apostles' teachings on Christian love and liberality, and to provide in the fellowship for the poor and distressed. If the funds are not sufficient in their own church to meet such claims, they are advised to make known their case to the elders of other churches, the Meeting being assured, that in no case of real distress could such an appeal be made in vain."

One of the churches (Maidstone) having by letter recommended the adoption of some means for supplying tracts to different churches, the Meeting hereby wish to remind the brethren, there and elsewhere, that Brother King, of London, has already published a number of tracts at a very low price, and recommend that any of the churches who require tracts, should endeavour to make a selection from those published by Brother King. As regards the raising of a general fund for tract distribution, it does not appear to this Meeting at present practicable.

It was considered by the Meeting, that the rest of the propositions contained in the letters were embraced in the following resolutions, and that fur-

\* We shall be happy to publish, on the cover, the address of one brother and the place of meeting in any town, village, or city in the United Kingdom: but we earnestly recommend, when this has been done, that no brother or sister, personally unknown to the officers, be received into any of the churches, even for a single Lord's day, without a letter of recommendation from the officers of the church of which the parties stand as members. Let all the brethren remember, that as it was in the days of the Apostles, so it is now: there are those amongst us who have been righteously excluded from Christian communities, and who, in their occasional or frequent excursions, become nothing better than religious mendicants. From all such may the churches be delivered. — J. W.

A 2

ther reference to them was unnecessary:—

Resolved,—That the churches in various places be recommended to form themselves into districts, and appoint a Committee in each District, to co-operate with the General Committee in Nottingham, for the adoption of such measures as shall be found necessary to establish efficient means of evangelization in each district.

Resolved,—That Brother Wallis be requested to issue new editions of the following works, and that the brethren be recommended to disseminate them to the best of their ability, viz.:—"The Essay on the Remission of Sins"—"A Tribute to the Memory of the Apostles"—"Essay on the Holy Spirit, by Walter Scott"—"Essay on the Foundation of Christian Union, by A. Campbell"—"Essay on Primitive Christianity, by Dr. Richardson."

It having been noticed, that Hymn Books were required in Great Britain, Ireland, and Australia, the former editions being exhausted, although neither of them had given satisfaction to the churches generally, and had, therefore, not been adopted by all. To have one Hymn Book, as well as one Bible, was thought desirable by all present.

Resolved,—That this Meeting promises to use every effort to aid and sustain Brother Wallis, in the publication of a new Hymn Book, to be arranged in the order of Psalms, Hymns, and Spiritual Songs, agreeably to Ephesians v. 19, and earnestly press upon the attention of the brethren, the great boon that is thus likely to be conferred upon the churches.

Resolved,—That this Meeting views with deep interest the efforts now being made in the United States by "The Bible Union," for a revision of the Sacred Scriptures, and while we express our cordial sympathy with the movement, we hope and pray that it may result in furnishing a faithful translation of the Word of God into the English language.

Resolved,—That a copy of the foregoing Resolution be forwarded to Dr. Cone, of New York, President of "The Bible Union."

Applications were received from four churches, that the next Annual Meeting might be held with them, but, as the meeting had not been held in the Principality of Wales, it was resolved,

That the next Annual Meeting be held at Wrexham, on the last Tuesday in July, 1853, at six o'clock, p.m.

Resolved,—That the letters be handed over to Brother Wallis, to exercise his discretion in publishing any extracts of general interest.

W. K. TENER, President.

G. Y. TICKLE, Secretary.

Resolved,—That the thanks of this Meeting be tendered to Brother Tener, for presiding over its deliberations with so much kindness and urbanity; and to Brother Tickle, as Secretary.

The following is a copy of the letter addressed to Dr. Cone by the Secretary, in forwarding the Resolution already quoted:—

“13, Rose Vale, Liverpool,  
4th August, 1853.

“My dear Dr. Cone,—I esteem it a very great privilege, as it is a most pleasing duty, to lay before you the copies of two Resolutions adopted by the Wigan Annual Meeting of Delegates, on the 28th ultimo, by which the brethren in the Reformation, assembled from all parts of the United Kingdom, have desired to convey to the members of the American Bible Union, the expression of their deep sympathy in the great cause of Bible revision, to which your Society stands pledged, and their earnest desire for the success of this most glorious enterprise.

“I am instructed to say, that the Resolutions would have been accompanied by some substantial proof of confidence and good will, in the shape of a contribution to your funds, but it was intimated to the Meeting, that you had funds already more than sufficient for the undertaking. This information caused the steps that were being taken to be suspended—not, however, without its being understood, that should any necessity arise in the progress of the work for additional resources, the brethren would cheerfully respond to any call you might hereafter make upon them.

“The objects of your Society stand in need of no recommendation; to state them, is sufficient to secure for them the approbation of all intelligent and good men. And beautifully have they been stated by Dr. Campbell, where he says, “*The only inquiries before us are, What has God said in the original Scriptures? and How shall we best express it in our English Scriptures?*” Sufficient recommendation for

any Society to have inscribed above its portals, so fair and heavenly a design. That God himself, who gave the Scriptures, may be your guide to its full accomplishment—and that He may enable you, by his grace, in due time, to present to his church and the universe, the treasures of his word in a pure and uncorrupted *casket*, in a text fitted to display, from its indisputable integrity, the glory, sweetness, and saving power of the truth—is the fervent unceasing prayer of one who subscribes himself, with unfeigned love and respect, dear Sir, your's in the Christian faith,

“G. Y. TICKLE.

“To Dr. Cone, President of the Bible Union, New York.”

#### THE PUBLIC MEETING.

On Wednesday evening, a public meeting was held in the Commercial Hall, when three addresses were delivered to a very respectable audience. We extract from the *Wigan Times* of the 29th ult. the following report of the proceedings:—

“Mr. T. COOP was called to the chair, and after commencing the proceedings with a hymn, he read the placard convening the meeting, and briefly stated its objects.

“Mr. FRANCIS HILL, of Sunderland, was then called on to address the meeting. He said that though they could not reform the religion given to the world by the Apostles, yet as there had been a departure from it, there must be a return to it. Reform was a thrilling word, whether used in connection with social, political, or religious matters; but reform was most important in reference to religion. Never was there a period like the present. Every religious society was convulsed; and what had given rise to this, but the spread of education and a desire to know the truth? There was a cry for reform from every religious body in this country, and even from Rome itself; but it was impossible to reform Rome—they must therefore seek to destroy her, never, never again to rise. Every religious body since the time of Luther had its origin in the desire for reform. Mr. Hill then contended that the forms, usages, and doctrines now existing amongst professors of the Christian religion, were not founded upon the Scriptures, and therefore they ought to go back to the model church which existed in the time of the Apostles. Let all

come to the one book, be all called by the one name of Christians, and be immersed in the one baptism. He concluded by urging them to return to the first principles of Christianity.

"Mr. HAIGH, of Huddersfield, said that if they looked at the subject of evangelical reform through the medium of the numerous sects into which Christendom had become divided, teaching contradictory things both in matters of doctrine and faith, as well as in church government, they would be led to the conclusion, that the difficulties in the way were insurmountable; but if they looked at in another point of view, the difficulties would vanish. Was there an infallible standard by which they could go? Yes, there was such a standard in the gospel. If all the numerous sects into which the Christian world is now divided, could find any authority in the Bible for what they taught, then the Bible was the most contradictory book in the universe; but this was not the case — the cause of this diversity was, not to be found in God's Word. Men should not make the Scriptures bend to their creeds, but make their creeds conform to what was taught by Christ and his apostles. The best way of promoting evangelical reform was, not to make direct attacks upon existing churches, but to set forth the primitive church of Christ in all its beauty, so that men might see and embrace it. Mr. Haigh then referred to the last commission of the Lord Jesus to his apostles, as recorded by St. Mark, and commented on it at considerable length, calling upon all present to repent of their sins, go to God through Christ, and believe the gospel and be baptized. He also quoted a great number of passages of Scripture, in support of what he believed to be the true faith. He particularly referred to baptism, which, he argued, was necessary, and combatted with the doctrine of infant sprinkling.

"Mr. J. WALLIS, of Nottingham, Editor of the *British Millennial Harbinger*, then addressed the meeting, pointing out what he conceived to be the chief doctrines taught by Christ and his Apostles.

"The proceedings terminated shortly after ten o'clock."

The proceedings of the Annual Meetings, of which only an outline is given, were characterized throughout by a

feeling of confidence in the truth, and a spirit of union, peace, and love among the brethren, never surpassed, if equalled, at any previous meeting of the same character. The letters received from sixty-four congregations of brethren in different parts of the United Kingdom, strangers to each other in the flesh, breathed a spirit of affection that ought always to be manifested in a lively manner by the disciples of the Lord. This is matter for gratitude and encouragement, while progressing in the ways of righteousness. The number of delegates, it is true, was not large; nor were all the churches represented, inasmuch as some of them did not indicate sufficient interest in the objects of the meeting, and in the recognition of each other as disciples of Jesus, as to send letters expressive of sympathy in a desire to extend amongst men those divine principles which can alone bless and elevate the human family. A spirit so apparently indifferent to the cause of the Redeemer, cannot be commended. Nay, it makes one blush, to compare it with the devotion and love of Him, who "was rich, but for our sakes became poor." He labored, suffered, bled, and died, and then, as a triumphant victor, entered into his glory. Now, the honor of maintaining and vindicating his cause in the world, rests upon the true-hearted disciples everywhere. The greater the difficulties presented, the more powerful the opposition which they have to encounter, the more resolute, determined, and heroic should be their conduct in its prosecution. The union of disciples and the conversion of sinners are inseparably connected by the Captain of our salvation. His deeply-interesting prayer is, "that his disciples may be one, that the world may know and believe that he is the Son of God."

The meeting was favored with the presence of Brother Frazer, of Illinois, and Brother Santo, of Adelaide, whose addresses were of more than ordinary



interest. Although perfect strangers to the brethren, they spoke the same things, and were one in heart and soul with the disciples at large. Thus were brought together, for a brief period, brethren from England, Wales, Scotland, Ireland, America, and Australia; and we envy not the Christian heart that would not have rejoiced, even at the cost of much self-denial, to form one in such a community of brethren, with Christ as their head and representative.

J. W.

#### EXTRACTS FROM LETTERS.

The following are extracts from the letters read to the Meeting:—

ALVA.—We are sorry that it is not in our power to be present with you at the meeting to be held in Wigan. We are one in spirit with you, and we hope you will be able to devise some means to spread abroad more fully the truth as it is in Jesus. The men to do this are indeed wanted. The means would soon be provided, if you could find the men. May the Lord raise them up! True Christianity is in a low state in this land. Those who go to the popular churches merely profess religion, but do not practically follow the Lord. A great proportion of the people deny the truths of revelation altogether, and, as time rolls, circumstances of danger appear to be more numerous here. One great cause is, the inconsistent practices and preaching of the “clergy” as well as the laity. It still requires to be shown to the people that the Scriptures are true, and that there is but one way of acceptable obedience pointed out therein. The fatal error is too generally entertained, that persons are safe if they are only connected with some religious body; and until they are convinced to the contrary, we need not expect them to reform.

ANSTRUTHER.—The brethren are living in peace, but the cause here has been weakened by some of our most useful brethren emigrating to America and Australia. There are none of us qualified to proclaim the glorious gospel to sinners as it ought to be. Still we meet every Lord's day to edify each other, to hold forth the doctrines and

institutions of our Lord, and to observe those things which he has commanded. We have been visited by Brother W. Godson, who gave several addresses on the causes and remedy of the unsatisfactory state of the professing church, and the faith, obedience, and hope of the gospel. We trust the word will not return void, but will prove quick and powerful in the hearts of sinners. We hope the delegates assembled will be guided by the wisdom that is from above in all their deliberations, and that the plans adopted will tend to the advancement of the Redeemer's kingdom, in the conversion of sinners and the upbuilding of the saints.

BANBURY.—We have been visited by several of the brethren from London during the year; they edified the church, and their services were kindly received. Brother Hill has spent a fortnight with us, and gave us convincing proof that he was well qualified for the work in which he is engaged. He is a devoted Christian, and a faithful servant of his Lord and Master. Primitive Christianity is not popular in this town. We have but few attend our meetings beside the members, so that our prospect of increase is rather discouraging. We are united in peace and harmony among ourselves, enjoying the blessings of the gospel, and striving to build up each other on our most holy faith. This is an important and delightful work, bringing with it its present, and ultimately its final reward. But the decree is gone forth, “Go and preach the gospel to every creature.” This must be done, and we wish, in such a work, to co-operate with you, and do all we can to send forth those who are duly qualified. Our earnest prayer is, that your deliberations may be attended with the divine blessing, so that the fruit thereof may be seen in the conversion of sinners.

BANFF.—As a church we are living in peace and unity, endeavouring to build each other up in our most holy faith. We have maintained our numerical strength, notwithstanding the drain on our numbers by emigration, deaths, &c. for which we feel grateful to our Heavenly Father. We believe the signs of the times are favorable for the spread of the truth. Many pious individuals seem to be awakening to the fact, that there has been a great de-

parture from primitive Christianity. We would direct attention to the movement in the Congregational body, for a return to more Scriptural usages, as embodied in their periodical *Quo Warranto*. We hail the movement as one in the right direction, and one calculated to aid us, breaking down opposition, exposing unscriptural usages, and leading the mind to the New Testament as alone the standard of faith and practice. We again proffer our aid for the support of qualified proclaimers, and pray that your deliberations may, with God's blessing, be productive of increased harmony and unity amongst ourselves, the diffusion of light and truth, and an extension of the Redeemer's cause in the world.

**BALLYMAGULLAH.**—Under existing circumstances, it is not in the power of any of our brethren here, to be present at the meeting in Wigan; yet we wish to express our approval of the object contemplated, and are willing to co-operate with our brethren everywhere, as far as we are able, in the cause of our Lord and Master. We hope that your meeting will redound to the peace and prosperity of his subjects, and to the praise and glory of his holy name.

**CHOLDERTON.**—We wish you success in the name of the Lord, and sincerely pray that you may be able to devise some means for the extension of the knowledge of Jesus Christ, and what he has done for lost perishing sinners. Should it be necessary, we are prepared to place a small sum, say £10, at the disposal of the Committee, towards the payment of any evangelists who may be employed in making those truths known among our fellow-creatures, by which ourselves have been saved. As a congregation, we have made but little progress during the last twelve months; still we are sensible of the important situation we occupy, and feel truly desirous of the extension of Messiah's kingdom on the earth. There exists amongst us generally, a sense of the necessity of a separation between Christians and the people of the world, in their amusements, as well as in their congregated capacities; and the importance of a regular attendance on the institutions of our Lord and Master. Perhaps, however, it must be acknowledged, that there is not that uniformity

of practice which is so very desirable in a Christian community.

**CRICCIETH.**—As a church we are living in peace with each other, and with all men, going on our way rejoicing, hoping that we shall have the courage "to run the race set before us, looking unto Jesus, the author and finisher of our faith." The promise is to those "who endure unto the end." Our beloved Brother Jones is the only teacher we have; he is laboring in the word and doctrine of Christ, and his labors this year have been crowned with success, as we hope they will be in the future. Our meeting-house is quite full every Lord's-day. We hope that the result of your deliberations may be the extension of the Redeemer's kingdom.

**CUPAR.**—The church in this place, although not increasing in number, enjoys peace. The brethren heartily approve of the meeting, as tending to spread unity and good feeling among the churches of Jesus Christ.

**DUNDEE.**—It is with heartfelt sorrow that we inform you, that the congregation here cannot at this time send a messenger to your laudable meeting; but our earnest prayer is, that our Heavenly Father would grant you much of the spirit of his beloved Son. May the wisdom that is above, guide all your deliberations, and lead you to devise means for the furtherance of the gospel of the blessed God. You will see by our report, that the church in this place has been reduced by emigration to America and Australia. Nevertheless, we are thankful to our God that a few have been added to the Lord by immersion. We have had Brother W. Godson, of Hull, laboring among us, and his labors have been highly appreciated by us, having already brought forth fruit. It is the unanimous request of the brethren here, that you should hold your next annual meeting in Cupar or Dundee.

**FRAZERBURGH.**—In the far North attendance is, for several reasons, difficult, although the important propositions noticed in connection with it would make us anxious, if at all possible. The increase of evangelical agencies is in our prayers daily, and we would by no means wish to forget the necessity of doing something in helping

on the great work. May God our Father, in the name of Jesus Christ, assist his church in doing great things both for it and the world!

GLASGOW.—The congregation here is living in peace, and although we have not been augmented in number by baptism during the year, still it is increasing, and we have hope that it will increase; and when once our present endeavors for the spread of truth have been more fully heard and felt, we trust that the cause will soon grow and prosper amongst us. The greatest enemy to our prosperity hitherto as a church seems to have been *strife*. We are, thank God, free from it now, and if the brethren will only seek to remain so, we have no fears as to the result.

LLANFAIR.—The little flock here are living in peace and unity, just able to exhort and comfort one another in their pilgrimage through this life, in the hope of attaining to the greatest state of perfection, as believers in a risen Lord and Saviour, attending to his ordinances, and desiring, if possible, to meet him on the great day blameless. May the Lord bless your efforts, and guide your deliberations as to the means of proclaiming his gospel in the simplicity of the primitive Christian preachers. May peace and unity prevail throughout all your proceedings.

LINKS (KIRKALDY).—Although unable to be with you at the meeting in Wigan personally, we are with you in spirit, agreeing heartily in the object you have in view. It may be known to some of you, that there are in this place four congregations of baptized believers, numbering in all considerably over 200. We have done all in our power to bring about a union with those who separated from us a number of years ago, and are hopeful that our efforts will be crowned with success. We think the churches ought to give more attention to the procuring of properly-qualified persons for the work of evangelists.

MOREE.—Our number has greatly increased during the past year, twenty-two having been added by immersion, chiefly through the labors of our esteemed Brother John Campbell, who, we regret to say, has emigrated to the United States, together with five other brothers

and sisters, thus reducing our number to forty-eight. Notwithstanding our difficult position as an isolated church, and the many obstacles to the spread of the truth in this country, we do not despair, nor do we think it, on the whole, an unfavorable field for preaching the gospel; and any arrangements the brethren may make regarding evangelization, will secure our cordial co-operation and support.

NOTTINGHAM.—It is with pleasure and gratitude we notice the fact, that since the last general meeting, and more especially during the months of the current year, there has been apparently, and we hope in reality, an increase of peace, union, and cordiality manifested by the majority of the congregation in this place; consequently, a considerable degree of confidence, Christian love, and prosperity, has prevailed among the brethren. This, we are willing to hope, has arisen from an increase of knowledge and submission to the truth as it is in Jesus—a personal realization of which can never fail to sanctify and elevate the minds of all who possess it. There is, however, still great need for progress, and a constant remembrance of the Apostle's exhortation to the Gentiles, "Let him that thinketh he standeth, take heed lest he fall"—"Giving all diligence, add to your faith courage, and to your courage knowledge, to knowledge temperance," and every other Christian grace, which are necessary for the perfecting of the character and disposition, "that we be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." It is our conviction, that if there were more united and humble prayers and thanksgivings—more songs of praise presented to God and the Lamb, both in public and private, combined with a greater disposition to converse together respecting the things of God and his great salvation, a more extensive and lasting success would follow the labors of the brethren, both in the church and in the world. In attending to these duties, should we not be walking in the footsteps of the apostles and of the first churches, and be promoting the eternal welfare of all by whom we are surrounded? So, also, should we ever secure the approbation of our Lord and his associates in the heavenly world. Our

number of members reported last year was, 143; added by immersion, 15; received by letter, 2; restored, 6; total, 166. We have, however, lost by death, emigration, dismissals, and exclusions, 21; making the present number, 145.

**PILTDOWN.**—In laying before you our present position, you will perceive that we have not increased in numbers

greatly, but we trust our growth in grace and knowledge has been such as to meet the approval of our Heavenly Father, so that when He numbers up his jewels, we may shine as the stars in his kingdom for ever and ever. We have only added 5 to our number this year; 2 have been removed by death, 2 have withdrawn, and 1 restored, our present number consequently being 217.

### THE GULF OF ETERNITY.

How little do the gay and busy multitude of earth's inhabitants realize, as they sail down the stream of time, that they are rapidly nearing the tremendous gulph of eternity, or how soon they will plunge into its measureless realms!

We see that our youthful joys were but this morning, we see them withered ere 'tis night—withered to be green no more. The grass can be turned in one hour to withered hay, but the hay can never return to its former freshness. We look back on our early joys and say, They are "as a dream when one awaketh." How short was the vision, and whither has it fled? We were just preparing to live, but now we have awoke and found that we have nothing to do but prepare to die. For what has happened to the joys of life, will shortly happen to life itself.

"In the morning it flourisheth and groweth up, in the evening it is cut down and withereth" in the grave. We have already passed the greater part of life's comforts, every hour is carrying us still further from them; we cannot return, but an irresistible current is

bearing us down into the gulf of eternity. There is no return—there is no stop. It will be but a moment, and we must go to our long home, and leave the mourners to go about the streets. We cannot be younger, but we shall soon be dead; and on a dying-bed we shall feel the truth of our text, and the propriety of its figure, more than ever. All our life will seem but a day. And having passed the short day of dreams and shadows, we shall disappear. We shall take an eternal leave of earth, and wing our way to the bar of God. The places which now know us will know us no more. Our lands and houses will go into other hands. Strangers will occupy our substance, and walk over our graves without knowing that we were buried there. Our names will be forgotten on earth. The world will go on as before. The sun will rise and set as usual. Mirth and diversion will be as brisk as ever. None will take thought of our pleasure or pains, while we shall either be mounting the regions of life, and soaring high in salvation, or shrieking to the ear of hell, and sinking in the pit that has no bottom.

### EXPOSITION OF ROMANS, CHAPTER VII.

(From the "Christian Age.")

I HAVE not the vanity to suppose that the remarks I here submit on what has seemed a very difficult passage of Scripture, will meet the approbation of all under whose notice it may chance to come. Still, as it may be diverse from any exposition yet seen by many, it may assist some future writer to produce, from all the expositions, one that shall give satisfaction.

The apostle labors, in the preceding

portion of the epistle, to show to the Jewish Christians the equal rights of the Gentiles to the blessings of the gospel. This he shows by several distinct arguments, adapted most admirably to meet the difficulties of the Jewish mind. Does the Jew claim an advantage because of his descent from Abraham? Then, says the apostle, Abraham was justified by faith, so that he may be the father of all them that believe. Does he

claim pre-eminence because he has kept the law? By it is the knowledge of sin, and not its cure. By David he shows the whole world, Jew and Gentile, to be guilty before God. Now if we Jews, who have had the law, have become as corrupt as the Gentiles, who were a law to themselves, may not God be just in justifying the Gentiles, who were without hope and God in the world? Yes, he is God of the Gentiles, as well as the Jews, and will save them in perfect accordance with his original purpose, as seen in the history of Abraham.

Having answered their objections, then, to the reception of the Gentiles, urged by them from the angle of vision first presented to their view, he would now for a time direct their minds to something practical. He addresses himself immediately to those who knew the law, for with it they were accustomed to associate the book of Genesis, containing a history of the creation of man, his fall, and the cause of death. They had become dead to the law, by the body of Christ. The law itself had died, and now they are at perfect liberty to be married to another, even to him who had been raised from the dead that they should bring forth fruit unto God. The law of Moses was dead, having ceased when Jesus was nailed to the cross, for it was nailed there with him. The apostle now sees a time in his own history when he was alive without the law. From the time of Jesus' crucifixion to his own conversion, he was alive without the law and alive to sin. "But when the commandment came, sin revived and I died." What commandment? I am Jesus whom thou persecutest. Arise, and go into Damascus, and there it shall be told thee what thou must do." Here is a commandment by which he learns he is

a sinner, "the chief of sinners." Sin now revives in him, and he dies to it. That which was ordained to life, he found to be to death first, a striking proof of which he had during three days and nights of fasting and prayer. Wherefore the law (of Moses, by which a knowledge of sin was communicated,) is holy, and the commandment (of the Saviour, by which sin revived in me, who thought I ought to do many things contrary to the name of Jesus,) is holy, just, and good.

If then the law and gospel are both good, each in its proper place, and we have obeyed the gospel, we shall not die surely? Yes, I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Here seems an additional reason for the Apostle's reference to the law of Moses, at the commencement of this chapter. In Genesis it is recorded, "dust thou art, and unto dust shalt thou return," and this law the Apostle finds in his members; and while thinking of the pains of death, he exclaims, "O wretched man that I am, who shall deliver me from this body of death?" There is one, thank God, who came "to deliver them from it, who through fear of death, were all their lifetime subject to bondage"—Jesus Christ. "So, then, with my mind, I myself serve the law of God," in the gospel of his Son, "and with my flesh the law of sin," in going down to the grave. And, now, brethren, we are not condemned because our bodies die; for the law of the Spirit of life in Christ Jesus, has made us free from the law, by which is the knowledge of sin, and the law by which we must die.

J. M. H.

## A FEW REMARKS ON CHURCH ORGANIZATION.

DEAR SIR,—I send you a few remarks on church organization. Lest I should be misunderstood, I will state in this place, that I am an advocate of councils, assemblies, associations, or whatever you may choose to call them, so long as they attend to their legitimate work, and make no pretensions to being a church organization. I shall humbly attempt to show, in due time, what is their use, and their abuse.

I shall endeavor to show how plain and simple the system of church organization and government is, when our views are circumscribed by divine truth.

True, with this simple organization, we can do comparatively little in the way of putting down schismatics—of stopping the mouths of errorists. The pulpit and the press are our only means. For though we exclude gainsayers from the congregations, yet they will get into

the hedges and highways, and so long as any one will listen they will preach. From feelings that I highly appreciate and esteem, as prompted by a love of the cause of truth, many are looking to a grand council, or general assembly, as a regulator in the case of these insubordinates.

Well, suppose a grand council is called from all the congregations in a given district. These offenders, who, under our present system, run at large, preaching and perverting, are arraigned, tried, and excommunicated. What more is done than was done before? These heretics still go at large, perverting the truth, and laughing in their sleeves that their pursuers have kindled a blaze so large as to make them conspicuous who were before unobserved. At least the work is not done. Their mouths are not stopped. A bull of excommunication might be sent after them, if its mighty bellowing did not draw around them sympathizers by the hundred, who had not their tens before. We might go still a step further in general assembly, and excommunicate those persons and churches who tolerate heretics, if this course would not result in giving us a reform church North, and a reform church South, or a new and old school, or something of the kind. And thus by attempting in an unlawful way to do an unlawful deed, or to shut the mouth of one or two, should we not open the mouths of thousands?

Let me tell you, kind reader, that though all the divines of America were assembled together, they could not stop the mouth of one heretic. Ecclesiastic assemblies are only potent to such a work when connected with state authority. Then mouths may be stopped with a vengeance, by cutting off heads, gagging, or casting into dungeons. Church organizations for dealing with heretics that a single congregation cannot reach, are a solemn mockery—a splendid nothing, if not aided by the civil power. The only means at last is omnipotent truth. It is mighty,

whether falling from the lips of a child or an apostle of God—whether uttered from the pulpit or the press—from a single congregation or the grand assembly—only with this difference, that it is mightiest with legitimate authority. Hence an unruly boy will permit his weak parent to chastise him, when he would rebel against a giant who would attempt it, though he deserved chastising ever so much. Calvin left the Established Church, questioning the authority of that body which threatened him. So did Luther. Knox would have submitted to legitimate authority while in exile, but he rebelled against the illegitimate means that were used against him. Hence we may learn that error, clothed with proper authority, has more power than truth in illegitimate hands. Whatever we undertake, then, let us be sure to have the divine warrant for carrying it out.

My father once dreamed of meeting a huge serpent, with mouth open to devour him, and into that mouth he threw his little pocket Testament, and choked the foul beast to death. Now, this was a dream, and the interpretation thereof is, that in a country like this, where we are not allowed the use of gags, prisons, nor scaffolds, our only safety is truth.

Dear brethren, then, up with your pens—open your mouths—cry aloud and spare not—let omnipotent truth be heard in all your borders. Up with your torches, ye burning and shining lights, and soon every prowling monster may be driven back to his den. Let us not betray so little confidence in the power of truth, or the good sense of our countrymen, as to desire to cut out the tongues of liars.

The God of heaven did not turn the devil out of the world, but permitted him to walk abroad and use his language, speaking great swelling words. He met the Saviour of men. And the Saviour met him with "Thus it is written." But I must drop my pen now. I will show you what is behind the bush in my next. J. I. R.

## CORRESPONDENCE.

### LETTER FROM A SISTER.

My dear Brother Wallis,—I have not communicated with you since last Christmas, and consequently have to acknowledge the receipt

of your letter now. I was very glad to hear of your family, from whom I received so much kindness during my brief sojourn amongst you, and shall still be glad to do so, whenever leisure and inclination join hand in hand to induce

you to pen me a line. I see by the *Harbinger* that you have added a few to your number, and I rejoice to find that there are *even* a few who will not turn a deaf ear to the calls of the gospel. I take great interest in the *Harbinger*. I had hoped to be amongst you this Summer for a short time, but my steps were ordered otherwise. I had the pleasure and privilege of meeting round the table of our Lord with the brethren at Lincoln, about three weeks back; it is an opportunity which I long to enjoy weekly, but at present I am so situated that it is impossible. I ask earnestly and often, that when removed from here, my Father may place me amongst my brethren and sisters in Christ. I see you have had intelligence from Brother W. A. I presume he would inform you that another of my beloved sisters has been immersed into Jesus. You see I had not much to fear from my family, from the step I took while at Nottingham. Two have already followed my example, blessed be God, and I have exceeding great hope of two more. Will you give my kindest love to Mr. Hine, and tell him the good news. I look upon him as my first friend in the truth; for though I tired him by my seeming obstinacy and prejudice, it was his conversation which threw light upon my path when I was groping my way in darkness, anxious for the truth. Though the Summer is not past, I begin to think of Christmas, when I hope I may be permitted to join you at Nottingham in partaking of the emblems of our Lord's broken body and shed blood. My Christian love to the church and your beloved family, who, I trust, are all well.

I am, dear brother, your affectionate sister in Christ,

E. L.

[We have no authority for publishing the above note, but, omitting the names, we thought it might be cheering and encouraging for us to do so, especially that Brother Hine and all other disciples, may continue in the morning to sow the seeds of divine truth, and in the evening not withhold their hand, for no one can tell which shall germinate and prosper, or whether they shall be both alike good. We had the pleasure of immersing the writer into Jesus, and we have now proof that we were not mistaken in her intelligent faith, hope, and love. Two sisters, it appears, have already followed in the same path to life and to God, through her instrumentality, and others are on the way. May they not stop short of the good confession, and of obtaining the final reward, eternal life! We need scarcely add, that we shall be happy to surround the table of the Lord with Sister E. L. at her earliest convenience, and again see her on a visit in Nottingham.—J. W.]

## BROTHER W. GODSON IN SCOTLAND.

Dear Brother,—For these three weeks past, ending 5th of the present month, we have been favored by the labors of our esteemed brother, William Godson, from Hull, who has left behind him a very favorable impression of his elevated Christian character, his devotedness, self-denial, and efficiency as an evangelist, worthy, as we think, of the respect and attention of the brotherhood throughout the country generally.

We are constrained to say, that Brother Godson has far surpassed all our previously favorable anticipations of him, and we cheerfully give our testimony on his behalf, as a "workman that need not to be ashamed," and one whose example and teaching may be of good service to the community at the present time, when a spirit of worldliness prevails so much both among teachers and taught in the Christian profession.

Brother Godson's great aim at present is, to endeavour to promote in the professing church a more elevated and primitive morality, a closer union, and better organization than is now exhibited in the churches of the Reformation; and that in order both for the perfecting of individual character, and the efficiency of the Christian congregation, as God's appointed agency for the evangelization of the world. And we must say, that the course of lectures which he delivers, are well adapted to promote these great ends, being, as we judge, strictly scriptural in matter, ample in compass, simple and philosophical in their arrangement. Brother Godson, while refusing all recompense for his labor in the gospel, does by no means on that account spare himself and take it easy. During the three weeks which he allots for himself in one locality, he is in the habit of delivering fifteen long lectures, two on each Lord's day, and three in the course of every week; too much, one would think, for a person of his rather delicate constitution long to endure. However, he is not breaking down as yet, but rather improving, especially since leaving the sea side, with its raw and chilling breezes, which had rather an injurious effect on his respiratory organs. And we would merely hint, that if his ability to endure hardness is to be attributed to his moderation and abstemious mode of living, then there is given us in this also an example, at least such as is calculated to stimulate examination, whether this be not in truth a more excellent way, and one more in accordance with the requirements of our holy religion. J. D.

Auchtermuchty, August 12, 1853.

[In connection with Brother Godson's labors in Scotland, and in illustration of their character, we may give the heads of two of his lectures in Dundee, delivered in Ball-street

Hall, on the evenings of the 23d and 24th of August, viz. :—"The Government of God the true providence of life;" and "The superiority of the Christian System over all other systems, for promoting the secular interests of mankind, individually and socially." One hour was allowed at the close of each lecture for discussion. These lectures were addressed to secu-

larists and the public generally, with the very laudable intention of counteracting, in some degree, the plausible and delusive arguments of Mr. Holyoake, who lectured the week previously in Dundee. Brother Godson, we learn, challenged the champion of secularism to public discussion on the superiority of the Christian system, but it was declined.]

## QUERIES AND REPLIES.

QUERY 1. — By what passage in Scripture are we authorised or warranted to style any man reverend? — We are not warranted in so doing by any passage in the Scriptures. Such an appellation is, in our opinion, a mark of pride and self-conceit when assumed by any man. There are those, doubtless, who are worthy of being revered, on account of their old age, good qualities, or great attainments; but not as God's clergy, in particular. J. W.

QUERY 2.—How shall I harmonise the two verses, John's Gospel, iii. 13, and Hebrews xi. 5?—We cannot perceive wherein consists the absence of harmony, seeing that the passages do not refer to the same subject. Nicodemus recognized Jesus as a teacher sent from God, apart from the least conception that he came down from heaven, or that, in his divine nature, his presence was then in heaven and everywhere. It is probable that Nicodemus

regarded Abraham, Moses, and David, as more distinguished personages than Christ; especially so the great Lawgiver to the Jews, who had received from the hand of God the eternal law of right and wrong. Hence our Lord, cognizant of these thoughts in the mind of Nicodemus, said, "No man (not even Moses) hath ascended up into heaven, to qualify him to become a teacher to men; but he who came down from heaven, even the Son of Man who is in heaven. And as your Moses lifted up the serpent in the wilderness, (miraculously to cure the bitten Israelites) so must the Son of Man (as the seed of David according to the flesh) be lifted up, that whosoever believeth on him, (as a Prince and Saviour, to give repentance and the remission of sins) may not perish, but have everlasting life." By faith Enoch was translated; "God took him," but further we are not informed (Gen. v. 24.) J. W.

## ITEMS OF NEWS.

### LIVERPOOL.

It is with unspeakable pleasure that I have to inform you of the immersion, on Saturday evening last, at the Pier-head baths, of Miss A. Lambden, another sister of the one you baptized in Nottingham last Summer. She was received amongst the brethren on the following Lord's day, and is now going on her way rejoicing, in the promise of an eternal and incorruptible inheritance with all the faithful and obedient in Christ Jesus. She has long seen the importance of baptism, but has had a severe struggle with contending doctrines; she has, however, I doubt not, buried them in oblivion, through the all-atoning blood of the Lamb, and risen to newness of life, to walk before the Lord all her days. May she be found faithful unto death. W. A.

### EVANGELISTS' VISIT TO IRELAND.

We understand that Brethren Hill and Sinclair have gone to Ireland together, to preach the gospel of Christ and to visit the churches

there. Brother Tener, on behalf of the brethren in Ireland, guaranteed one-half of their expenses, and they will receive the other half from the Evangelist Fund. The brethren will no doubt be happy to unite in prayer for their success and prosperity in the great and good work, and to supply whatever may be needful for them from the Evangelist Fund.

### FOREIGN ITEMS.

#### CINCINNATI.

Brother Burnet, writing from the above place under date July 6, says, "Within six weeks I have introduced from sixty to seventy persons into the kingdom by immersion into the name of Jesus."

### EVANGELIZATION TOUR.

Some time has elapsed since I wrote you on the subject of the progress of the gospel of peace, in the country over which I am travelling. I have just returned home, having been on a tour of some three weeks; I find the



congregations are still progressing finely, in the knowledge of the truth as it is in Jesus. At Lees Run we had one accession by immersion; the brethren at this point are few in number, well united in Christ, and are, therefore, "strong in the Lord." At Brother Scott's I delivered one discourse; we had three additions by confession and immersion. At New Salem, being met by Brother Campbell, probably of Morgan county, we had a good meeting, and three immersions. At Big Run, in company with Elder Jarvis, whose praise is in all the churches, had truly an interesting meeting, five "hearing, believed, and were baptized." At this place, just after the last candidate and I "came up out of the water," a German, who was a Lutheran by profession, stepped forward to one of the brethren, and asked, "What does your preacher charge for baptizing?" "Nothing," was the short reply of our old brother. "Nothing!" exclaimed the Lutheran in surprise: "Why," says he, "our preacher makes us pay for every babe he sprinkles; your preacher must be a good man!" "Yes," says our brother, "he is a good man; if we did not believe him to be a good man, we would not employ him to preach." At Middle Creek, Brother Jarvis continuing with me, we had quite a refreshing time, one addition of Methodist descent, and left a visible good impression on all. I next visited Washington county, Pennsylvania, the land of my fathers, that gave me birth, and where I spent those moments so sweet to recur to, and that often furnish our minds with a great store of thought, for present, and even future usefulness! Moments of childhood—how lovely to contemplate! But they are now numbered with the past. Here I had the pleasure of delivering three discourses in the hearing of many of my old schoolmates, and others with whom I have been acquainted from infancy. My themes were, 1st, *Infidelity and Christianity* contrasted. 2nd, *Sin and Salvation* through Christ. 3rd, "The assurance of faith" (Heb. x. 22.) I also had the enjoyment of the society of Brother Myers, the employed evangelist in the Bethany (Virginia) coöperation. I heard him deliver but one discourse, which was truly good; it was drawn from, or predicated upon, that important declaration uttered by Moses, and quoted by Peter (Acts iii. 22-23.) There were three additions by baptism. Also, while on the above visit, I formed a very agreeable acquaintance with Brother Redmond, a student of Bethany College, who, I was informed, is now preparing himself for "the work of the ministry." During our pleasant interview, there were others with whom we had the satisfaction of becoming acquainted, but have not space to speak of at present. At Clarrington, (the town in which I live,) assisted by Brethren L. M. Harvey, of Bellville, and William Jarvis, we had a very encouraging meeting; five immersions and one by applica-

tion. From Clarrington, in company with Elder A. G. Ewing, I attended a debate of three days in Bellville, between Brother L. M. Harvey, on the affirmative, and Mr. Ross, a licensed Episcopal Methodist preacher, and, by the way, a lawyer, too, on the negative. The controversy was upon the *design of Christian baptism*. Brother Harvey is one of those clear, plain, luminous, and forcible logical reasoners; and maintained, honorably and triumphantly, the affirmative of his position. Mr. Ross is doubtless the best scholar, and greatest quibbler, the Methodists have in all this country; and, therefore, he made the very best effort imaginable, in order to sustain a sinking cause. In order that you may have a specimen of Mr. Ross, to judge for yourself, and see as I see, take a peep at the following: John iii. 5, "Born of water and spirit"—*this is the new birth*," says Mr. R. with a sort of holy horror; "we are debating '*remission of sins*,' and Mr. Harvey has offered a proof text (John iii. 5) which has *not remission of sins in it*!" He took the same position in reference to Titus iii. 5, "The washing of regeneration," says Mr. R. "has no remission of sins in it!" Again, Mark xvi. 16, "He that believeth and is baptized shall be saved," says Mr. R. "such passages have no reference to remission of sins whatever: and I am surprised at Mr. Harvey for relying on them!" Then, according to Mr. Ross, a man can be *born again*, be *regenerated*, and *saved*, without having his sins forgiven! Once more, Acts ii. 38, he saw *remission of sins* in this text, therefore something else must be invented; "The Greek preposition *eis* occurs here; it means, 'with respect to, because of.' Yes, '*Eis aphesin amaran*,' "for the remission of sins," is in the *infinite mood*, and, therefore, *the meaning is doubtful*! It means, "*because your sins are forgiven you*!" Then, for Mr. R. to be consistent, when Jesus says he shed his blood "for the remission of sins," (Matthew xxvi. 28,) the language being exactly the same in both texts, in both Greek and English, he would be bound to take the same position, viz.: "That it is *doubtful* whether Christ shed his blood, in order to *remission of sins*!" But more singular still, Mr. R. became immediately *absolutely certain* of the "*doubtful meaning*" of Acts ii. 38! Yes, "it means because your sins are forgiven you!" Had I been where I once was, in Infidelity, Mr. R.'s quibbles, (excuse the term, for argument he did not offer,) and his labors going to make the meaning of the word of God *doubtful*, would have gone a great distance towards *confirming* me in *unbelief*, and disobedience to Jesus Christ; and I am sorry to say, that every position taken, not only by Mr. Ross, but by all writers and speakers that I have read or heard in all my life, ('tis true I am not old, about twenty-four years,) against the importance of obedience in baptism, only tend, like Universalism, to introduce, maintain, and perpetuate,

the principle of *universal rebellion* against the government of God! In justice, however, to Mr. Ross, he admitted, but, I thought, with reluctance, that there were "*no non-essentials* in the Word of God." At Goudys I spoke four discourses, and four confessed and "obeyed the gospel." At Forks of Sunfish, Brother Jarvis and myself again, we had eight additions, seven by obedience. At New Salem, we had an encouraging time, six additions by faith and obedience, and two from the Baptists; the brethren here are all, though few in number, in love and union, meet on the first day of the week for edification and commemoration, and are moving along in the joyous hope of "eternal life." At Pawow we had one addition; to God through our Lord and Master, be all the praise. May the good Lord protect us from all the errors of the age in which we live, and bless us all in moving forward the blessed cause of redemption. Amen. Your brother in Christ,

J. J. M. D.

## OBITUARY.

During the past month we have received a card which has printed upon it the following inscription:—"In affectionate remembrance of MR. JAMES EMERSON, nineteen years Elder of the Scotch Baptist church, Beverley: died 12th day of July, 1853, aged 54 years. The memory of the just is blessed" (Pro. x. 7, Heb. xiii. 7-8.) In the year 1834 this brother was ordained to the office which he held with consistency to the close of life. We were present at his ordination, and, upon invitation, preached to the people in the evening. At the time reformation from the theoretic system held by the deceased and his brethren became a necessity with us, we had several controversies with him on the subject, the result being, that matters remained between us the same as at the beginning. Perhaps a different result was not to be expected, considering the thorough Calvinistic and Sandemanian principles which he maintained. But he is gone to his rest, and thus are ended with him the strife and conflict of this life. J. W.

## A SHORT EXCURSION.

It may be that some of our esteemed friends and correspondents feel surprised at our apparent inattention to their requests during the last month. Our accustomed promptitude, in this respect, has been laid aside, that we might secure rest, a change of air, and sea-bathing, combined, much as possible, with the enjoyment of Christian friendship among some of the churches of Jesus Christ our Lord. We left home on the 24th of July, and after attending to business for one day in Manchester, proceeded to the meeting then about to be held at Wigan. Here we met friends from different parts of the globe; Brethren Tener, from Ireland; Paton, from Scotland; Fraser, from Illinois, U. S.; Santo, from Adelaide, South Australia; with many others brought together by the divine precepts of love to the Lord Jesus Christ, and his great salvation provided for the children of men. During this meeting we had the pleasure of delivering two short addresses on reformation and perfection of character. We also heard addresses from Brethren Hill, Haigh, Fraser, Santo, and others, all of which were cheering and edifying to us, and evidently so to all present.

Lord's-day, July 31st, we had the pleasure of spending with the church in Wrexham, to whom we delivered two addresses; morning and afternoon, broke the monumental loaf, and

made several new acquaintances during this short visit.

In the evening of the same day, we were invited to speak in the Baptist chapel, the congregation consisting of some three or four hundred persons, who were all very attentive. According to custom, we had here to ascend the pulpit, which, to say the least, appeared to us very unsocial, if not unseemly. But it fully accords with the one man system, and therefore, is quite consistent with the principles of those who hold it.

On Monday, August 1st, at three o'clock, we took train for Rhyl, where we arrived in about two hours and a half. This is an improving town, as a sea-bathing place on the Welsh coast, and is thirty miles from Chester. It is much visited by mothers and their children, as a place of safe and quiet retreat from the bustle of life in Liverpool, Manchester, &c. Of course we are not to suppose that the husbands and fathers fail to visit them, at least for a day or two in the week, during their stay at such a place as this. On Lord's-day, August 7th, Mrs. Wallis, Mrs. Frost, and myself, who formed the party, spent the morning with the brethren at Chester, where we delivered an address intended to stimulate the hearts of the brethren to greater confidence in God, and greater zeal for his glory in the earth. The re-

mainder of the day was spent with the church in Mollington, with whom we broke the loaf in the afternoon, and again delivered an address in the evening, on the certainty and present existence of eternal life, with the necessary steps to be taken by every sinner in order to attain unto it. We had a full and attentive audience, and afterwards spent the evening at the quiet and peaceful residence of Brother John Davis. If we mistake not, upwards of twenty sat down here to tea in the afternoon, respecting the social pleasure of which we have no occasion to add a word. Monday, 8th, we were again in Rhyl, and visited the ancient towns of Conway, Abergelly, and Bangor, with the Britannia, Menai, and Conway bridges. Ha-

ving thus laid aside our business routine for twenty-three days, we returned home on the 17th day of the month, refreshed in spirits, recruited in health, and prepared to travel on with joy and thanksgiving the next stages of the pilgrim's warfare to the rest of God.

We ought to have mentioned that Lord's-day, 14th, was spent with the brethren in Huddersfield. Here we delivered two addresses, but we are sorry to say, that the exhortation of Paul to the Corinthians (1 Cor. i. 10) has not been properly observed and obeyed by some brethren in this place. "Divide and fall"—"Be united, increase and conquer" are axioms true as were ever uttered by man.

J. W.

### FAMILY CIRCLE.

**TWO WAYS TO EDUCATE A SON.**—*Rules to educate him for ruin and misery*.—1, Bring him up in idleness, without any regular or useful employment.—2, Give him full liberty to roam about the streets, particularly after night-fall; and let him associate with unprincipled and wicked company.—3, Humor him in everything; and always allow him to have his own way.—4, Take no pains to instil moral and religious obligations into his mind; and suffer him to roam where he chooses on the Lord's day.—5, Fill his pockets with money, and let him know that his fortune is made, and that he is independently rich.—This completes the course; and we believe that no person ever was, or ever will be, brought up in this way, who was not, in the end, a vessel of wrath, fitted to destruction. The observance of all these rules is necessary in a full course, in order to the reception of the diploma. But the strict observance of any one of them, it is confidently believed, will insure the result. Parents, do you desire to accomplish the end? The means are before you. *Rules to educate him for usefulness and happiness*.—1, Train him to habits of active industry. Let him feel that he owes to his God, his fellow-creatures, and himself, to be useful; make him realize that the only way to happiness is to do good.—2, It is a universal rule, that the season for cultivation is the season of growth; and the most auspicious age, is a very tender one. Therefore, discipline the mind of your son to obedience, when he is very young. This you can always do, if you understand human nature, and act prudently, on the principle of love; but govern him, and, if necessary, do not spare the rod. Keep him off the streets, especially after nightfall, and always keep him out of bad company.—3, Do not humor him unnecessarily, and teach him, early,

to deny himself of all ungodliness and worldly lusts.—4, Fill his mind with a just sense of his moral and religious obligations, and inspire him with reverence for the Lord's book, the Lord's house, and the Lord's day.—5, Teach him frugality, economy, and self-dependence, for a support in life; but especially teach him that he was not born to eat, and sleep, and die. Let him feel that he is a candidate for a glorious immortality, and esteem it as more than his meat and drink, to do the will of his Father who is in heaven.—Christian parents! train up your son in this way, then shall he rise up and call you blessed; yea, he shall bring honor upon your grey hairs.

**A MAN WITHOUT A HOPE.**—There are some men who are never so happy as when they are miserable! "How are you, Trepid?" "How do you feel to-day, Mr. Trepid?" "A great deal worse than I was, thank'ee; most dead, I'm obliged to you; I'm always worse than I was, and I don't think I was ever better. I'm very sure, anyhow, I'm not going to be any better; and for the future, you may always know I'm worse, without asking any questions; for the questions make me worse, if nothing else does." "Why, Trepid, what's the matter with you?" "Nothing, I tell you, in particular, but a great deal is the matter with me in general; and that's the danger, because we don't know what it is: that's what kills people, when they can't tell what it is; that's what's killing me. My great grandfather died of it, and so shall I. The doctors don't know—they can't tell; they say I'm well enough when I'm bad enough, and so there's no help. I'm going off, some of these days, right after my grandfather—dying of nothing in particular, but of everything in general. That's what finishes our folks."

**SCOLDING.**—Show me a scolding mother, and I will show you a naughty child. Show me a person who has been scolded, cuffed, and harshly treated in childhood, and I will show you one of coarse, irritable, and unamiable disposition. The faculties of our minds, like the muscles of our bodies, are strengthened by exercise; and scolding calls into powerful exercise, and stimulates in the highest degree, the worst passions of our nature. It has a most unhallowed influence on ourselves; souring our dispositions, blunting our sensibilities, and making our manners and our hearts as cold and repulsive as our words. Parent, avoid teasing—avoid scolding—avoid irritating your child. Never reprove it when you are angry, but win its love and inculcate your lessons, as well as your reproofs, in its happy moments, and in a kind conciliatory way. We are little aware of the power of kind words; they soothe the feelings, they win the affections, they captivate the soul, and make the heart warm, loving, and affectionate.—Bitter words do not flow from a sweet fountain. Children are good judges of human nature—they know that sweet words emanate from a good heart, and they unconsciously become attached to those who speak to them kindly, and treat them affectionately; and they shrink, with instinctive repulsion, from those who use harsh, bitter, and carping words.—Mother, again we say, *win the affection of your child*, and as you value its happiness as well as your own, *don't scold*—for heaven's sake, don't scold.—*S. W. Irvin.*

**FATHER IS COMING.**—Look on *this* picture and on *this*; the counterfeit presentiment of *two fathers*! "Father is coming!" and little round faces grow long, and merry voices are hushed, and toys are hustled into the closet, and mamma glances nervously at the door, and baby is bribed with a lump of sugar to keep the peace, and father's business face relaxes not a muscle, and the little group is huddled like timid sheep in a corner, and tea is dispatched as silently as if speaking was prohibited in the statute book, and the children creep like culprits to bed, marveling that baby dare crow so loud now that "*father has come*."—"Father is coming!" and bright eyes sparkle for joy, and tiny feet dance with glee, and eager faces press against the window-pane, and a bevy of rosy lips claim kisses at the door, and picture-books lie unrebuked on the table, and tops, and balls, and dogs, and kites are discussed, and little Susy lays her soft cheek against the paternal whiskers with the most fearless "abandon," and Charley gets a love pat for his medal, and mamma's face grows radiant, and the evening paper is read (not silently, but aloud), and tea, and toast, and time vanish with equal celerity, for the jubilee of a happy family has arrived, and "*father has come*."

The longer I live the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circles of intimates; these are very different affairs. But I find that it conduces to my mental health and happiness, to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of—it may not supply the place of what I have known, felt, and tasted—but it is better than nothing—it seems to keep the feelings and affections in exercise, it keeps the heart alive in its humanity, and till we shall be all spiritual, this is like our duty and our interest.—*Bernard Barton.*

When about to speak to the disparagement or injury of thy fellow man, pause and ask thyself, what injury has he done to thee, and what good will thy words of evil do either thee or him, and thou wilt find a reward in the feeling of thy heart, that no outward momentary triumph can ever bring.

We should condemn no man, for Christ has said, "Judge not, lest you be judged." But we should estimate every man by the benefits he confers, for He who said to some "judge not," said also at another time, "by their fruits ye shall know them."

I resolve to neglect nothing to secure my eternal peace, more than if it had been certified that I should die within the day; nor to mind anything which my secular duties demand of me less than if it had been insured that I should live fifty years more.—*McCheyne.*

Learning will accumulate wonderfully, if you add a little every day. Do not wait for a long period of leisure. Pick up the book and gain one new idea, if no more. Save that one and add another as you can.

Let humility be the virtue of the wise man, that he may appear like the fruit-burthened bow, pressed down by the weight of his own worth.

Memory is like a picture gallery of our past days. The fairest and most pleasing of the pictures are those which immortalize the days of useful industry.

Idleness is the pillow upon which the Devil finds our minds empty, to fill them with mischief and melancholy.

If you wish to make yourself agreeable to any one, talk as much as you please about his or her affairs, and as little as possible about your own.

## OUR PRESENT NUMBER.

THE first article, an Essay on "Church Organization," will, we hope, be read and pondered over, until the outline and the facts are deeply impressed on the heart of every disciple of Christ; not, indeed, to remain inoperative, but as producing an embodiment of sound practical Christianity, which ought to prevail among the followers of our Lord and Master. How full of blessedness for man is the Christian system! How perfect are all its parts, adequate to furnish the man of God for every good word and work! The intelligent Christian wants no other creed than what the Bible, and especially the New Testament, contains. Our other articles—including Notes of Lectures, Letters to Young Christians, Sacred Colloquy, Progression, &c.—may be read with interest and profit. The Report of the Meeting at Wigan records all that was done, but not all that was said, though it is as full as circumstances will allow. The brethren have marked out abundant employment for the Editor of the *Harbinger* during the next year. The five Essays recommended for re-publication might be all completed in a month, 1000 or 2000 copies each. Then comes the question, Who will purchase them? If the brethren will not do so, for the purpose of lending them or for gratuitous distribution, they will

remain on hand. Our respected neighbors, and many of our relatives and intimate friends, it is lamentable so say, are blind to their own interests and happiness both for this world and the next. But they must not be given up for the present. Should the proposed Essays be published, will the brethren, in their church capacity, please consider the matter for one month, and then say how many copies of each they will take, at *three pence* each, to be paid for in advance? Printers cannot work for nothing, and if we do so ourselves in this department of labor, it is neither equitable nor reasonable, that we should advance the money, give credit, keep books, and suffer loss at the end.

It was proposed to raise a fund at the meeting in Wigan for the specific object of sending for an evangelist from America, to labor in Great Britain for two or three years, or even for life. Two beloved brethren offered £50 each to commence with, and a third, we are assured, stood ready to do the same; but, for reasons which it is unnecessary to mention, the project could not be carried out. Perhaps some such plan may be hereafter realized by the churches; for, if suitable and tried men are not raised up in this country, in addition to those already in the field, then some such step as the above may be determined upon, and we may fairly hope, would eventuate in the glory of God and the salvation of sinners. J. W.

## POETRY.

## GARNERED THOUGHTS.

I, who have measured many a Summer's sun,  
And seen my early friends fall, one by one;  
I, who have felt how much the heart can bear,  
And of earth's pleasures had my equal share,  
Here, on the beach, in search of precious lore,  
Amidst the wealth profuse of memory's store,  
Would gather hence, communing with the past,  
Thoughts which like shells from out the ocean  
cast—

Of little worth, while scattered o'er the sands,  
But valued much when culled by careful hands.  
So, here I spread before the thoughtful eye,  
Whate'er I've found of value 'neath the sky;  
To add my store of garnered wealth to all  
Which other hands have placed (however  
small.)

Thus doubly blessed, whilst here on earth I live,  
"Blessed in receiving, but more blessed to  
give."

And if my thoughts should take a "soberer hue"  
Than what my youthful friends would wish to  
view;

Or, if a gleam of sunshine, bright as day,  
Should through the lattice on the aged play—  
He lives the longest who looks back the most,  
And in the vision lets no line be lost;  
But full of thought and action to the last,  
He crowds the volume of the mighty past.

## SUMMER.—By JAMES CHALLEN.

It was a sweet and sunny morn,  
A long, long time ago,  
When the dew was on the early corn,  
And the daisy in its blow.  
The violet bloom'd beneath the grass,  
And the strawberry blossom'd so white,  
And the cloud now and then o'er the sun did pass,  
And all again it was bright.

O! how I love the light of the sun,  
As it dances on meadow and spray,  
Like a fiery steed, his race to run,  
Throughout the live-long day.  
See how it breaks on the rest of shade,  
On the stream and the boundless sea;  
On the slope of the hills and in the glade,  
And over the flowery lea.

To me, no prettier sight is seen,  
Than the glow of its waving light,  
As it flashes across the meadow green,  
Making all things look so bright.

O! many a beautiful thing is here,  
If we had but eyes to see!  
And to the listening, wakeful ear,  
How rich is earth's melody.

We pass through the world, so wond'rous fair,  
As if we had no eyes;  
While beauty is slumbering everywhere,  
In the earth, and the seas, and the skies.

OCTOBER, 1853.

## THE FALL AND REDEMPTION OF MAN.

A DISCOURSE DELIVERED TO A CHRISTIAN CONGREGATION.

BETWEEN the world of Nature and the world of Life there is great dissimilarity. In Nature, every thing is under law—fixed and positive. Nature has no vagaries. Season follows season, tide follows tide—all things are in order and harmony. The ancient Greeks called the world “order.” They gave that name to the universe, on account of its unchanging beauty, and its beneficent and unvarying laws. The seed-time and the harvest never fail to man: he can venture his life and his all in perfect reliance on the steadiness of Nature and her plans. But who, without grievous misgivings, dares risk life and fortune by trusting to his fellow-man?

It is very strange—the dwelling-place to be so beautiful and so full of order and harmony, but the inhabitant to be so fickle, so lawless, and so vile—that Nature shall be so plain a book to read, and Life such a riddle. For what do we see in it? The widow and the orphan crushed to the earth, and the wretch who has trampled them down flourishing like the green bay tree—honesty walking in rags, and knavery riding in the gilded chariot, and hating the less fortunate man, because he is not like himself, for every Haman of this world is haunted by a Mordecai who sits in the gate, and watches him as he goes by.

And you shall see a gorgeous throne, and there shall be thereon a King, or an Emperor, or a Czar, or any one of the substitutes which men have chosen as rulers, instead of God; and he shall rule wisely, and you shall say, “Verily he is great, and all men honor him; I, too, will bow down to him, and render him homage, for he is worthy:” and yet his crown, now sustained by the sweat of the poor, was once bought by the heart’s blood of the faithful and the brave! And you shall see a vast plain, and in parts the grass shall be greener and the corn-ear heavier. You ask why is it thus? And some one will say, “This was once a battle-field, and these spots are where the struggle was hottest, and men fell like Autumn leaves; the grass is nourished, and the corn waves heavily in the wind, because they gather their strength from the hearts that slowly moulder underneath.

What! was it for this that the mother’s cares were lavished so freely—that all the father’s toils were cheerfully undergone? Yea! shall those who were cherished with such pride—who were accounted the choice arrows of the quiver—the crown of beauty—shall they perish to make the grass green and the corn-ear heavy? No! and yet it is very strange that they should die thus!

And ask your own hearts, do not dark and fearful thoughts steal over your souls, making them tremble?—do even the darkness of night, and the hush of sleep, give you freedom from evil and from suffering? For even when the body sleeps, in your dreams passion, and anger, and remorse do their work over again, causing the Past to glide before you in solemn procession, scene after scene, till you bless God when you wake and see the early dawn. Do you not all feel this? Have you not all felt it? Then you see no light or beauty in the world of Nature, because your own hearts are dark; and then your own souls have no law which, binding passion, thought, and feeling in one harmonious whole, so that some of the most gifted among men would have given up their freedom of action and thought, if they could have exchanged it for those laws of being which the lower animals possess, and which we call INSTINCT.

Man has envied the brute—the Earth, *his dwelling-place*, is fair and beautiful—and man, the inhabitant, lies in ruins.

But man does not know this of himself. By reason it is all a mystery. Even Plato, when he tried to fathom the reason of man's moral disorganization, was baffled as he looked up to the deep blue Grecian sky, studded with its thousand stars, so beautiful and harmonious, and yet felt none in himself—said sadly and hopelessly,

“Thou gazest on the stars, my life :  
O, would that I could be  
Those starry skies, with thousand eyes,  
That I might gaze on thee.”

Now you can look on your own souls, and discover the cause of your moral disorganization, by referring to the Scriptures of Truth.

God made man as beautiful as his dwelling-place. Nay, more! He so loved the being he had made—His favored child—that He quitted his throne, left all his angelic host, and came with the breeze of evening to walk with man and to teach him. But now the celestial visitant has departed. Why? Because man's soul was placed under laws which would have governed him for his happiness; but he broke them, and cast them aside. What has he made of it?

The first man hid himself from his Creator, and was afraid. It was very natural. Whenever our feelings are changed towards any person, we always imagine they are changed towards us; and so man being changed in his feelings towards God, thought that God had changed too; and so confidence having been lost, God departed, and came no longer to him. And man broke law after law, till he became what he now is—once the glory of creation, and now its shame.

But this was not the whole of the matter. To this violation of law there was annexed the punishment of death. “In the day thou eatest thereof, thou shalt surely die.”

There is a question asked which *must* be answered. Why should God give law to man? In the first place, man was the thing made, and God the maker; and does not man claim the right of putting the things he makes to the use which he pleases? Man, therefore, cannot deny to God the right he claims for himself. In the second place, God was the Parent, and man the offspring; and does not every parent claim for himself the right of giving law to his children, to whom he has given life? Man, therefore, cannot deny to God, the right which he unhesitatingly claims for himself. In the third place, God had other kingdoms to govern beside THIS one, and could not refrain from imposing law on man; because, if so, all other created beings could reasonably complain of injustice.

So, then, as Creator, it seems probable—as Father, it seemed reasonable—and as King, we see that it could not be otherwise—than that God should give laws to man. At the same time, by giving to man the awful gift of a *will* of his own, he gave him his character into his own keeping; and if any man abuses a good and glorious gift, the blame rests upon him, and not upon the Giver.

Some one may ask, Why did not God pardon man? He *could* not—his own attributes and honor forbade it. A King, to allow his laws to be set at defiance with impunity! Impossible. I will read you an illustration from ancient story.

“It pleased Darius, to set over the kingdoms an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

“Then the presidents and princes sought to find occasion against Daniel concerning the

kingdom : but they could find none occasion nor fault ; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree.

"Now when Daniel knew that the writing was signed, he went into his house ; and, his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree : Hast thou not signed a decree, that every man that shall ask a *petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they, and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him ; and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel and cast *him* into the den of lions. *Now* the king spake, and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

"Then the king went to his palace, and passed the night fasting ; neither were instruments of music brought before him ; and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den he cried, with a lamentable voice, unto Daniel ; *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live for ever. My God hath sent his angels and hath shut the lions' mouths, that they have not hurt me ; forasmuch as before him innocency was found in me, and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"And the king commanded and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives ; and the lions had the mastery over them, and brake all their bones in pieces or ever they came at the bottom of the den.

"Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel ; for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Here, then, you have an exquisite illustration of the reasons why God could not pardon man. Darius bitterly repented of his law ; nay, he "set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him." Can anxiety to pardon be more forcibly described ? And he could not save Daniel from a hasty and rashly-promulgated law. The nobles who upheld his throne would have reproached him, that he should condemn them to banishment and beggary, and torture and death, for the gratification of a caprice. They would have said, "We, the right arm of Persia, the men who support thy throne, and honor thy law, are not to be *under* the law, while one of the captives we have won for thee is to be *above* the law ; thou art unjust, and we who made thee what thou art, can unmake thee." And the king knew it, so he passed the night



in fasting, his sleep went from him, and he did not deliver Daniel, but left it to Daniel's God.

In the same way, as the principles of government are the same everywhere, God could not pardon man, or else he would have incurred the reproach of fickleness and inconsistency; nay, more, the rebellious angels could have said to him, "Thou hast cast us out for ever from thy presence—thou hast shorn us of the glory which we borrowed from the light of thy countenance, to dwell for evermore with our rebellious thoughts and darkened hearts; but this being that thou hast made from the dust of the earth—the mere link between us and the beasts that perish—*him* thou hast suffered to cast scorn on thy law and go free, and thou, the great God, art partial and unjust." What an awful charge to bring against God! So God did not pardon man.

Here stands the law—"In the day that thou eatest of it, thou shalt surely die." And yet man lived. Persons try to explain the words by saying, that man became *subject* to death—liable to death. All in vain. There the law stands, with the old Hebrew repetitions, to signify absolute certainty—"In the day thou eatest thereof, *dying* thou shalt die." And man lived because there was one holy Being who had offered himself as an atonement in the place of man; and so the sentence was suspended, because this pure Being, "who was fore-ordained before the foundation of the world," was ready to offer himself as a substitute for man, whenever it should please God to demand it of him.

Now there are three reasons why God could accept the atonement of Christ, and thereby cause his own law to be honored and the real criminal pardoned. In the first place, Christ was sinless—the law had no hold on him. In the second place, the offer was voluntary, and could therefore be accepted with honor. To drag away a pure and holy being to suffer for another *against his will*, would be a terrible act of cruelty; but when the sacrifice is voluntary, it becomes noble and heroic, and all hearts turn towards the being of a nature so noble and generous as to be capable of such a sacrifice. In the third place, it must be a person high in station, so as to show how inexorable and unswerving are the law and the code of justice, that will accept nothing less than a Son of the Ruler, one equal to his Father in all things; and so God accepted the sacrifice offered, thereby causing his own law to be honored, for if he executed it even on his own Son as a substitute, how shall the ungodly and the unrighteous escape NOW? And, also, by accepting this atonement, he was relieved from the necessity of enforcing the penalty of immediate death. God once more visited the earth; and frail, sinful beings like ourselves, addressed to him the kindly words of invitation, "Abide with us, for it is eventide, and the day is far spent."

CAN you realize this in your hearts—this communion of God with man? It was the first time for many an age, that God had dwelt familiarly with man—a foreshadow of what shall be when human history closes. And the atonement was made with this striking feature, that the PRIEST and the SACRIFICE were one.

How dark and dreary were then the prospects of man! The Christ departed from the earth, rejected by those for whom he had given himself a sacrifice! But no! as it is always the darkest hour that precedes the dawn, so it is the darkest hour of man's history, that precedes the rising of the Light of the World. God raises him from the dead, giving him the earth and its inhabitants as a kingdom, which he had bought by his blood; and now he is far above all principality and power, and might and dominion, and every name that is named, not only in this world, but in that which is to come." And God has "put all things under his feet, and given him to be the head." So *now* man's position is altered—Christ is his ruler, and he himself is his subject, and a rebellious one.

Now no sovereign can hold personal intercourse with his rebellious subjects, without forfeiting his dignity, and dishonoring himself. Christ, who joins the human nature with the divine, does the same. He left this world, choosing twelve ambassadors to proclaim to his rebellious subjects the terms of pardon, and the blessings that shall follow their submission. They say, "Now then we are ambassadors for Christ; as though God did beseech you *by us, we pray you, in Christ's stead*, be ye reconciled to God." Nothing can be plainer than this.

But no king sends his ambassador without fully investing him with his own power—giving him his own sign-manual, for he would not be believed without it. And when twelve men say they are the ambassadors of the Eternal God, man is justified in saying, Where is your authority?—show us the signature and seal of the King? Christ has acknowledged that the demand is reasonable, for he invested his ambassadors with his own power over life and death, and the elements of nature; he gave them miraculous power, not *contrary* to the laws of nature, but *above* them, and man believed, "God bearing these ambassadors witness, both with signs and wonders, and divers miracles, and the gift of the Holy Spirit." Now what is the charge committed to these ambassadors? Let us hear the Scriptures—they record his final charge:—"And he said unto them, go ye into all the world, and preach the gospel unto every creature;" *that* is the charge given. Now let us hear the terms of pardon—"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." The charge was fulfilled, and the message delivered unto every living creature, even unto the ends of the earth. Let us hear how they delivered it. The Jews had murdered the Holy One of God—and found it out, too. That bitter repentance which comes too late in most earthly things, had filled their hearts. They heard "that God hath made the same Jesus whom they had crucified, both Lord and Christ." "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what *SHALL* we do? And Peter said, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; then they that gladly received his word were baptized."

Now every pardon from a King must have a set form and condition, as well as a test of obedience and seal. 1st, the condition is repentance, and an open confession that you have sinned in rebelling against the King of the Universe; and an acknowledgment that his authority is lawful and his rule just. 2nd, the seal of the King must be placed upon it. 3rd, you must comply with the test of your obedience.

Now if Victoria pardoned a rebel, the test of obedience would be *one* thing, and the royal seal would be *another*; but God has shown a power not of man. As the priest and the victim were *one*, so the seal of pardon and the test of obedience are *one*. After the confession of your faith, then comes the test, will you be baptized? Many persons object to it. Why? Because it humbles the pride and vanity of man, that eternal life shall depend upon such a *little* thing. If it was a great thing, he would not mind. Men are very willing to be saved by a pilgrimage of a thousand miles, or begging their bread for five years by way of penance and atonement for sin; but to be passive and helpless as a corpse in the hands of him who baptizes you—to have it done *for* you, and not *by* you—that is very mortifying to the rebellious and vain soul of man; and God knew it, when he made such a small thing so very essential. Yes! because if you will not be obedient in this small thing, will you obey him in subduing the lusts and passions which you are so fond of gratifying? If you will not fulfil this small matter, will you fulfil the weightier matters of the law? No!

But some one will say, What, is there no other means of pardon? — are confession and baptism so very essential? I can only say, "Hear the words of the king: he that repenteth," &c. If in your own heart you are secretly indulging in a hope that you may, like the thief on the cross, be pardoned in the eleventh hour, then I can only say, I would myself rather be on the safe broad way, by obeying the law, than trust to my chance of being a solitary exception; for if the thief on the cross was pardoned that none might *despair*, he was pardoned also that none might *presume*.

So, then, after baptism, with sins forgiven and a conscience purified, man comes into possession of certain privileges; and if a man sin after pardon, what then? "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here is the first privilege. Now we all know that a man can never plead his own cause as well as another could for him. Every criminal in our country tries to obtain an advocate to plead his cause; and if he cannot, by a human law, the Judge appoints an advocate to supply his place. The Christian, too, has the privilege of an advocate, who is touched with a sense of our infirmities. *Having felt the same*, he can sympathise, and say—"Even I, Holy Father, even I, who joined thy divine nature to that of man, even I have felt this mortal body to be a heavy and a weary burden; the spirit is often willing when the flesh is weak. Even I, when I magnified thy law, though my spirit said, 'Not my will, but thine be done,' yet my flesh said, 'If it be possible, let this cup pass from me;' therefore, O Lord, pity thou the child of the dust, and forgive." Yea, and God *will* forgive. But even with this, it would be a terrible thing to appear alone before so inexorable and omniscient a Judge. Man's nature shrinks from it; and so, though there is one God who is an unswerving Judge, there is one Mediator between God and men, the man Christ Jesus. However guilty a criminal may be, he may be pardoned without dishonoring the law, if he can obtain some one to plead for him who has done the king or country great service. We all know that such a mediator is very powerful.

In the early days of Greece, there was a great poet, whose genius brought honor to his country, but taught him that idolatry was vain; he was accused of sacrilege, and condemned to death; but his brother pleaded for him, as only a brother can plead. He pleaded his genius, his glory, his sway over the hearts of his countrymen; and tears dropped from the eyes of the judges thick as rain, to see such love. But they did not relent—they could have forgiven, nay, have pleaded for him as *men*, but as judges they could not dishonor the law. His pleading was vain, until he drew aside his robe, and pointed to where his right arm had been lopped off in battle; and for that valour, and the good service which that right arm had rendered, they gave him his brother's life. He was a mediator. And so will Christ appear for his servants before the Eternal Judge! Is not *that* a privilege? And God will forgive.

And then, too, though our body is weak, and our spirit oftentimes fails us, we are supported by the strong arm of God. Paul besought the divine Father to free him from some heavy burden in the flesh; he prayed God to pity his weakness, and remove it. Did God do so? No! But He did more. He said, "My grace is sufficient for *thee*, for my strength is made perfect in weakness;" and that assurance is enough for his servants. But there is the great reward. Christ will come again to this earth. Yes, Christ who has feelings of humanity and divinity, feels that this earth, which has been moistened by the blood of his holy martyrs—this earth, which has been hallowed by his presence and sufferings—is dearer to him than all the millions of worlds which roll along beneath his eternal

throne; and *he* will come again, and we shall reign with him, and all things shall be ours, as they are his.

Then why does he delay? Listen. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should have everlasting life." Yes, the whole creation groans—the blood of God's holy martyrs cries out for vengeance, ceasing not day and night—and still God delays the awful day, because "he is not willing that any should perish, but that all should have everlasting life." Here is love. But there will also be inexorable justice; for, as Christ has a human heart along with the divine spirit, there will be both the justice of the judge, and the vengeance of outraged human love. And what is more merciless than despised and outraged human love? Christ will cast away for ever those who have trampled on his laws, and counted his blood an unholy thing; and then, sad as are the ruins of man's works and hopes, with which this earth is strewn, there will be a sadder one still—the soul whose light is quenched in darkness. Take heed that it be not your's. L.

### FUTURE LIFE.

OF a future life I am as well satisfied as I am that to-morrow shall succeed to-day. Both depend upon God, and my satisfaction in both depend upon the strength of my faith in God. The assurance of the future of every condition and of everything is vested in faith in God. The present alone gives us demonstration and knowledge. The future, when it comes, will, therefore, be the present, and will cease to be the future, and, therefore, cease to be a matter of faith. To-morrow exists not until it is born. So the future to me exists not till it becomes the present, and so to every being but God himself. Our experience runs not forward, nor can we conceive of a limited being whose does. We *know* nothing of to-morrow, though we *infer* many things. Without the past we are infants of to-day. So long as we neglect the present we remain infants, or sink into imbecility or the slaves of bigotry and malice. Life, then, is a present fact. Its duties are a present reality, not a future reality. How divine, how wise, how far-seeing, that Mind, which long, long ago, has said, "Take no thought for to-morrow, for the morrow will take thought for itself." The duties of to-day, well performed, prepare for to-morrow, and not performed, to-morrow becomes as to-day, and we are nothing benefitted for its having been. We must act as though there were no to-morrow. We must be *right* now—right in our families, in our counting-rooms, at our ploughs, in our dealings with men, for there are the present realities, for there are none other for us to deal with. This will make us right for any to-morrow, for any future, for any judgment, for any society. Manfully meet the duties of to-day—stubborn duties they may be, evidently are, if you have any strength developed in you; and enough, too, to engross your powers. It is as insane as it is irreligious to leave real facts for unreal conjectures, and he that does it may have some faith in a future God, but he has none in a present Deity; and as there is but one, when the future comes, as it will then be present, he will still have no faith in the Creator and Upholder of all things. God is, and I am. He is the Father—we are his offspring. It will always be true that God *is*, and, therefore, I *may* believe that it will always be true that it *shall be*. To His power, then, I commit the future, and pray the light of His Spirit to guide me in the present, believing that as all things are of him, neither life nor death separate from him.

## BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY COLLEGE, JULY 4, 1853.

By A. CAMPBELL.

WHILE we cannot but congratulate you, young gentlemen, that, in the judgment of the Faculty of this Institution, your progress and attainments in literature and science, are such as to have authorized its Faculty and Curators to confer upon you the degree of Bachelor of Arts; and while we rejoice, with you, in the honors of the day, we must emphatically remind you, that this is but your initiation into a still higher school, in which you are, severally, to become, in a most agreeable and honorable alternation, both teacher and pupil. In honor and utility, there is no school superior to that which constitutes every student a well qualified teacher and instructor of himself. Its library, too, is as large as the earth; its apparatus fills all the shelves of creation, and its sessions are as enduring as the years of human life. In this grand lyceum of creation, as true Peripatetics, you may now matriculate, and hereafter obtain the high and honorable degree of fellowship in the university of Nature, and ultimately, ascend to the high dignity of peers in the commonwealth of eternity. This is no fiction, but a splendid reality, which, I presume, however strange and mysterious it may be to some ears, is quite familiar and intelligible to yours.

We regret to think how few, comparatively, of those who graduate in our colleges, entertain these views, and, having obtained a diploma, are consequently content to lay it and their studies upon the shelf, and rejoice that they are now and for ever free from the brief authority of teachers and professors. Their grammars, their dictionaries, and their text-books, bearing many a scar and sad epitaph of departed hours, if not, in some moment, bartered away for something light and frivolous as fairy tales, lie neglected upon their shelves as the old almanacs of by-gone years.

But comparatively few of those who graduate in colleges, become eminently literary men; or, in the science and the arts, render valuable services to themselves, their contemporaries, or posterity. It is annually growing into a popular opinion, that a diploma is a prerequisite to a *gentleman*—at least to a *polished* gentleman. True, there is already a large and rapidly increasing fraction of our community that have not, as yet, decided on the qualities essential to a gentleman or a lady. There are not a few who think that, while God creates a *man* and a *woman*, while teachers cultivate the intellect, and philosophers and preachers the morals of mankind, it is the *tailor* and *milliner* that make and *fashion* the gentleman and the lady. God, says Moses, made a man and a woman; but tailors, says Mr. Fashion, make the gentleman, and milliners the lady, of modern civilization. Still, I am yet of opinion that a *man* is much more than a tailor's gentleman, and a *woman* than a milliner's lady.

I would not, my young friends, have you to think that we disparage the callings or professions necessary or profitable to man. They are, alike honorable, when alike sustained by moral worth. But we do object to making gentlemen and ladies, as they were wont in the days of Edward the Third, to create a knight by a garter, and a lady by a bodice or a corset. 'Tis the cultivated understanding, the pure heart, the good morals, the decorous, respectful, and benevolent port and bearing, that make a real gentleman and a true lady.

A fully developed man is more than a graduate, even more than a professor in any school. He is one that knows, conducts, and governs himself in all the relations of life, in harmony with his true position in the universe; and who fills, or can fill, a niche in the great temple of humanity, with honor to himself, with advantage to his compeers and contemporaries, and with becoming respect to all his superiors in the higher circles of the universe.

Young gentlemen, you must not imagine that this view of our humanity or of our dignity, is at all extravagant, or that it is an hallucination—a mere fancy sketch of an over-heated imagination. Dr. Young, the sententious poet, may have been somewhat extravagant, when he exclaimed—

"Oh! be a man, and thou shalt be a god,  
And half self-made: ambition how divine!"

Adam the first was never more than a man. Indeed, the term *Adam* and *man* are of one and the same significance. But now that man is fallen and degenerate, it requires long years of minority, impatient minority, out of a child to perfect a man; to bring out or develop whatever of divinity, spirituality, and immortality, there may be in him. Letters, sciences, and arts, both originate and terminate in mental—that is, in intellectual and moral development. Like the spider's web, woven out of its own substance, sciences are discerned before discerned. The conceptions of things in us, and of things without us; of things above us, and of things beneath us, become the materials of science truly so called. The sciences are not in nature, nor in books, nor in arts of men. They are in us subjectively, and not objectively; for, in fact, objectively, science has no existence. Still, because sciences are communicable in words and letters, the words and letters must first be understood before that which they represent can enter into the mind of man; and, therefore, we appropriate to the letters or to the volumes that represent them, that which is contained or indicated in them; because it is properly through things, or their signs, that we acquire all our science and learning. A man may have a large library—books on all languages and on all sciences; he may handle them every day and every hour, and often read them, and yet have no science nor learning in him.

All true or real knowledge is but experience. Theory is not knowledge, any more than light is not the thing seen by it. Hence, the folly of imagining that having acquired the languages and mathematics, we necessarily become men of real science. These are but the machinery by which we become men of science. Literature and science are, therefore, properly contrasted. A man may have literature without science, unless he pleases to call the mere knowledge of letters the science of letters. Letters and figures are but symbols, and, therefore, are not the things symbolized. The universe was before letters and symbols, and could for ever exist without them. Letters and symbols are but the ladder, and no part of the edifice or structure to which they are appended. Still, without them, we cannot scale the house which God has builded, nor enter into any of its apartments. Neither could we, without them, construct a house for ourselves. But whatever literature or science we acquire at schools or colleges, is to be employed, or applied, that it may be increased and made subservient to our own good and to that of others.

In reference to the uses of literature and science most worthy of your regard, I would earnestly submit a few thoughts, and suggest some things, which I presume to be of much interest to yourselves and others, and, therefore, worthy of your most profound consideration and regard.

That you may make your present acquisitions available to your own personal interest, happiness, and honor, I suggest, first of all, the necessity and importance of using them. There are not a few graduates, who, on retiring from college life, lay their books upon the shelf, and unless compelled, by necessity, to assume the office of teaching, seldom open them with an intention to increase their actual stock of real learning. This is equally unfortunate for themselves and for society. We always increase our own learning, as well as that of others, by imparting it. This is the real *use* of learning; for in this way we make it valuable to ourselves and to others. I do not say that you should, each and every one of you, become professional teachers. Still, it might be, in the long run, of much real service to yourselves and to others, should you become so for a time, or for life. So great in this country is the demand for good teachers, that the supply is always inadequate, and will long be inadequate to the demand. We yet need thousands of good teachers amongst our twenty-three millions of freemen, who, in this prolific land, before any of you become superannuated, will furnish for our schools and colleges, some twenty millions of boys and girls.

But whether you do or do not become professional teachers, the other walks of literature and of well educated mind, and the ways and means of advancing the best interests of mankind, are so numerous and so various, that not only you, but all the well educated young men of our generation and of our country, may obtain, not only honorable and useful employment in some of those fields of benevolent and useful enterprise, but also a generous and adequate remuneration for the services rendered, in whatever field you may, with proper prepara-

tion and energy, be disposed to operate. In no country in the world is the laborer more successful in obtaining his reward than in this, our highly favored and happy land.

There is in our horizon, at present, but one cloud ominous of evil, and portentous of a tempest about to sweep the length and breadth of our country. Already it lowers, and the reverberations of its distant thunder indicate that it is approaching our respective localities. It has already passed over a large portion of Europe. It has actually crossed the Atlantic, and fallen upon our country with portentous indications of some great evil to some of these United States. It has so twisted, and shattered, and uprooted the tree of liberty, in every country over which it has passed, that it is not without considerable alarm that its approach to the Alleghenies, and to the Valley of the Mississippi, is contemplated with many evil forebodings, on the part of the truest and best patriots and philanthropists in our happy country. In Europe it has been peculiarly savage against school-houses, colleges, churches, printing-offices, Bible societies, Bible rooms, and all Bible union establishments.

The preceding squalls, that indicate its near approach, fall with peculiar severity on all common schools that have Bibles in them. It has made sad havoc of these in all countries over which it has passed. The evil genius that presides over this cloud and directs its course, is characterized by a special sublimated hatred against common schools with Bibles in them. Because, to this Bible is ascribed all the progress of our age in the path of general enlightenment, liberty of thought, of speech, and of action. At present it appears to concentrate its fury against the common school system.

Figure apart—Protestantism, common schools, and that freedom of thought, of speech, and of action, of which the right of suffrage and liberty of conscience are the first fruits, are now assailed by the Papacy with a virulence and a violence which could not have been anticipated from those who not only sought, but have found, an asylum and a comfortable home, in the generosity and magnanimity of American Protestantism.

It ought, young gentlemen, if it be not already, to be indelibly impressed upon your minds, that in no country upon earth out of Protestantdom, does man enjoy full freedom of thought, of speech, and of action. And, along with this, it ought to be noted and borne in mind, that to this same Protestantism we, as a people and a nation, owe the common school system of education, which is one of the chief bulwarks of religion, morality, and representative government. And for this very reason, the subjects of the Papal monarch, that lord spiritual and temporal, enthroned in ancient Rome, are now conspiring against the common school system, and determined at all hazards, if possible, to crush and to annihilate it. Of this fact you either are, or ought to be, fully apprized, and also amply prepared to maintain and sustain the common school system, and its value and importance in the face of all opposition. This is a duty you owe to yourselves, to your friends, to your country, to the human race, to the great cause of religion, morality, and good order; indeed, to the redemption of the world from the paralyzing influence of Popery and Paganism. This being, or about to be, one of the most engrossing topics of the age, at least in our horizon and in our country; and it being the peculiar duty of all educated men to plead and maintain the claims of this system against all opposition, it behoves you especially to turn your attention to the question, and to be prepared to meet it under every phasis and metamorphosis which it may, and no doubt will, assume to carry its purpose.

The right of suffrage, of limited or unlimited suffrage, can be exercised with safety to all interests only by an intelligent, moral, and virtuous people. Without schools, Bibles, and teachers, I need not tell you that such a population cannot be created, and is, therefore, no where to be found. On such an occasion, I argue not the claims of the Bible from any other topic than from the fact, that only where it can be read, and where it is generally read by all the people, does civil liberty hold up its head and smile upon mankind. Read the history of South America, of Old and New Mexico, of Cuba, of Old Spain and Portugal, of Italy, of the Papal cantons of Switzerland, and then read the history of England, of Scotland, of the Protestant cantons of Switzerland, of Protestant and

Catholic Ireland, and of our own Protestant America, and mark the workings of these social systems upon the character, the institutions, and the destiny of mankind. We ask no other evidence of their origin, and spirit, and tendency, than will be furnished by their plain and palpable workings on those nations and people that have adopted them. It is not blood, nor climate, nor soil, but the education of the people, in and through their institutions, that explains the mysteries of their condition and character. Their history is, indeed, philosophy speaking and teaching by example.

Society expects, and will expect from you, the advocacy and support of the institutions of your prosperous and happy country. For this purpose, you must study and comprehend them in their political and moral tendencies.

Of these, the most fundamental and important are its literary, moral, and religious institutions. But some one may say, we have no by-law established religious institutions in our country. This is not altogether true. We have no *form* of Christianity, nor of theology, by-law established in our country. But we have Christian institutions by law established and by law sustained. We have, for example, the Christian institution of matrimony, by law established in our country; and I presume to say, young gentlemen, that you will severally, one and all, now and hereafter, advocate and support this Christian institution; and, by your individual suffrages, severally elect at least one lady into office, and constitute her queen of your heart and of your household, during natural life.

But this is not all. We have also a constitutional code of laws, regulating the rights, perquisites, and honors of this domestic throne and government. And even the estates, real and personal, of the whole country, are involved in this grand political, moral, and religious institution.

Again: the Christian's sabbatical rest is by law established in our country. So that no political duty can be exacted, no process of law executed, or any one hindered from selecting and attending his own church service and ritual, on the day of Christ's resurrection.

Moreover, oaths or affirmations, in all cases requisite to secure life, person, or property, are by law established, and in all cases demanded, from all persons bearing testimony. In which oaths, the essential doctrines of the Christian religion are by-law established. For example, God is acknowledged as the searcher of hearts, as omnipresent, and as the final judge and rewarder of mankind according to their works.

Young gentlemen, it is confessed in our State and Federal Constitution, that there is but one God, one Lord, one true religion; and that Christianity must be sustained in all its peculiar ordinances; that there will be a final judgment of all mankind, and a state of future and eternal rewards.

And, what is still as vital and important, in our States, schools and colleges are by law established and sustained; and although no one is compelled, by law, to go to any of them, yet in every State, whatever of endowment is granted them by law, is directly or indirectly a tax laid upon the people, and so much of the public land as are allowed for common schools or colleges, in any State, is sequestered from the common domain and appropriated to education.

Thus we rightfully contemplate the common school system, whether sustained by grants of public lands or by direct taxation, to be a political institution, in which the whole community are deeply and essentially interested. And this, young gentlemen, we owe to Protestantism; and now the Romanist party and church are actually conspiring and coöperating to denounce and abolish it, because to them and their religion it is complained of as a grievance. Your attention is, therefore, now called to this subject, as superlatively incumbent on you as graduates of this college, and as heirs in common to all the advantages and benefits of educated mind, to maintain and defend, with all the ability which your education imparts, and with all the interests and honor you have in a popular, free, and Protestant government and institutions. This is the burthen of our valedictory address to you, young gentlemen; demanded, as I conceive, by the crisis which is about to involve, more than any other, the destinies of our country, and the interests dearest to our hearts as Protestants, as American citizens, and as a Christian people. Permit me, then, on this impressive occasion,



to suggest to you certain positions which you should be qualified to sustain in this impending moral and political discussion.

It is complained, on the part of Romanists, that they cannot send their children to our common schools, but at the peril of their damnation. Be not startled at the effrontery of this uncharitable and unwarrantable presumption. Whatever imperils the salvation of a Romanist's child, in a common school as established by law, must, on every principle, equally imperil the salvation of a Protestant child. The only escape from this conclusion, is the assumption that a Romanist's child is more liable to damnation and ruin than the child of a Protestant; or that there is a special providence presiding over the Protestant child which is withholden from the child of a Papist.

But, can any one imagine a more astounding denunciation of our common English Bible? And yet, it was this same identical English Bible that inspired the Puritan fathers with such reverence for God, and such respect for the rights of man, as induced and encouraged them to encounter the perils of the ocean and the ferocious savages of America, in quest of a home where they might read this Bible, learn its doctrines, obey its precepts, appropriate and cherish its promises, and erect political and ecclesiastic institutions in harmony with its requirements and with the true genius of humanity.

From it they took their beau ideal of a rational and moral social system, preeminently respectful to all the rights of man, and supremely conservative of the dearest of all rights and privileges—liberty to worship Almighty God according to his revealed will, to obey the dictates of their own consciences, and to do to all men as they would (*mutatis mutandis*) have all men to do to them.

They learned from the Bible that every man should endeavour to know himself—know what he is, whence he came, and whither he was going. This gave rise to the feeling and recognition of individuality, or personal responsibility. This, too, confirmed the theory of a representative system. Adam the first was both a father and a representative. Abraham, too, was constituted a father of nations and a representative. And, therefore, Adam the second, the Lord from heaven, was constituted a representative of mankind, as well as of the God of Abraham, Isaac, and Jacob. Hence, the Pilgrim fathers conceived or confirmed the sentiment and the theory of a *representative* dispensation of civil government.

This sentiment and conviction gave birth to our free and generous institutions. Freedom of thought, of speech, and of action; the equal right of suffrage; a free press; taxation on the principle of representation; common school education—were the legitimate fruits of these principles.

American Protestantism is but English and German Protestantism enlarged and improved. And this is that which every true son of the Roman hierarchy most sincerely hates and abhors. It is, with him, rank infidelity—a God dishonoring and a soul destroying latitudinarianism. And in days that are past (may they be for ever past!) it elicited every form of persecution, proscription, exile, and finally terminated in the horrors of a Spanish Inquisition.

It is this spirit that has occasioned the war against the common school system. It is not Webster's Spelling-book, nor Webster's Dictionary. It is not Murray's Grammar, nor Ray's Arithmetic, nor Gummere's Surveying, nor Euclid's Elements, nor Virgil, nor Homer, nor Hesiod; nor is it our American geography, nor European astronomy.

Popes are always infallible, never officially sin, never errs in theory; yet, as heads of the church and vicars of Christ, they fixed the earth in the centre of the universe, and made the sun move round it, despite of all demonstration, till Galileo, the astronomical heretic, read him a lesson, and brought his holiness to his knees at the confessional.

Still it is awful, heretical, damnable, to allow a common school teacher to introduce the Holy Bible into his school; that Bible that trained a Wickliffe, a Tyndal, a Luther, a Calvin, and a Zuinglius; that Bible, cherished by all the fathers of modern science, and the founders of all free and equitable political governments.

His holiness says it is a horrible sin to teach a child to read it, or even to suffer a common school to have it within its library. And, therefore, every priest, bishop, and archbishop in America, have anathematized that holy book,

which emancipated England, and made these United States what they are; and would spread over our free Protestant institutions, in all lands, the pall of the dark ages, and send our presidents, governors, and legislators, to Rome, to bow at the "Holy Father's" knee, to kiss his toe, or to do penance, barefoot, in his awful presence.

Are we, young gentlemen, to obey that summons, to abjure our allegiance, to confess our sins to Pio Nino, and sign a petition to abolish the Constitution of the United States, to dismiss our common schools, and to pay over our school tax into the coffers of his Papal majesty, to Papalize our children, to abolish liberty of conscience, and to restore the dark ages? Forbid it reason, conscience, patriotism, and high heaven!

From one case in ten thousand, you may see how this scheme would work. The Protestant village of Auburn, New York, last year paid 11,239 dollars 34 cents of taxes. And of this sum, how much, think you, paid the Catholic population? The august sum of 220 dollars 34 cents. And how, think you, was this sum distributed? The overseer of the poor paid to the poor Roman Catholics only 2729 dollars 73 cents. This was to save their bodies from the church sexton. And of the whole school fund appropriation, amounting to 2729 dollars 73 cents, how much, think you, was paid by Roman Catholics? The large sum of 53½ dollars! Thus, for every dollar paid by Romanists into the town treasury, they only received 12 dollars 11 cents; and for every dollar they contributed to the common school fund, they received 6½ dollars in return! What horrible Protestant oppression! And this is the way it works, or would work, throughout our Protestant country, from Dan even to Beersheba. In statistics and the preceding remarks, I give you merely a hint, by which you are to act your part in the pending discussion, more pregnant of weal or woe to these United States, to our country and posterity, than any question agitated since the American Revolution.

This is not the occasion—this is not the *mollia tempora fundi*—to urge on you the duty or the honor you owe to yourselves, your country, and the human race, to advocate the Bible in the college, in the academy, in the common school, as a daily reading and as a daily study. To this you are already inured, and of its benefits you are all more or less participants. But the crisis coming, and already at the door, obliges me to suggest to you that, on the maintenance of the common school system, and of the Bible in every school, the destiny of our country and the human race more depends than upon any other institution in our beloved land. The people that oppose it have, from their origin till now, as far as in them lay, taken it from the laity. They neither receive it themselves, nor suffer the common people to receive it.

It is, as many of them know, essentially, in its spirit and in its letter, opposed to every pretension of the Papal See, political and ecclesiastical. Civil and religious liberty of thought, of speech, and of action, like the Siamese twins, are one and indivisible. The life and action of the one, are essential to the life and action of the other.

The Jesuits, once banished even from the Papal lands, are now generally reinstated, and more puissant to sustain and propagate the Popedom than at any former period. And what the Pope has already done by them, is the presage and guaranty of what he intends, and is accomplishing by them, in the present time. If the Prince of Orange fell mortally wounded by three bullets consecrated by the priests, shot at him by an assassin paid by the Jesuits; and if by the same agency, Henry III. and Henry IV. of France, were murdered for the crime of being Protestants; and if Queen Elizabeth narrowly escaped from their repeated machinations; and if the Pope be still infallible; and if Jesuits be true to their vows and their oaths, what are we to promise ourselves or our government, from their tender mercies, should they succeed in their present machinations against our Protestant institutions, of which the commencement is a crusade against the reading of the Bible in our common schools? The infallible Pope Clement XIII. abolished the Jesuits: they were too horrible for him. But another infallible Pope afterwards reinstated them, because, without their secret conclaves and plots, he felt himself uneasy in St. Peter's chair.

I am sorry to revive in your memories the fearful deeds of a people confederate

against the liberties of mankind. But as they still assume to be immutable and unerring in such deeds as these, when the crisis demands, and when they shall have the power, I need not tell you that they are ecclesiastically bound to repeat them.

They, too, are far seeing. They wish a long arm to their ecclesiastic lever, and, therefore, begin at the common schools: for, gentlemen, this is but the beginning of the entrenchments upon our Protestant institutions. Still, we do not despair of the great Republic. The descendants of the Huguenots at the South, and the descendants of the Puritans at the North, will not, cannot, we believe—unless weakened by their own divisions, and overcome by the immense immigration of Romanists from the priest-ridden serfs of the European Poppedom—ever be vanquished by the machinations of Popes, Cardinals, and Archbishops, however potent and politic in the bosoms of the dilapidating monarchies of Papal Europe. But eternal vigilance is a tax which we must ever pay for liberties so dearly purchased as those which high heaven has graciously vouchsafed to us as a people, and given us in solemn charge and safe-keeping for our children and for the human race.

The day we celebrate as a nation, and which to you is the commencement of your scholastic majority, will, I hope, be long hailed and celebrated here as you celebrate it to-day; and may the reminiscences which it awakens in you, ever stimulate you to press on with ardor and assiduity in self-improvement, and in pleading the cause of free institutions, of universal education, and the moral and religious advancement of our country and of the human race!

**MEDITATION.**—He who has thought for himself, depends not exclusively on others; and yet neither will he depend exclusively on himself. He deals with raw materials of thought, and knows processes of preparation; but he does not manufacture for all his needs. He buys at the market of wisdom, but when he buys he judges well and carefully of worth, and can detect adulteration. He can look around the world, and discern uses in things that other men will despise. He can scheme, invent, and combine for himself. Having thoughts of his own, he will speak of truth and opinion generally, as one who has seen and examined—not merely heard the report of other men. The reflective man will see in his very pathway, illustrations, opportunities, and phenomena, for which it might once have seemed necessary to go far and search widely. It is a fault in life as great as obvious, that we see not, or heed not, how principles that we honor and profess to obey, may be, and are, applied and violated in our common conduct. He who meditates, will be able to see this, and to show it. Accustoming himself to think, he will find shining within him, as centre suns, certain great fixed principles. In their light will he see things of his life, and of the world. His whole being will almost unconsciously become orderly and vivified, changed and glorious, under the influence of these suns.

**FAITH AND WORKS.**—There is no room for boasting in those who submit to be saved on God's plan, by yielding obedience to his commands. Through failing to discriminate between works of benevolence, *as such*, and works of obedience, many have entirely rejected the latter, and plead for justification by faith alone. But we are told that the ancients worked by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. xi. 4.) Abel did not obtain witness that he was righteous by faith alone, but by the excellency of his gift, which was offered by faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house;" and "By faith the Israelites passed through the Red Sea, as by dry land." Now it was not enough that Noah should profess to believe, that his only means of escaping the deluge was in building an ark—and the Israelites by escaping through the Red Sea—but they found it necessary to act in conformity with that belief. There is such a close connection between faith, and works corresponding with it, that we can scarcely have any just conceptions of the one without the other.

## A NEW CONVERT'S REASONS.

[The following letter, addressed to the Rev. Mr. Ewald, of the Church of England mission at Jerusalem, was referred to by Dr. Barclay, in his last published letter.]

JERUSALEM, April 6, 1853.

DEAR SIR,—Presuming upon the relations which I once sustained toward you, and being aware of the strong prejudice which exists against the disciples of Christ, and against me in particular, especially on account of my separation from the Church of England and my union with the Disciples, and inasmuch as it is equally a privilege as well as a duty to give a reason to every one that asketh, of the hope that is in me, I have persuaded myself to address you in a short epistle, upon some of the things which make us to differ. However strange this (my conduct) may appear in your estimation, yet I can candidly assure you that it is, but the result of a careful as well as prayerful perusal of the Word of God, which was the main cause of thus having separated myself from Episcopalianism, and consequently, have been ingrafted by a positive divine ordinance, necessarily preceded by faith and repentance, into the only and pure church of Christ. And I may with great certainty call it so, since our teaching and practice are in perfect accordance with that of the Bible, while others, though alleging the same thing, are yet in theory as well as in practice in perfect opposition to the pure word of God. The perplexity which exists in the minds of many respecting baptism, and the disunity that the mode of administration of the same has caused, arise simply from paying too great a deference to the word of men. Did we, like the mariner, who never steers without his chart and compass, consult our Bible, and bring everything to the law and testimony, we should not be brought into such perplexity as many now are. Thus, every student of the Holy Scriptures must be aware, that, together with a beautiful harmony which unites the whole into one great revelation of God, there is a distinctness characterizing the features of the several component parts which enables men, under divine grace, to embrace and comprehend, through a series of intelligible details, what would otherwise be far beyond the reach of his limited understanding. This distinctness impressed by wisdom itself upon the va-

rious portions, must be duly observed by all who would derive real instruction from the Word of God; and it is not merely impracticable, but exceedingly injurious, to make a general or indiscriminate use of those passages which have the stamp of limitation affixed to them by the Holy Spirit. Indeed there is no excuse for that display of ingenuity which, by an elaborate interpretation can convert any text into a ground of argument in favor of any one subject as well as another; seeing that the true light upon every question may be readily and infallibly obtained from the part where it is specially handled by the inspired writers.

One of the greatest evils attendant upon this general application of specified portions of the Holy Scriptures, arises from the readiness with which mankind are ever found to apply the same to every one but themselves. Thus many valuable and powerful precepts lose their efficacy; the purpose for which they were written is defeated; and man, deceiving and deceived, casts away the important instruction so well adapted to meet his own case, and so much required for his own peculiar edification. This backwardness in every one to take to himself that exhortation, which by any possibility can be thrown on his neighbor, is so well known and will be so readily acknowledged, that something is evidently required as a remedy against this system of stopping short the word of God; for the cause of any failure is not from the word being weak, but from the natural hardness of men's hearts being additionally fenced about by the strong delusions of Satan, which renders ineffectual every attempt to bear the truth to his seat of sin. If it be asked, what can avail in such a case, I reply, the essential requisite, under God's blessing, is to give that particular interpretation and that pointed application to various parts of the word of life, which being originally intended as their legitimate use, will carry a heart-searching power that cannot be avoided by those for whose special admonition they were written. Nothing but this will do; and the sooner this is done the better.

It is under these reflections, which were, however, brought to me by means of an elder of the Disciples of Christ, that I felt it my duty as well as privilege to turn more strictly to the word of God, and to it alone; as a great and good man said, "The Bible, the whole Bible, and nothing but the Bible." And thus, having been "transformed by the renewal of my mind," and having carefully examined as well as prayerfully considered, "what is that good, and acceptable, and perfect will of God," I have suffered the inevitable consequence to be reduced to practice, viz.: have been buried with Christ in baptism, by Elder J. T. Barclay, in the pool of Jeremiah. Thus I was delivered and my mind set at ease.

In declaring my belief, I deem it incumbent upon me to state the ground of the belief, and furthermore, to show that we have such a basis of Scripture that we cannot be shaken from it by any reasoning of human invention. In order to ascertain what baptism was and is, we will examine the testimony of St. Matthew. In the 2nd chapter, 1st verse, we read, "A preacher called John the Baptist, appearing in the wilderness of Judea, and all Judea and Jerusalem go out to him, and are baptized by him in the Jordan." First, then, as to his name, we find that it was John; but there was John the Apostle, as well as John the Baptist; and as neither Apostle nor Baptist are family names, they of course must be official names, and accordingly John the Baptist must be employed in baptizing. This, then, must have been a peculiar employment, otherwise it could not designate one man from all other men of the name; and if there are three different actions of the same name, or three distinct employments pursued by one man, it would be evidently improper to call him exclusively any one of them. We must, then, either have three Johns, if there be three different employments, or a person cannot be distinguished by his employment. But as we find only one John the Baptist, he must, therefore, have exclusively immersed, sprinkled, or poured the people. And in order to ascertain which, we will examine the circumstances under which his employment was developed. We find that great crowds went out from Jerusalem and other places to him, and were baptized by him in the Jordan. Now if

John the Baptist had meant John the Sprinkler, why should the people go out from cities and villages, to be sprinkled in the river Jordan, when one pint of water would have sufficed to sprinkle at least five hundred people? Thus, from the circumstances as well as from the detail, we derive the inference that he baptized them in the Jordan—that John the Baptist could not be John the Sprinkler, while he might be John the Immerser. In continuing one step farther, we find in the same chapter, 11th verse, that John said to the Pharisees, "I baptize you with water, but he that comes after me will baptize you with the Holy Spirit and with fire." The term *with*, here quoted undeniably with every true and sincere Christian, means *in*, according to the Greek, and will in no way account for the translators, but to have been their object to deceive the public, and to make the evangelist appear to support their sentiments of sprinkling when the opposite is transparent in the original, and therefore, we dare not rely upon it.

But returning to our subject, we find there three substances with which persons were to be baptized. Now the question forces itself upon our mind, could a person be sprinkled with them all?—for it must be admitted that the same action was performed in every case. But who will rationally say, that the Spirit can be sprinkled upon a person? whereas it is possible to immerse a man in fire or water, and quite as possible, in a figurative sense, to immerse him in Spirit as in debt or in sorrow.

The detail next reported in reference to baptism, is the case of our Lord Jesus. It is said that when he was baptized, he went out of the water. We have two other passages in Matthew relating to baptism; we find in the 20th chapter, 22nd and 23rd verses, "Are ye able to be baptized with the baptism that I am baptized with?" Here is evidently meant the undergoing of sufferings. Would it be reasonable to suppose that the allusion is to sprinkling in woe—that our Saviour had but a few drops of sorrow, rather than an immersion in the deep waters of affliction! We must necessarily conclude from the examination of the records of Matthew, that baptism is immersion, and immersion only. As the next three evangelists are in perfect accord-

ance as to the action of baptism, I will therefore omit quoting them.

Proceeding to the Acts written by Luke, we find, besides six allusions to the baptism of John, that the verb *baptize* occurs in some of its forms twenty times; and though there are but few allusions to any circumstance that could define or suggest the action, yet more than enough to illustrate that baptism is immersion and not sprinkling. In the 8th chapter of Acts, we have a very detailed account of the baptism of the eunuch. They came to a certain water, and the eunuch said, "See, here is water; what hindereth me to be baptized?" The preacher admits there was water, and only asks for faith, and down they both go "into the water," the preacher and the officer, and he baptized him while they were both in the water. This needs no comment. Another allusion to baptism we find in the 10th of Acts, when Peter asked baptism for the believing Gentiles, even after they had been baptized with the Holy Spirit. In no other case did the spiritual baptism precede the water. Hence the question was not about bringing the water, nor about bringing them to the water; but the question was, Can any of you Jews forbid water, or the use of water, in their case? As to Paul's case, though the action is not fully specified, but judging from the precept, "Arise and be baptized, and wash away thy sins," as washing away of sins is here in some sense associated with baptism, evident it is that it could not have been by sprinkling. No one has ever been commanded to wash away any impurity, material or moral, by sprinkling. Most evident it is, then, that the entire letter and spirit of the narrative of the Acts, is in support of immersion and against sprinkling; and so the narrative of facts recorded in the gospel, place the matter before us with the utmost clearness and authority. In examining the Epistles, we find in the Romans one allusion to it, and it is indeed a very remarkable one. In chapter vi. 3-4, we are said to be "buried with Christ in baptism," and that in reference to a resurrection with him to walk in a new life. Paul says, "Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of his Father,

even so we should walk in newness of life; for since we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Here is unquestionably a reference to immersion, as there is nothing on earth more like to a burial than an immersion in water; and nothing more unlike it, than the wetting of one's finger, and laying it upon the face or head of a man or woman. In such a case, when the preacher baptizes his finger, and *untizes* the person with a drop of water, who could say, with any resemblance of truth, he was buried in baptism? Alas, what a perversion of Scripture, and how opposite to reason — buried in one drop! But Paul adds in his passage, that they "were baptized into his (Christ's) death." From the phraseology here used, (into) it is evident, then, that a man can neither be sprinkled into, nor poured into life or death; and therefore, Paul's conception of baptism was not sprinkling, nor pouring, but immersion. Paul writes to the Ephesians, chapter v. 4, that there is "but one Lord, one faith, one baptism;" and so the manner of the action of baptism, is settled once and for ever, that immersion, and immersion only, is the Lord's own baptism: consequently, that sprinkling, and pouring, and moistening the face, are our own. Thus having heard all the Apostles and Evangelists, almost in every passage where there is an allusion to baptism, unless one violates his conscience, he cannot possibly pass these demonstrable facts, without suffering the necessary consequence to be reduced to practice.

My object in addressing you is to remove prejudice from your mind, as far as possible, and to cause you to examine the grounds of difference between us, for "God is my witness how greatly I long after you, in the bowels of Jesus Christ." I have not been hasty in concluding to address you, but have waited until time and opportunity might mature my views of the great principles of that reformation for which we plead. May the Father of lights "open our eyes, that we may behold wondrous things out of his law." May He purify our souls from every false principle and every corrupt affection, that we may know the mysteries of the kingdom of God, "so that being filled with all wisdom and spiritual understanding,

we may walk worthy of him unto all pleasing! To whom be honor, and glory, and thanksgiving, and power, for ever and ever." I arrogate nothing to myself—I charge nothing upon you. I only entreat that you will hear me patiently and charitably; in a word, that

you will prove all things, and hold fast that which is good. May the Lord bless you, and make you a blessing, and bring you into the full and perfect liberty of the children of the kingdom.

Your's respectfully,

M. S. DINESS.

## NOTES OF LECTURES

DELIVERED BY A. CAMPBELL.

### NO. XXXV.—ANALYSIS OF THE EIGHTH CHAPTER OF ACTS.

IN our former Lectures we mentioned the parties who were concerned in the first persecution. The 9th verse of the sixth chapter of this book, gives us the persons with whom the persecution of Stephen began. But in the commencement of the chapter now under consideration, we are told of a great persecution. I want you to note the facts as you go along, which are contained in this chapter. The first is, the "great persecution;" second, that the disciples were all scattered abroad except the apostles. You all remember, that the commission was, to go into all the world and preach the gospel to every creature, &c.; but I wish you to notice here not only the word telling them to go, but also the circumstances which compelled them to go.

There has been a variety of opinions given as to who were the Libertines, spoken of as taking part in Stephen's persecution. In Rome a Libertine was the son of a *libertus*, a freed man that had been a slave; but this is too vague to reach the case before us. I am inclined to think, that these persons were so called, not from their social standing or tenets, but from their native city; and the reason I give is, that the word *Libertines* stands in connection with the names of various other towns in which Jewish synagogues were situated; and hence I conclude that these persons took their name from *Libertina*, a town in Africa, near Carthage. I would not implicate these people any further than to say, they were Jews, and possessed all their prejudices. Samaria is the next place mentioned: it is the name both of a city and a country. You will notice on the map of Palestine, three divisions—the southern one is Judea, the central one Samaria, and the northern one Galilee. From this you will understand the reason why our Saviour

had to go through Samaria on his way from Galilee to Jerusalem. Samaria was originally the patrimony of a man by the name of Shemei, from whom it received its name. Herod tried to call the city of Samaria by the name *Sebasta*, in honor of the Emperor, about fifty-seven years before Christ; and a proconsul, of the name of Gabinius, tried to give it the name *Gabiana*. But these names did not long attach to it, and it still retains the name of its original proprietor. What gave celebrity to this city was, that it was the capital of Israel—that is, of nine and a half tribes. Jerusalem was only the capital of Judea, which consisted of but two and a half tribes—Judah, Benjamin, and half of Levi. Jerusalem had its temple on Mount Zion, and Samaria had its on Mount Gerazim. You will find in the commission, that the Apostles were to begin at Jerusalem, in the South, and go North. Now for the providential causes which made them take this route. Paul's persecution was but the tocsin of a "great persecution." The Christians were commanded not to resist, but to flee from one city to another.

Notice in what a climatic order Paul is introduced to us. First, as guarding the clothes of those who stoned Stephen to death; second, as consenting to Stephen's death; and third, as making great havoc. I wish you to notice that the apostles did not fly—persecution only emboldened them: they stood to their posts, but the rest were scattered everywhere, and rehearsed in all places which they visited, the things that had transpired at Jerusalem. This was preaching the gospel.

Philip is now introduced to us for the first time since his election, on referring to which you will see that his name stands next in order to Stephen's. The very order of the words in this book

have their meaning. You will here notice, that the primary evangelists (for this is the name he is now called, although he is only spoken of as a deacon before) had the power of performing miracles, and that this power was not confined to the apostles.

There is a class of men (Paley and others) who call these demons diseases. But diseases do not cry aloud. Besides, diseases and demons are mentioned in contrast in this book. So much for Philip's power. But here is one Simon, who had been in the habit of bewitching the people: his power was not merely sleight of hand, but he bewitched them with various influences of demons. It appears all the persons baptized here were intelligent believers, consisting of men and women. Simon continued with Philip after he was baptized, and wondered at the miracles he saw him perform. As soon as the Apostles heard that Samaria had received the word, they sent to them two of their number, Peter and John, who prayed that they might receive the Holy Spirit, for as yet he had not fallen on them; but soon as the apostles laid their hands on them they received him. Note, that God welcomed the Jews and Samaritans by a public display of gifts, and you will find that he did the same to the Gentiles. There is a difficulty in some minds, in accounting for the Samaritans not receiving the Spirit before the Apostles went to Samaria. There had been a controversy between the Jews and Samaritans for a long time, as to whether Mount Gerazim or Jerusalem was the residence of God's Spirit; and our Saviour was drawn into this controversy at the well of Samaria, when he told the woman that the time was coming when men would worship God in neither place, for that He was a Spirit, and required such worshippers. But he decided one point in this controversy—viz. that salvation was of the Jews. Hence the Samaritans did not receive salvation directly from heaven, but through the Apostles, who were Jews; for as soon as the Apostles laid their hands on them, they spoke with tongues.

Now when Simon saw (observe, it was a matter of sight with him) that by laying on of the Apostles' hands the Holy Spirit was imparted, he offered money for the same power. You can see that his heart was not touched: he no doubt thought that the Apostles

were greater masters of his *own art* than he was himself. Peter's rebuke is the next fact mentioned. Thus we have brought before us the introduction of the gospel into Samaria. It was now in the two great cities of Palestine, and it soon spread rapidly through all the villages and hamlets of the country. In the 26th verse, the historian again resumes the history of Philip. A Jewish proselyte is introduced to us, an officer under Queen Candace, a personage well known in history. This officer, having bought a roll of the prophet Isaiah's writings when at Jerusalem, was reading it at the time Philip, guided by the Spirit, joined the carriage. Observe, no man can apply a passage in any book correctly, until he knows the subject of the proposition. Hence you hear this officer ask Philip, whether the prophet spoke this of himself or of some other man? Now we are informed, that from this question Philip preached Christ unto him. Thus we have the gospel sent into Ethiopia, God speeding its way. Persecution, in this case as in every other, increased the cause it was designed to destroy. An ancient prophet, alluding to this dispersion, has said, "Many were the tongues that spread it abroad!" No council, if it had deliberated a thousand years, could have devised a method so suitable to spread it abroad as persecution. Just think, what mighty and powerful proclaimers those men and women were, who came running from Jerusalem with trepidation and fear. Whenever they sought after temporary abodes, the people would naturally inquire, what has brought you here in such a state of alarm? In answer, they would say—Why, have you not heard that Jesus, whom our Sanhedrim put to death, has risen from the dead? And thus their simple story would be told.

Philip took occasion to locate the fifty-third chapter of Isaiah for ever. While he spoke, his august hearer listened in silence until he came to some water, when he said to the Evangelist, "Here is water—what doth hinder me from enjoying this religion?" Philip said to him, if you believe what I have been telling you, you may. "And they both went down into the water, and Philip baptized him;" after which the officer went on his way rejoicing, for he had found a treasure greater than that which he had in charge. We are told



that the Spirit of God carried away Philip. I think there is a general mistake about this passage. A great many writers think that Philip was enveloped in God's Spirit, and carried through the air; but the word of God is frequently applied to things signifying great, as the cedars of God, the hills of God, &c.; and since *pneuma* signifies both wind and spirit, the passage might be render-

ed, he was taken off by a whirlwind or a great wind. The form of expression used is similar to that employed in speaking of the disappearance of Enoch and Elijah. They were said, *not to be found*, but Philip was said, *to be found at Azotus*. He was not injured, but simply carried out of the desert in this manner, and found at Azotus, the field of his future operations.

## AUTUMN.

INSCRIBED TO E. M. D.

BEAUTIFUL is the Autumn, when the heat  
And languidness of Summer hours are gone;  
When falling rains have made the air so sweet,  
The earth so green, and fair to look upon—  
When gentle frosts dispel with early morn,  
And man uprising from his slumberous bed,  
Goes forth to see Sol's brightening glory dawn  
On castle, hall, and tower, and red-roofed shed,  
And glittering dew by morning's rosy fingers  
spread.

And pleasant then, at early morn, to stray,  
Leaving behind the dull and dusky town,  
Far over hill, and dale, and wood away,  
Through the green level meads and forests brown.  
Ah! who would sigh for fame, or proud renown,  
Loving them more than pleasures such as this?  
Or let dull slumber weigh their eyelids down,  
Such freshening scenes of nature's joy to miss.  
Whose simple memories bedew the heart with  
bliss.

How sweetly smiles the warm blue sky of day,  
That makes the outstretching earth with glad-  
ness teem!

How pensive are the woodlands far away,  
And village spire rising up between!  
The wind that now and then comes murmuring  
Among the leaves with melancholy strain,  
And pebbly streamlet's busy rippling,  
Recall quick thought to by-gone scenes again.  
Blending in one strange woof sad pleasure and  
sweet pain.

I love from summit of some toilsome hill,  
To view the smiling world around displayed  
In peaceful beauty: and in scenes so still  
Mark the slow, silent changes time has made  
In my life's winding pathway: the dark shade  
Rests oft upon it; and 'tis well that we,  
Slow to learn truth, be from our hopes delayed,  
That, born anew in Jesus, we may be  
Informed with changeless love, and clad in  
purity.

Love we not all to pause and speculate,  
When old associations we review?  
Pondering the success, or hapless fate  
Of those that in our gleesome youth we knew?  
Mayhap our remnants of those days be few,  
Yet memory shadowing out the things that were,  
Reflects a softened and a blended view;  
And leaving out each harsher outline there,  
Imagination rounds, and makes it wondrous fair.

Beyond yon sheeted waters, lo! a hill  
All crowned with giant firs—a lonely spot;  
And when the busy whispering wind is still,  
It seems a temple:  
And when the restless breezes slumber not,  
The plumed firs give forth a mournful sound—  
Like pillars rise their naked stems, I wot,  
With outspread gloomy crests: the funeral  
mound  
Of some stern chieftain in the olden time re-  
nowned.

See, while we dream, the sun is going down  
Behind the Western hills; and all things fade.  
The dusky heath has now a sadder brown—  
A colder blue is o'er the sky portrayed—  
Evening's warm tints are lost in gathering  
shade—  
The silver moon is rising o'er the lake—  
The truant boy that far from school hath strayed,  
His homeward path with hasty step doth take—  
Slow curling mists advance, and peeping stars  
awake.

I must be gone; and yet I fain would stay,  
To mark the beauties of night's silver reign;  
When o'er the mead and valley far away,  
The blithesome fairy leads her jocund train;  
The scene, the silence, and all else the same,  
Yet busy fancies creep upon my sight,  
Peopling the spot with an imagined train  
Of sprites that shun the tread of mortal sight:  
'Tis time I homeward wend, and so, "A fair  
good night."  
T. J. Y.

## A PRESBYTERIAN ON REGENERATION.

[The following has been printed as a tract, for distribution among the Presbyterians of Ireland, under the title of "Tracts for Ireland," No. I.]

DR. COOKE is the Rabbi of Presbyterianism in the North of Ireland. He is, and long has been, regarded as the most learned, talented, and eloquent defender of the faith in that portion of her Majesty's dominions—the well known and able moderator of the synod of Ulster, and the hero of orthodoxy since his triumph over the Rev. Montgomery, of Belfast, who many years since embraced the Arian, or Unitarian hypothesis. I yet remember Montgomery's eloquent speech, on the occasion of his trial at the bar of the synod, for which the citizens of Belfast presented him with a splendid suite of silver plate. Dr. Cook, the mighty Ajax of Scotch orthodoxy, has past his meridian, and now stands at three o'clock in the afternoon. But his power and popularity, we learn from the *Armagh Guardian*, have not begun to wane. I must, however, say, that I have never been more disappointed than in reading the following synopsis of his great speech on Baptismal Regeneration, delivered 28th Nov. 1852, in the city of Armagh, in the new Presbyterian church. But we will lay it before our readers, with the request, that they will give it a candid and considerate reading before they read my remarks upon it. It appeared in the aforesaid *Guardian* on the 4th of December last, with much commendation. It was delivered "in the evening of the Sabbath," the forenoon having been occupied with a discourse from the Doctor on Education.

## REV. DR. COOKE ON REGENERATION.

The congregation at the evening service was the largest we ever saw on any religious occasion in this city. The reverend gentleman selected his text from John iii. 3-5 verses. He began by stating, that these words embraced a subject of great importance, claiming our utmost attention; namely, the

great change, or new birth, without which we can never see, nor enter into, the kingdom of God. The text places before us two difficulties—1, that we are not able to see the kingdom of God without being born again; 2, that we are incapacitated from entering it without this great change. It was worthy of observing what the Word of God said in regard to cleansing, and it might be laid down as a general rule, that the writers of the Old Testament agree, in the phraseology they employ, with the writers of the New Testament—they both speak under the influence of the Holy Spirit. They differ thus from other writers who adopt the phraseology of their country and time, and are difficult to be understood. Now, the prophet Ezekiel, in the 36th chap. 25th verse, explained to us the meaning of water and Spirit when combined. Water there is used as the emblem of the Spirit, and the Spirit is the emblem of the true God—as Paul expresses it, "the temple of God." Accordingly our Lord declares, "unless a man be born again," &c. by which I understand, unless a man be born of the Spirit, water being the emblem of the Spirit. By what, then, is a man regenerated? Is it by water baptism, or by Spirit baptism? Water baptism is external; but the baptism of the Spirit, being internal, is that which takes away the heart of stone—that which the prophet describes as the regenerator. In proof of this great change being the result of faith or believing, and not by water, however employed, consult John i. 10—"As many as believed," in virtue of their believing, "to them he gave the power to become the sons of God." Examine, also, the testimony of Paul to the Galatians iii. 26—"For you are all the children of God.....by faith;" in other words, faith in Christ Jesus is that by which we are born again—it is the living act whereby the new birth takes place. Take another text—which is all that is required, for the testimony of two or three witnesses is necessary to establish any truth, and he that will not believe in the two former, will not be convinced by the third)—1 John v.

"Whosoever believeth that Jesus is the Christ, is born of God." Who can require more texts? I have proved from the mouths of three witnesses, one telling us, that to as many as believed was given power to become the sons of God; another telling us, that childhood is the result of faith; and the third, that whosoever believeth is born of God. Thus we have it established, that the act of our believing is the act of being born again—or, that the work of the Spirit is the work of regeneration, the new birth. It is not baptism makes a man a child of God, but believing. But let us come directly to the question, Is it baptism makes us children of God? I overlook who are the legitimate subjects of baptism. I do not inquire the manner of administering it. I simply ask, whether a man is born a child of God by baptism, or by believing in God? In the last chapter of Matthew we have the institution of baptism, "Go into all the world," &c. Here it is introduced to us a memorial of the resurrection, and that all power was given to Jesus. As the Lord's supper was ordained a memorial of the death of Christ, so baptism is the memorial of his resurrection, the great emblem of the church's faith that he has risen again, and that all power in heaven and on earth was given to him. The word baptism has various applications in the Holy Scriptures. All human language has but one meaning, one natural meaning, however it may have different applications. Baptism is thus variously applied. Thus Matt. iii. 11th verse. Here you have two, perhaps three, forms of baptism. In Hebrews vi. you read the doctrine of *baptisms*. In Matt. xx. "Are you able to drink of the baptism," &c. That baptism was the baptism of blood—his death. The texts show you the point I am seeking to establish, namely, that as baptism is so variously spoken of, its meaning varies according to the subject to which it is applied. My inquiry is of water baptism, for of the baptism of the Holy Ghost I am persuaded it is believing. Does water baptism, then, make any one a child of God? Let us inquire into the passage in which water baptism occurs in the Word of God, and try whether baptismal regeneration be the historical record of that Word; or whether believing does not produce the new birth, while baptism

is but the witness of the church to what Jesus testified. I am not touching the question about children being baptized. I am not bound to account why God chose water as the emblem, no more than I am bound to account why he entered into covenant with Abram. Those who wish to examine the reason may consult "Leslie's Easy Method with Deists." I will merely at present give you a few texts with regard to the ordinance of baptism. Consult Acts ii. 37, viii. 26, x. 34, xvi. 14, xviii. 7. These are but a few of the texts that might be quoted, but in all you will find that regeneration is the work of the Spirit of God in giving man grace to believe. In the instance I have given, believing is the work connected with the remission of sins. It is not the baptism by water, but the baptism of the Holy Ghost, upon which our baptism depends. Water baptism was employed as the church's testimony that Jesus had received all power, and the believer's testimony that he received the new birth. Peter calls it "the like figure," &c. which shows it to be a *sign* of salvation. How, then, cometh the answer of a good conscience? Is it by the washing of water, or the blood of Jesus? See Heb. ix, 15. Is it "the blood of Christ which cleanseth from all sin," and not the washing with water? Either sins are forgiven through the water of baptism, or on account of Christ's death. When the Prophet came from Bozra with garments dyed in blood, there was no believer accompanied him. No believer was put upon the cross with him, but a believer was made there. Either sin is taken away by the water of baptism, or by the blood of Christ. There is no conjunction. If, then, I prove the remission of sin is by the blood of Christ, I have no need to prove that it is not by baptism—see Matt. xxvi. 26. Is baptism a supplementary power, or is it sufficient of itself? Paul clearly states that sin is not taken away "by the blood of bulls," &c.; therefore there is only one way of taking away sin, and water is not that way. Consult Eph. i. 7, and 1 John i. 7. Here we have the true answer to the question of baptismal regeneration, and the true answer to all fiery purgation or purgatory. Then if it be the blood of Christ which cleanseth from all sin, what has the water of baptism to do with it? what has the

fire of purgatory to do with it? There is no room for either. No room, for the canon of revelation (Rev. i. 4-5) closes with a song of triumph—"Unto him that loved us, and washed us from our sins"—was it by the water of baptism, or by the fire of purgatory? No, but "in his own blood." This closes the canon of Scripture. We require no more testimony to prove that baptism is not the remission of sins—does not include our regeneration—that it is the blood of God's only Son that cleanseth us from all sin, and maketh us meet for heaven.

Let me, in conclusion, lead you to a point of the conversation between our Lord and Nicodemus, where he is asked to explain the nature of the new birth. The general explanation descriptive of this great change consists in an enumeration of views and feelings that are all become new. The regenerate man is represented as one that has new views of himself, new views of sin, and new views of holiness; new hopes, new fears, new joys, new sorrows, new objects, aims, and motives. Now that all these are in reality renewed by or in the new birth is certain, but that they all constitute the new birth is more than questionable; and were there no other ground to call this representation into question, its complexity alone would be sufficient. Why do we not seek an explanation in the exposition of our Lord himself? "Marvel not," says our Lord, "that I have said unto you, ye must be born again." "The wind bloweth where it listeth, but thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." Now, from these words it is often concluded, that our Saviour intimated that the nature of regeneration was inexplicable, and its reality, like the blowing of the wind, to be discovered only by its effects. But if our Lord meant to say the new birth was inexplicable, why did he prefix "marvel not;" for if it be inexplicable, who could refrain from wonder? The mistake of our Lord's meaning arises from applying the expository clause, "so is every one," to one member of the sentence, and not to every member in succession. Read, therefore, our Lord's exposition thus: "The wind bloweth where it listeth"—it blows freely, uncalled, uncompelled by man—"so is every one

that is born of the Spirit"—it is the work of God's own will (Ps. li. 12, 1 Cor. xii. 4-11.) "And thou hearest the sound thereof; so is every one that is born of the Spirit." He hears his testimony concerning the Father and Son, concerning sin and salvation (Is. lv. 3) "But canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." He cannot tell whether it originated from a father's prayer or a mother's affection—from the Bible read or the sermon heard—from the affliction that humbled or the promise that reassured. Nor can he tell to whom the Spirit shall pass from him—whether to the child he has taught, to the friend he has admonished, or to the sinner he has reproved. But, in the midst of all these circumstances of which the regenerate is ignorant, of one thing he is certain—he has heard the voice of the Spirit as he hears the sound of the wind, and in the act of hearing and believing he is born again; he is born of that Spirit whose testimony he has received. "Whosoever believeth that Jesus is the Christ, is born of God" (1 John v. 1.) But if the baptism of water was either regenerative, or the regenerator or cleanser, then we would have the blood of Christ as one cleanser, and water baptism as another; while he that is born of God would be he that is baptized, and not he that believed that Jesus is the Christ. Wherefore, since the blood of Christ cleanseth the believer from all sin, there is no work of cleansing left for baptism to perform; and he that exalts the water and the regenerator, and calls their effect regeneration, in the same proportion lowers the dignity of the sacrifice of Christ, the work of the Spirit, and the efficacy of faith. Water baptism, then, does not produce childhood, but the baptism of the Holy Spirit does; water baptism is the testimony of the church that Jesus has received all power in earth and heaven. And oh, what faith! that all power is in the possession of our elder brother! The Rev. Gentleman concluded by an appeal to Christian benevolence on behalf of the schools.

#### REMARKS BY A. CAMPBELL.

I have attentively read and considered this miniature sermon, without any

other object than to understand it; and now I am about to review its positions, I desire both myself and readers may be divested of all prejudice and preconceived opinions on the subject of which it treats.

I neither believe nor teach "*baptismal regeneration*," and, therefore, have no partiality for it. "Water regeneration" never was a dogma or a belief of mine. The great Teacher has spoken upon the subject of being "born of water," and of being "born of the Spirit;" but never spoke of "water regeneration," as believed and taught in Rome, Germany, England, and in some parts of America. Infants, without perception, reflection, faith, or knowledge of anything human or divine, are said to be regenerated by a priest dipping them in a font, or by a clergyman sprinkling upon them a few drops of water, in the name of the "Father, Son, and Holy Ghost."

In reviewing this discourse, I would distinctly and emphatically state, that I am as much opposed to the "water regeneration" which Dr. Cooke assails, as he is himself. But as a literary, a moral, and a religious discourse, before a very polished and enlightened community, involving some grand evangelical principles, and the meaning of sundry very solemn and significant oracles of Christ and his apostles, I feel it my duty and my privilege to give to it a degree of consideration worthy of its author, and its probable influence upon those who regard him as an "ambassador of Christ," a personification of Irish Presbyterianism, and an advocate of Protestant Evangelicalism.

I must confess some degree of regret as to the dogmatic and *ex cathedra* attitude and spirit in which its celebrated author chooses to appear before the citizens of Armagh, on so grand an occasion. This, however, is, perhaps, wholly a matter of taste; if otherwise, it may be attributed to his lofty repu-

tation, which, with that addition, was a sufficient passport to their cordially receiving and endorsing any dogma which he might think expedient to promulge, or commend to their acceptance. He evidently felt himself quite at home, and found no need to offer any other argument than his simple assertion.

The reflex influence of such authority with the people upon the preacher himself, is always unfortunate. It gives him the attitude and the air of a Roman hierarch, whose simple assertion, or *ipse dixit*, is a rule of faith, and his authority a sufficient passport to the understanding and the conscience of his hearers.

Take a few specimens, in illustration of this dogmatism—"Water, (Ezekiel xxxvi. 25,) is used as *the emblem of the Spirit*;" "The Spirit is the emblem of the true God;" as Paul expresses it, "the temple of God;" "'unless a man be born again,' &c. by which I understand, unless a man be born of the Spirit, *water being the emblem of the Spirit*."

No Calvinist, in my day, presumed to call the Spirit of God "*the emblem of the true God*." The Holy Spirit is a positive person, and no emblem of any person or thing. This would have been called Unitarianism in Scotland forty years ago. The Spirit of God but "an emblem of God!"

He asks, "Is a man regenerated by water baptism or by Spirit baptism?" This is his dilemma. Doubtless he will say, not by water baptism, but by "Spirit baptism."

This is an ominous utterance. The "*baptism of the Holy Spirit*" was never promised nor given to any unregenerate person. Does Dr. Cooke teach that "*the baptism of the Holy Spirit*" was at any time promised to infant or adult out of the church? We demand, in the name of the Bible and of Protestantism, a single promise of "*the baptism of the Spirit*" to believers or unbelievers, as such.

Our Saviour promised to his Apos-

ties, who *had been born again*, the baptism of the Holy Spirit, within a few days after his leaving them. Does this great oracle of Irish Presbyterianism teach a baptism of the Holy Spirit to unbelieving and unconscious infants? It would appear so, by a fair construction of his language. Christ promised this baptism only to his apostles, and to the first converts after they had believed. It was an extraordinary gift for an extraordinary purpose. On his ascension into heaven, he received of his Father what he never had before—the promise of the Holy Spirit, to dispense it in any way he pleased. In one sentence—He received a plenary dispensation of the Holy Spirit, and, therefore, gave supernatural gifts to men. He commanded his apostles to tarry in Jerusalem till he ascended into heaven, and had received this new dispensation of the Holy Spirit, with a promise, that then he would send the Spirit down to them in all its extraordinary powers; of which that of speaking, without learning, all the languages of the world, was one. It was to be so abundant an outpouring of all gifts, that it would be as a baptismal font, in which all the apostles and Christian prophets might be immersed. Hence, the first Jewish and the first Gentile congregations, to whom the new reign or kingdom of heaven should be announced, would be distinguished by a special baptism into one faith and one body; so that the Jew and the Greek be no more twain, but one new man, one holy corporation, equally participants of all the extraordinary gifts and graces of the Holy Guest of the Christian church—a holy temple of the Lord—the antitype of Solomon's temple—"a habitation of God through the Spirit." This is the only baptism of the Holy Spirit known to the Bible and acknowledged by the primitive church; of which, Jerusalem and Cesarea were the original theatres. These palpable facts, evident to every candid and un-

indoctrinated mind in the false theologies of Papal Rome and her harlot daughters, place in its proper attitude Original Christianity, in contrast with its Grecian, Roman, German, English, and American neologies and traditions, which have so clouded the vision of Dr. Cooke, and imparted to him a Babylonian terminology, which has so bewildered and confused his brilliant mind, as to originate and give utterance to ideas that neither himself nor any one else can harmonize with themselves or with the Bible. He sees men like trees walking, and gives pictures of things which neither men nor angels have ever seen.

We will select a few of his aphorisms as specimens of this confusion, and collate them with one another and with the Bible.

1. "Water," in Ezekiel xxxvi. 25, "is used as the emblem of the Spirit, and the Spirit as the emblem of the true God; as Paul expresses it (what?) 'the temple of God.'" What does this mean? Is water, then, the emblem of the temple of God? Or are water, Spirit of God, and the temple of God, one reality under three emblems?

2. "Is a man regenerated by water baptism or by Spirit baptism?" There is in Christianity but "*one baptism*," as there is but one Lord and one faith.

Christian baptism is sometimes defined to be, in English, a sprinkling of a person in the "name of the Father, Son, and Holy Spirit." But no man can perform it. Hence, instead of sprinkling or pouring a man in water, they sprinkle or pour water upon a man. But in this way they never can sprinkle or pour a man *in the name* of any person. This is impossible, because no man can *go in a house*. He might go *into* one; but if *in* one, he cannot go *in*! Hence, although a school-boy knows that *in the name* of a person is wide as the poles from *into the name* of a person; yet the Pedobaptist clergy of Roman Catholic extraction, follow the mother by doing

all things in the name of the Father, Son, and Holy Ghost; whether they sprinkle bells, floors, grave-yards, goods, chattels, or persons! Yes, such is the thick veil of tradition and authority over the eyes of Roman and Protestant clergy, that while every school-boy who can read a Greek grammar and a Greek Testament, knows that Jesus Christ never commanded any man to baptize another man in the name of the Father, Son, and Holy Spirit, but to baptize them *in water, into the name of the Father, &c.* And yet so obviously blind are myriads of Baptists and Pedobaptists, that they will follow Holy Mother "in christening" persons *in the name, &c.* And for which there cannot be an apology, inasmuch as there are now in England, Ireland, and America, Christian people who, "*by the authority,*" or "*in the name of the Lord,*" baptize multitudes "*INTO the name of the Father, and of the Son, and of the Holy Spirit.*" And thus are they baptized *into one body, one Spirit, one faith, and one hope of a common salvation.*

3. "I simply ask," says Dr. Cooke, "whether a man is born a child of God by baptism, or by believing in God?" This clearly indicates great confusion of ideas in the mind that propounds it. *There is no Protestant that does believe that any one can be born a child of God by mere baptism in water, without some sort of faith.* I call for the man. Parents and god-fathers profess faith in asking for the baptism of their sons or wards, and on such faith Dr. Cooke himself, in his way, baptizes many. Did I personally know the Doctor, I would ask him, with what intent he sprinkles or pours water on speechless babes? To please the parents? To please himself? To please his church? Or to please the Lord? And what does it for the infant? Change his heart? Change his state? Change his life? Can he say with Paul, "As many of you as have been baptized into Christ, have put on Christ?" He cannot—he dare not. Yet he may

say, "The vows of God are upon you, parents and infants, to make, or to be made, Christians, so far as you can." So ends the ceremony.

But, in our turn, we, too, ask a curious question, *When is a child born to his father?* The Doctor will respond, I vouch for it, *When he is born of his mother.* Hence, according to the figure, we are evangelically born again, or born to God, when begotten or quickened, through faith, by the Spirit, and born of water. We are begotten of God by the good seed of the Word admitted into our hearts by faith. And when thus begotten by the Spirit, "through the incorruptible seed which lives and abides for ever," we are regenerated, being quickened and born of water and of the Spirit, and then we enter into the new relation, as children, and heirs, and citizens of the kingdom of heaven.

By what instrumentality, may I ask, are infants born of the Spirit? It is by actual contact, without any means! Are adults and infants born again without the Word heard, known, or believed? Or are there two distinct modes of regeneration—one without the Word, and one with it? The Holy Scriptures speak in quite different terms. The Word of God is "*the seed,*" the means, or principle of regeneration, according to the Holy Spirit speaking through the apostles. Harken to these words, "Having been born again, not from *corruptible seed*, but from incorruptible—*by the Word of God*, which liveth and remaineth for ever." The Word of God is, therefore, declared to be the seed of the new man, and the principle of the new birth. It is faith that "*purifies the heart.*" And what is faith but "*the belief of testimony?*" Can any man believe without testimony? Can a man have faith in God without *hearing the Word of God?* "Faith cometh by *hearing,*" and hearing from the Word spoken.

The Scripture doctrine of the new is

annihilated by Dr. Cooke's theory. He must hold the theory of a regenerated unbeliever—of one born of the Spirit, without any instrumentality, seed, or principle! Such is one of the extremes of modern popular orthodoxy. God never created, re-created, or regenerated any person or thing, without means. He said, "Let there be light," before light was. He quickened the dead Lazarus by his word. He will raise the dead by a trumpet sound. *They that hear shall live.* Infant regeneration, without any instrumentality, is the creation of a desperate theology. But the saving adage is, "God works with or without means." But this adage is not in the Bible. God created the universe by speech. He created man by the word of his mouth. "All things were created by Jesus Christ, and for him." And, therefore, all the creative energy of the Eternal God was, from the beginning, enveloped in words—in important precepts. No Rabbi in any Israel, can give one instance of generation, or of regeneration, without the word of God.

Just at this moment I thought of giving an extract from Dr. John Owen, a man, by all Protestantdom, judged and approbated as the greatest light of the 17th century; of royal line, too—an heir of regal honors, educated in the University of Oxford, and one of its most gifted and splendid students. His father being a Puritan minister, disfigured him for the pulpit. But until converted to Christ, he sought the honors of earth. Archbishop Laud's enactment of superstitious rites, was the occasion of making him a Puritan, after his remarkable conversion. He became the paragon of evangelical orthodoxy, and his voluminous writings gave him the highest niche in the temple of orthodoxy of that day. His twenty-one octavo volumes, standing for years upon my shelves, indicate the greatest scholarship and the largest mind of the age in which he lived. He is a host in defence of the doctrines of grace and of

the independency of the church, against the prescriptive intolerance of papistical and prelatical assumptions. I quote him as a shield against some daring dogmatists, who have, without his learning or his grace, impugned my views of spiritual regeneration. In volume 14, and on pages 328-332, he uses the following language: "He that is born again is born of God. *He is begotten of God by the immortal seed of the word.*" "The causes of this work are the Spirit and the word." "He that is born of the Spirit is born of the word."

He quotes John iii. 6, James i. 18, and 1 Peter i. 23. They read in the common version as follow:—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Of his own will begat he us with the word of truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." So we have written, and preached, and taught for forty years. Hence, being born of water, in the figure of the new birth, is called "the washing of regeneration," or "the washing of the new birth;" for "unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God and of heaven," which John the Baptist and Jesus the Messiah preached *as coming—as near at hand, and as within men.* Our heterodoxy, or our orthodoxy on this subject, "hath this extent, no more;" and if we are to judge from its power and prevalence amidst a fierce, a talented, and a learned host of ecclesiastic doctors, profound rabbis, and reckless enthusiastic declaimers, we may, from its fruits and its triumphs, say with confidence, that though we, its present advocates, may die, it will never die. "The gates of Hades cannot prevail against it." It carries with it the dispensation of all the original ordinances of Apostolic Christianity, designed for social worship, for social edification, and for social happiness. We never saw more clearly the weakness of



the politico-ecclesiastic orthodoxies of England, Scotland, and America, than at our stand-point we now see them in the persons of the great Rabbis of European hierarchies, whether called Roman, Anglican, Irish, or American.

So far we are preparing the area of observation, for the sake of doing justice to Dr. Cooke's extraordinary speech in the ancient and venerable city of Armagh, on the great occasion which caused such a convocation of all sects and parties. His theory of regeneration, so boldly and lucidly set forth as the current orthodoxy of the North of Ireland, is, by its baldness and its boldness, entitled to a respectful notice; and feeling some sympathy for my friends in the North of Ireland, and a little pride in the direction of its genius, talent, and learning, I cannot but regret the unfortunate attitude of so distinguished a Doctor as the presiding genius of Irish Presbyterianism. I would, on proper evidence, willingly inculcate his reporter, if, by so doing, I could exculpate him. But until such a plea is on his part instituted, I am obliged to credit it wholly to himself.

His theory of regeneration we shall, therefore, very briefly examine. It is wholly as *physical*, as *instantaneous*, as miraculous, without argument, motive, or moral reason, as was the first *fiat* of ancient creation. There is not a word uttered or heard — no perception, reflection, thought, or volition, on the part of the subject of regeneration. He is, without faith, repentance, feeling, or desire, regenerated or born again. It is the naked Spirit of God working upon the naked soul of man, not by argument, reason, or moral power, but immediately, as the potter, by his naked hand, moulds the clay and forms the vessel. Such is evangelical regeneration in the latitude of Belfast, and at the meridian of the ancient see of Armagh. For what is true in the abstract, in one case, is true in all. *Natural* birth is the same from pole to

pole. The new birth is also the same from the rising to the setting sun — from Nicodemus to the last son of earth.

I sympathise with all these European and American corseted Rabbis and doctors of semi-papal orthodoxy. They have been quoting from Calvin, and Calvin from St. Augustine, and St. Augustine from Origen and the Oriental philosophy, until they are hanging to one another as a swarm of bees to its queen, without more than one or two seeing her majesty. A sprinkling of cold water might, perchance, serve a valuable purpose in such cases.

Before dismissing this extraordinary address, we shall cull from its large collection of neologistic terms, a few rare specimens for further development.

1. The Doctor represents his "baptism of the Spirit" as a direct and instantaneous operation of the naked Spirit of God upon the naked spirit of man, without any previous faith or knowledge on the part of the subject himself. But that which is divinely called the "baptism of the Spirit," was not promised in order to the conversion or the sanctification of the Apostles, but in aid of their special commission to convert the world. This promise was made to them after the resurrection, and immediately previous to the ascension of the Lord Jesus into heaven. It was literally and fully consummated on the day of Pentecost, immediately after his ascension, and imparted to them a plenary inspiration and power to found the Christian church.

The cistern of Christian gifts and graces was filled to overflowing, by the abundant pouring out of all sorts of spiritual gifts. In this font the apostles, who had been constituted the original witnesses of his resurrection and ascension, were spiritually baptized, as truly as John had baptized his disciples in the Jordan, whose waters, like the gifts of the Spirit, had been originally poured out from heaven.

2. "Water," says Dr. Cooke, "is the emblem of the Spirit." If we needed farther aid to sustain our illustration, the Doctor here generously offers it. But we do not, and therefore, cannot accept his *emblem*. This is another instance of the pressing difficulties which embrace such a man as Dr. Cooke.

Our Saviour preferred *wind* to *water*, when first illustrating spiritual influence in reference to the difficulty of understanding it on the part of Nicodemus, a ruler of the Jews. Indeed, the wind and the Spirit have the same representative in the original Greek New Testament. In John iii. 5-8, we find *pneuma* five times. We shall translate it first by *wind*, and then by *spirit*, for illustration of its proper import.

"Unless a man be born of water and of wind, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the wind is wind. The wind blows where it pleases, and you hear its sound, but you know not whence it comes or whither it goeth; so is every one that is born of the wind."

We shall now substitute *spirit*, and so read it—"Unless a man be born of water and of Spirit, he cannot enter into the kingdom of God." That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The Spirit breathes where it pleases, and you hear the sound of it, but canst not tell whence it comes or whither it goes; so is every one that is born of the Spirit." Is it not, then, indisputable that *wind*, and not water, as the Doctor assumes, is the proper emblem of the Spirit? He that perceives not this, is not fit to be reasoned with.

Again: "The Spirit," he says, "is, in this case, the *emblem* of the true God." This is the most latitudinarian comparison in the whole sermon. Is it not a blunder of the reporter? When Ananias lied concerning the price of his farm, Peter said, "Why has Satan filled your heart to lie to the Holy Spirit?"

"Thou hast not lied to men, but to God." He did not, then, lie to an emblem of God, but to God (Acts v. 24.)

In the meantime, we shall only add a collation of Dr. Cooke's dogmas.

1. "Water baptism was employed as the church's testimony that Jesus had received all power." Is it so now?

2. "Water baptism is the believer's testimony that he received the new birth."

3. To the infant what sign is it? Peter calls it "the like figure," which shows it to be a sign of salvation.

4. "How, then, cometh the answer of a good conscience? Is it by the washing with water or the blood of Jesus?" But has a speechless babe the answer of a good conscience by either of these?

5. "Either sin is taken away by the water of baptism, or by the blood of Christ." Why not add—Either sin is taken away by the blood of Christ or by faith? Does the latter nullify the former, or the former the latter?

6. "Is baptism a supplementary power?" Why not also ask, Is faith, or is repentance, a supplementary power? There is, to my spiritual optics, neither point nor reason in such interrogatories.

In Holy Writ, a man is said to be "justified by faith," "by works," "by the blood of Christ," "by knowledge," and "by grace." Are these "*supplementary* powers?" The Doctor is making sad havoc of Holy Writ, in his zeal against some spectre which he has created. He is as much affrighted as the school-boy, in passing through a grave-yard at the hour of midnight, whistling aloud to keep his courage up; yet sees, or thinks he sees, a horrible spectre; and hears, or thinks he hears, another purring at his heels.

Then says he, "If it be the blood of Christ that cleanseth from all sin, what has the water of baptism to do with it?" I am sorry to see such a display of *ad captandum* rhetoric from so digni-

fied a man. The veriest novice might destroy his own orthodoxy by his own rhetoric. Dr. Cooke preaches faith, repentance, spiritual regeneration, the value and necessity of the gospel, the Bible, &c. as well as the blood of Christ. But he will say, *the blood of Christ is the meritorious cause* of pardon, justification, sanctification, adoption, and salvation. So say we; and so say those water regenerators, real or imaginary, against whom he is fighting. And do they not retort—nay, have they not retorted? Do you not, Dr. Cooke, preach faith, repentance, the value of the gospel, the Bible, the church, as well as the blood of Christ, as severally instrumentally necessary to the conversion and salvation of sinners?

Nay, does he not suicidially kill his own theory in the last paragraph of his sermon? "Water baptism does not produce childhood, but the baptism of the Holy Ghost does." That the influence of the Holy Spirit does, through the word believed, inspire Christians

with the spirit of adoption, by which they cry, Abba, Father, is a conceded fact. But that "the baptism of the Holy Spirit" was ever promised or instituted for such a purpose, no enlightened Christian imagines or believes. None but believers in Christ were ever baptized by the Holy Spirit, according so the New Testament. We call for such an utterance, or such a fact, as Dr. Cooke assumes, in any of the writings of the Apostles.

We will cheerfully open our pages to Dr. Cooke, and lay before our readers what he may think relevant to his position, and will reciprocate freely our views on all the premises. Or if our friends in Great Britain and Ireland think it expedient, we will issue a tract, or tracts, on the premises, for gratuitous distribution. There is, we discover, much need for more light on these topics, if Dr. Cooke be a fair exponent of Christian orthodoxy in her Majesty's dominions.

A. C.

#### PROGRESSION.—No. IV.\*

BY S. W. IRVIN.

THE idea that fifty millions of our race have been sacrificed to the genius of Catholicism, and for no other crime than because they dared to think for themselves, fills one with sadness. But the manner of their death makes the thought immeasurably more horrible, and presents, in a still more glaring light, the fiend-like spirit of the age, as well as the peculiar character of that religious system that could resort to such means for its propagation.

Who can read the history of the Inquisition without a shudder? A simple narrative of its proceedings has shocked the world, and filled mankind with the deepest execration of the name Inquisitor. On its organization in Spain, one million of Moors were banished at once from their homes and their firesides. But this was not enough

"Cruel as death and hungry as the grave,"  
the inquisitors next turned their ana-

themas upon the Jews. Eight hundred thousand of these unoffending citizens were at once driven from the country, and their effects seized by their persecutors. Heretics of all denominations were condemned; and those who could not make their escape by flight, were imprisoned and burnt. The poor man was tortured to gratify a fiend-like cruelty—the rich to satisfy a rapacious avarice. The machinery of this formidable tribunal consisted of eighteen inquisitorial courts in different parts of Spain, each with its attorneys or "*apostolical inquisitors*," its secretaries, its sergeants, &c. Added to these were twenty thousand "*familiars*," who were scattered throughout the kingdom to act as spies and informers. These persons were empowered to seize and imprison all persons who were suspected of heresy; and to stimulate them to zeal in their infernal work, they were themselves generally the

\* No. III. we regret to say, has not reached us.

accusers, and were rewarded by receiving a portion of every estate confiscated through their instrumentality.

At first there was some murmuring at this ecclesiastical tyranny, and in a few instances, inquisitors were even put to death by the citizens. But by and by the spirit of liberty was crushed, and young persons were educated under a theological despotism, that made them "shudder at the thought of thinking for themselves," and reserve, distrust, jealousy, and revenge, became the characteristics of the Spanish nation.

This terrible machinery of the church made the whole kingdom tremble to its centre. It banished all freedom of thought and speech, and reduced persons of all ranks and conditions to a state of abject dependence on the priests. Suspicion reigned in every bosom. All confidence, all peace, all integrity, was at an end. The father dreaded the son—the brother looked suspiciously upon his brother; for no man knew at what hour he might be incarcerated in the inquisitorial prison, where his wife, his son, or his daughter, might be the accusing witness.

The very essence of all this social desolation and moral blight, was exhibited on those gala days of the Inquisition, called "*auto de fe*," (acts of faith.) These were those public sacrifices, where the citizens were called together to witness the final execution of those ill-fated victims who had long been incarcerated and tortured in the dungeon. A stage was erected in the market-place, from which the tragedy was visible by all the spectators; here the miserable prisoners were conducted by a train of priests, monks, and other officers and minions of the church; and after some psalms were chanted and mass said, the victim was tied to the stake and burnt.

Death by fire, however, was not enough to satisfy those demons of the Inquisition, who had taken the "*vow of humility and meekness*." They must be tortured by slow degrees; and the more excruciating the torture, or lingering the death, the more did those fiends exult in their dreadful work; and to all the piteous shrieks and wailings of the sufferer, their ears were deaf as those of the adder. Not only so, spectators of both sexes stood by unmoved as if their hearts were adamant, and their souls impervious to every emotion

of sympathy—while, ever and anon, a shout of joy and satisfaction would burst from the assembled crowd, who seemed to enjoy the horrid spectacle.

No wonder that the curse of heaven seems to rest upon Spain, when such scenes were witnessed in her capital, from the days of Dominic de Guzman, in the twelfth, up to the nineteenth century. No wonder, that schooled by such examples as these, her citizens should be reserved, artful, and revengeful; and no wonder that, crushed beneath the double tyranny of church and state, vice, ignorance, and superstition, should still spread their dark wings over that once favored country. But although Spain has been the principal seat of the Inquisition, other countries have had their share of Papal intolerance and persecution. England can never forget the fate of Latimer and Ridley, and a multitude of noble citizens who have been burnt or murdered on her soil for claiming the liberty of thinking for themselves.

France, too, has the memorable 24th of August, 1573, inscribed upon the pages of her history. The great Parisian massacre of St. Bartholomew's day, was opened by the poisoning of the Queen Dowager of Navarre, and the murder of Admiral Coligni. Upon a given signal, the whole Catholic population rose and began an indiscriminate slaughter of the Protestants. For three days the butchery was kept up without intermission. Blood flowed in torrents to the neighboring river, and nothing was to be heard save the horrid din of the massacre, the shrieks and entreaties of the victims, and the fiendish yell of the murderers. The streets and houses were crowded with dead bodies, and besmeared with blood; and the scene only terminated when there were no more Protestants to be murdered. Ten thousand persons, including every rank and condition, were thus indiscriminately slaughtered in three days; and from Paris the butchery spread throughout the kingdom, until from thirty to one hundred thousand Protestants were destroyed.

In Ireland, too, in 1641, fifty thousand Protestants were destroyed in a few days. Some of these were whipped to death—others were stripped and driven into the mountains to perish with hunger and cold. Every species of insult and cruelty were practiced,

and they even taught their children to murder the children of Protestants, and to dash out their brains against the stones.

Similar scenes were enacted in Scotland, in Germany, in Hungary, and especially in Piedmont among the peaceful and inoffensive Waldenses. In short, Europe, Asia, Africa, and America, have, at different times, been the theatre of Papal persecutions; and she has

stained the soil of half the world with the blood of her victims, making the dreadful aggregate of fifty millions. Yet all the while she has appropriated to herself the claim of infallibility. Her Pope claims to be the vicegerent of the Prince of Peace, and all her acts claim to be done in the name and by the authority of Him whose *name* and *nature* are *love*.

### LETTERS TO YOUNG CHRISTIANS.—No. III.

MY DEAR YOUNG FRIENDS,—There will come to you, as to all who have begun the Christian life, times of trial and temptation; but they will come only as the storm and the shower, for in religion, as in nature, the number of bright days exceed those that are dark and gloomy, and there is more sunshine far than shade. But as friction polishes the steel, and the gold loses nothing in the furnace but the dross, so every ordeal that virtue passes successfully, only makes it shine the brighter. You may regret sometimes, when your mind is not sufficiently guarded, that your profession forbids you to mingle with the votaries of folly, fashion, and pleasure, when the delights of the ball room, the party, and the theatre, are descanted upon in your hearing. To feel thus is not sinful, for you are human; but to yield, makes the sin. When, however, these desires are repressed by your principles, then you will feel that you have achieved a victory. I do not deny that pleasure is to be found in the gay scene of mirth—that a species of joy may be found in the gay revel, or the witching mazes of the dance—yet how soon does it pass away! Look at that young man in the morning, who last night was the gayest of the flushed revellers: the fierce excitement produced by the wine-cup has passed away—the nerveless limb and dejected face tell of a reaction which far overbalances the delight. Look at that young lady!—last night her voice was sweetest in the song—her feet the lightest in the dance—her laugh was silvery sweet, and her smiles like gleams of sunshine. All eyes were dazzled by her beauty—all lips praising her; but morning comes, and how joyless her face—how hollow seem the praises, the compliments that were lavished upon her—how valueless

all, when compared with the approval of one long-tried friend! She feels that she is capable of better things—of loftier, purer enjoyments—and that to live but for earthly pleasure, is to live in vain. Contrast with the former that Christian youth, who spent his evening hours in serious, yet cheerful converse, with the wise and good—in storing his mind with useful learning, at the lecture or social meeting, where prayer and cheerful praise arose. Contrast with the other that Christian maiden, who, through the live-long night has been a patient watcher at the couch of pain. How soft seemed her hand to the sufferer, whose burning brow she bathed! How sweet the words of consolation she breathed! How mindful of every want! How unremitting, how tender, her care! Morn, to her, may have brought weariness, but not regret.

Christian youth, Christian maiden, which of these pictures would you choose for your own? Would you purchase the fierce joy of the reveller at the price of self-condemnation and deep remorse?—or would you dazzle, by a false glare, for a moment, or seek pleasure in hollow flatteries, and pay in deep regret and self-accusation? Or would you prefer to seek the pure, calm joys of virtue and religion—joys which cloy not, which leave no sting behind? Beware of compromising in the least. Your friends may say, "You are a Christian, and will not be expected to dance, of course; but you can go and enjoy yourself otherwise." Beware, my young friends, of that lure, and do not countenance by your presence that in which you cannot conscientiously engage, for you will thus not only lose the respect of others, but, worse, your own; for those who do not practice our holy religion well know what it re-

quires, and even those who solicit you to join with them will be the first to mark and mention the inconsistency of which you have been guilty, should you yield. The Christian can well afford to give up those joys, which so soon pall upon the appetites of their most ardent devotees, for religion brings to the heart deeper and purer pleasure—joys which leave no deep regrets behind.

Your piety will sometimes be attributed to a desire to seem better than others—your deeds of kindness to gain the praise of your fellows—the charge of Pharisaism be tauntingly preferred—you will be pained by hearing those things you deem sacred made the subject of ridicule, and even be pitied yourself as the victim of superstition; yet

fear not, so long as your own heart condemns you not, and you feel that God beholds and approves. Go on in the rectitude of your soul and the purity of your heart, and though the foolish may laugh and the wicked may sneer, you will yet be honored of men and beloved of God. The consistency of your course will at last overcome all opposition—the silent force of your example will subdue many a heart—and when you come to the close of this earthly scene, you can look back on a life spent in active preparation for another and a better life, and it will be a greater consolation than all the world beside can afford, to know that you have not lived in vain.

TIMOTHY.

### THE JERUSALEM MISSION.

MOUNT OLIVET, June 15, 1853.

MY DEAR BROTHER BURNET,—Instead of spending the Summer at Jaffa, as we had designed doing, we have been compelled, by the early and unexpected invasion of disease, to be content to pitch our tabernacle where we spent the greater part of last Summer. I am happy to inform you, however, that our attacks soon yielded to medical treatment, by the blessing of a kind Providence, and we already feel quite renovated by the invigorating atmosphere of this hallowed mount.

Our cordial thanks are due for three interesting and cheering letters, received during the past month, one from dear Mrs. B. and the other two from yourself.

Having at last received a letter from our embassy at Constantinople in relation to the purchase of the plain of the Jordan at Jericho, announcing the favorable disposition of the Porte about the proposition I submitted to the divan, I hope I shall have something encouraging to communicate when I shall have received the promised visorial paper, to place me in communication with the pasha; but, as yet, can say nothing very definite.

Having often seen it stated in commentaries on the Scriptures, that inasmuch as the Ethiopian whom Philip baptized travelled the southern "road that goeth down from Jerusalem to Gaza, which is desert," and therefore, (as supposed,) destitute of water, that, ergo, he could not have been immersed,

I have long been desirous of having the truth of this conjecture tested by actual examination. This surmise of commentators, I was aware, had exercised no little influence in bringing the minds of many persons to an unfortunate conclusion in relation to an important ordinance of the gospel, and I was apprehensive that it might soon pass for an established fact, if the declaration made by a gentleman with whom I met, as I was about leaving the United States, that he had lately pursued the track of the Ethiopian eunuch, and found no place whatever where immersion was practicable, should be brought prominently before the public. I determined, therefore, to avail myself of the first good opportunity of pursuing that route as nearly as possible, in special reference to this matter; and duty seeming to indicate the propriety of making a kind of exploratory route to Jaffa, I determined to visit Gaza in the route, and look for the "certain water" of which Luke speaks. Need I assure you that I found this conceit of the commentators, however plausible and natural, totally opposed to existing facts. Pursuing the route which it is generally supposed the nobleman travelled—via Hebron and Eleutheropolis—I found about twenty places admirably suited for his immersion, even in the present verdureless condition of desolated Palestine, and in a year remarkable for drought. And but for the existence of war between two tribes

of Arabs, which compelled us to diverge to the north of the present road a few hours, I should doubtless have had the pleasure of beholding—what was so abundantly established by the testimony of others—"a certain water," running a little south of the present road where the country is quite "desert," now called "Moyat es-Sid" (Waters of Sid), not far from Gaza, where, in all probability, "the Ethiopian *changed his skin*." So little worth are the opinions of commentators, when bolstering up a favorite theory; and so perverted are the optics of the liberal souled Methodist traveller, who remarked on giving me the information, that although circumstances are so much against us Baptists, yet he doubted not that immersion would answer just as well as pouring or sprinkling! While the subject of baptism is on hand, allow me to mention a curious *mode* of its administration, if I may, for the sake of being understood, be permitted to apply such a misnomer to a kind of trine effusion that took place "in, at, about," or upon the Jordan a few weeks ago, as detailed to me by an eye witness of the strange ceremony. A clergyman of no little celebrity in the learned world was applied to (serio-comically) for baptism by a wild, harum-scarum young man, on reaching the Jordan, who, judging from his conduct both subsequent and prior to the application, had never entertained a serious religious sentiment in his life; and forthwith, stepping a few yards into the stream, he thrice poured water upon his head, reminding the hopeful candidate at each effusion, as if in solemn mockery, that he must renounce the world and its pomps and vanities, &c.! And thus, by this "one baptism," he was thrice "buried," thrice "planted," and thrice "raised up!" What renders this slur upon baptism the more astonishing and mortifying is, that both the parties are my fellow citizens, and gentlemen of the greatest respectability and intelligence! Tell it not in Gath!

The concoctors of the foul play by which we were deprived of our scholars at Bethlehem, have met with a just retribution, which has led them to the abandonment of the school. Few societies, it is to be hoped, can cope with the Propaganda, where there is scope for resorting to such measures of trickery and bribery. The scholars have all

been brought back to the scarlet lady, and "his grace" is now erecting a splendid edifice within the walls of the convent, hoping thus most effectually to secure at least the lambs of his flock against the depredations of *Protestant wolves*. But though the patriarch has been as complaisant and indulgent of late, his people are far from being content under the Papal yoke, though so much lighted. They not only received with readiness some tracts which I lately printed for their especial benefit, but sought them with avidity, even when aware of their tenor.

The disadvantage of having no place of retreat, where disabled and persecuted converts could retire for a while and enjoy the opportunity of procuring the means of keeping body and soul together, is but too evident. I doubt not, (though I fear you will not be able to appreciate the propriety of the sentiment, inasmuch as you are not aware of the peculiar state of mind and matters here,) that had we been able to retain Wady Farah, we would now number amongst our members not a few persons who are at this very day groping their way in the bewildering mists between Babylon and Zion.

The rabbis are looking, with no little confidence, to the effort now being made in England for the establishment of a Jewish colony in this neighborhood, as a means of continuing their tyrannical dominion over the minds, bodies, and souls of their poor, deluded brethren. And there is no method of counteracting the baleful influences of such an oppressive measure, and securing the emancipation of Israel, so promising as the proposed industrial asylum. My heart is, therefore, still very much upon it.

Another matter of regret with me will, I hope, be regarded as a matter of felicitation by you. A Jew, of more than ordinary intelligence, came to us several times a week or two ago, and seemed so much concerned, and was so readily instructed, that I agreed to baptize him according to his request; but told him, that inasmuch as we acknowledge no authority but the New Testament, he would find our views and practices not only very different from those of the Jews, but also from many of those of the so called Christians of Jerusalem; that it was well, therefore, for him to examine the matter thoroughly, and

particularly the portions of Scripture to which I had specially called his attention, and then call in the evening and let me know if there were any doubts or difficulties on his mind. We had fully informed him, as we always do in the very outset of such conversations, that he must expect no house rent, buckshish, or temporal benefit whatever from a connection with us; and as he still continued to manifest the deepest interest, I fully expected to baptize him the next day. But lo! the next day rolled around, and the day following, too, and we heard nothing of him. A day subsequent, however, we learnt that he was met on leaving our premises, and invited into a kind of soul-trap, under the management of a certain missionary institution where "body and soul are both *cared for*," and forthwith *perverted* and hurried off to a distant station, under the interdict to become better indoctrinated by catechism than by the New Testament, and then baptized. The exact *modus operandi* of the entrapment of this young man, just as he was about to enter the kingdom of heaven, I forbear to state at present, for pity's sake as well as from prudential considerations. How baleful are the effects of this rancorous spirit of proselytism in poor, down-trodden Jerusalem! Two semi-proselyted rabbis, a few weeks ago, after exhibiting

a short time in the soul-bazaar, finally adjudged themselves to the highest bid of a certain proselyting institution; but a few days afterwards went over to another (and it is said to still another yet), till at last they were reclaimed by one of their *alma maters*, and forthwith clandestinely kidnapped and *run off* to a certain city to have their *conversion* consummated! Some of these precious converts, after having cost their churches many thousands of piastres in vain endeavours to retain them, have, after all, gone back to Rome or even to Mecca. Now a little candor would prevent all this. I had the high gratification of baptizing two very intelligent, penitent believers a few days ago, who have gone on their way rejoicing. I shall not soon forget the way in which their eyes streamed with penitential tears, when told of the goodness of God, notwithstanding their sinful ingratitude, nor how they sparkled with delight, when realizing that it was yet in the power of Truth to make them *free*. Great excitement prevails in anticipation of a conscription to repel the threatened attack of the grand Czar. I cannot better fill my remaining square inch of space than by begging the prayers of the brotherhood.

Your's in Christ,

J. T. BARCLAY.

### SPEECH OF LORD ELLESMERE, AT BOSTON.

(From Mr. Campbell's "*Millennial Harbinger*.")

I HAVE not, as far as my recollection reaches over the past, ever published in my periodical a political speech or a festive oration; yet, in this department of oratory and of excellence there is a speaking to the heart, as well as to the understanding and to the conscience. But in this responsive address from an English lord to a Boston mayor, there is more to admire than its graceful ease of manner, its strong good sense, its happy allusions, its entire appositeness to the occasion. But that which charms me most, is its just and appropriate tribute to woman, its felicitous allusions to her moral supremacy over our species, and to the sovereign charms which her presence throws over every com-

pany and circle in which she may gracefully appear and modestly act a part in the drama of human life and human advancement; and last, though not least of all, the just and well earned compliment paid to our countrymen, for their gallantry and devotion to the safety, the honor, and the happiness of woman.

But the tribute paid to the Bible, and its influence over the destiny of nations, and its mighty agency in human civilization, charms me most of all. What a lesson to all Bible assailants, from Theodore Parker down to Lloyd Garrison—to all the false friends and real enemies of God's own Book!

The speech is chaste, modest, digni-



fied, and full of good sense, good manners, and good morality.

Never was a band more felicitous, in our taste, in selecting a tune more appropriate to an occasion, than the Boston band in playing "God save the Queen."

A. C.

Lord Ellesmere attended the annual School Exhibition in Boston, and in the afternoon, at Faneuil Hall, delivered his first speech in America. The mayor preceded him in a brief address, welcoming him to the city, and acknowledging the indebtedness of this country to England. "To her," said he, "we owe some of our most cherished and most glorious institutions; and we shall never forget the debt, until that time comes when we forget every thing that has made us a happy and prosperous people." Lord Ellesmere rose to respond, and was greeted with long continued applause. He spoke as follows:—

I accept the honor—for such, as a stranger and sojourner within your gates, I esteem it—of addressing you, with every feeling of satisfaction but that of confidence in my ability to do justice to the occasion or my own feelings. They are, in every other respect, feelings of unmingled gratification, not the less intense because wholly unexpected; for I reached Boston, after a night journey, this morning, unconscious of the pleasure or the duty which awaited me. I have not wasted or misused the short time which my engagements have permitted me to bestow on a visit to this country. I have accumulated, and shall carry away with me, a store of recollections; but I can truly say, that among these memories of scenes of natural beauty, or evidences of human progress, none will be more grateful to me than that of the scene I am now witnessing, and of the occasion at which I now assist. I have, indeed, one regret, in the absence of certain companions of my journey, from whom, for a few hours only, I am to-day separated. When, gentlemen, I resolved, at the bidding of my sovereign, to undertake this journey, I did what I recommend every American gentleman who visits my country to do—I took the precaution to take my wife and daughters with me. I had heard, that

in virtue of the social usages of these States, a character which, in the pages of a popular periodical of my country, has drawn tears, though not of grief, from many readers, that of an *unprotected female* was absolutely unknown in America. I felt that if I, as was too probable, should be incapacitated by infirmity from prosecuting my own researches, I could send such female emissaries to the further West, if need were, to observe and report. I the more regret, on this special occasion, the absence of one whose time, I may say whose life, in her country residence at home, is unceasingly devoted to the task of popular education. Lady Ellesmere, like myself, would have been pleased to see, in the attendance here, so many living and fair proofs of the interest which her own sex takes in that subject. A poet of my country has said, that Paradise itself was but a poor abode till made perfect by the presence of woman—

"The world was sad, the garden was a wild,  
And man, the hermit, sighed, till woman smiled."

I know not how this may have been, but of this I am certain, that when and where woman abstains from, or is excluded from, a large share in the education of the youth of a community, education will bear bad fruit and cease to be worthy of the name.

I have heard, since I came into this room, from the mayor, that formerly this time-honored ceremony was more restricted than now, that it ended at least in a banquet, at which gentlemen only assisted. I congratulate you on the change of practice, of which I see the evidence. I hear with pleasure, also, from the mayor, that the growing facilities of intercourse between our two countries, are daily attracting more and more of your citizens as visitors to my own. I am, then, probably addressing many who have made that not difficult, and, I hope, pleasant experiment. If so, am I wrong in supposing that you have visited, with something of a filial interest, the haunts of your ancestors, near or remote—that in contemplating the relics of antiquity there preserved, you have experienced something of the respectful interest with which the younger members of a noble house may be supposed to contemplate the grey hairs and seemingly wrinkles of a father of the race? I do not mean

legacy hunters or needy relatives gathering round to watch the symptoms of decay, courting favor, and eager to screw down the coffin and open the will; but the pride of their own asserted independence, and of affluence won by their own industry. If I may suppose such to be the character of an American visitor to England, may I not claim to myself something of a patriarchal pride and joy, as from the decks of your steamers, from the windows of your cars, I obtain but too rapid a glimpse of the evidences of your prosperity, and of the flourishing adolescence of the scions of our common stock? It is not for me to acknowledge, nor do I in conscience recognize, the symptoms of cureless canker or irremediable decay in my own dear country.

We have our evils to remedy, our errors to repair, and our difficulties to struggle with, many of them unknown to you. I have seen great changes, I may see more; but those I have seen I think, on the whole, are for the better. I trust that the time is yet distant when some Layard, from this or any other country, shall explore the mounds of our Houses of Parliament, or seek in the ruins of St. Paul's to identify the crypt where the ashes of our greatest seaman repose by those of our greatest soldier. Still, the designs of Providence

are inscrutable. I bow, by anticipation, to his will; but as an Englishman looking to this country, I feel and I say, where or how it will, our chastening, "*non omnis moriar.*" The history, the language, the intellectual feasts of my country, shall survive beyond the Atlantic. As I look around this room I am reminded of some lines which one of our minor poets has put into the mouth of a young husband addressing his bride, yet in the bloom of her charms, when, not shrinking from the future, he tells her—

"And when with envy time transported  
Shall think to rob us of our joys,  
You'll in your girls again be courted,  
And I'll go wooing in my boys."

Yes, gentlemen, I'll go wooing in my boys, and the bride will be fame and empire, and the dower will be the waste reclaimed from savage beasts, or man more savage, and the issue will be freedom and civilization—freedom tempered by a willing submission to legally constituted authority, and civilization founded on the great text-book of true civilization, the revealed Word of God to man.

Lord Ellesmere was frequently interrupted by applause. At the conclusion of his remarks the band played, "God save the Queen."

## THE REVOLUTION IN CHINA.

(From the "*British Banner.*")

FROM the days of the boyhood of the present generation downwards, their ears have been ever anon greeted with, "We live in strange times." The declaration has always been true; but that truth has been progressively acquiring momentum till now, when, to all appearance, it has reached a climax. The wonder of wonders is, the convulsion of China. The pride of science and philosophy stands aghast at the marvellous results from causes, to them so insignificant. The *Times* has been attracted by the commotions of the East, and it appears, in a recent number, to have been the subject of more than ordinary emotion, as will appear from the following extract:—

"The Chinese revolution is in all respects the greatest revolution the world has yet seen.

In mere magnitude it comprises a population equal to that of all Europe and all America put together. It unites the chief features of all the great changes that stand in the history of the world. As a destruction of temples and idols, and a total change of religion, it recalls to us the early ages of the Christian church, and those later times when the Northern nations embraced Christianity in masses. As the extermination of a people, it compares with the great conflict of races—the irruptions, fusions, expulsions, and returns—that occupy the earliest pages of authentic history, and resumed their prominence on the decline and fall of Rome. As a total change of system, and an opening of China to foreigners, it so far does in a day the usually slow work of modern civilization. This mighty change has come so fast on us, that we have not yet realized its consequences. So great is the distance of China, and so small the sympathy between it and the rest of the world, that the Emperor of China

ranks in figure of speech with his alleged brother the moon, as a being who knows nothing, and of whom nothing is known in this our own sphere, and with whom we have no imaginable concern. In a moment that wall is thrown down, that gulf is filled up, and that veil is rent asunder. China has hitherto been the very type of all that is unchangeable, formal, and slavish: all of a sudden it not only yields, but absolutely falls to pieces at a foreign impulse. But the most marvellous feature of the revolution remains. The means are utterly insignificant. The chief agent appears to be a person who has received some instructions from a missionary."

Our readers will be pleased to see the homage which the *Times* has here paid to the effect of missionary labor in the Celestial Empire; but we are in a position to throw the needful light upon the entire subject; and, indeed, so far as necessary, completely to illumine it,

having been favored by the foreign secretary of the London Missionary Society with the most complete, important, and interesting account of the subject that has yet been furnished to Europe, expressly prepared by that eminent missionary, Dr. Legge, of Hong-Kong. From his account, the various points contained in the statement of Hung Sew-tseun are corroborated in every particular. The convert from whose labors the whole has sprung, was Leang A-Fah, baptized by Dr. Milne, at Malacca, in 1816, who still lives and labors in connection with Dr. Hobson. Leang A-Fah prepared the publications which have enlightened the leader who is enlightening the empire. How vast an honor has thus been conferred upon the labors of the London Missionary Society!

### LITERARY NOTICE.

**CHRISTIAN BAPTISM, with its Antecedents and Consequents.** By Alexander Campbell. (London: Arthur Hall and Co. Paternoster-row.)

This important and interesting work, to which we have previously referred in somewhat brief terms, is worthy of the commanding talents and dignified position of its author. It comprises six books, in the various chapters of which are elaborated, most lucidly and satisfactorily, the prominent topics of this Christian ordinance. The last chapter comprehends one hundred and thirty-four questions and answers on the long-disputed subject of infant sprinkling. Having read the volume, we can give it our unqualified recommendation. It doubtless embodies the matured views of the writer, and will therefore be regarded as a standard work by those who appreciate great erudition, extensive reading, and thoughtful observation. We shall transfer to our pages the Preface and Introduction, leaving the reader to arrive at his own conclusions as to the character of the work.

#### PREFACE.

THE important question of Christian baptism is yet, with many, an undecided

question. With many, too, it has been decided wrong, because decided on human authority, or on partial evidence, without personal and proper examination. Neither Christian faith nor Christian character can be inherited, as the goods and chattels of this world. There is no royal or ancestral path to faith, piety, or humanity. Whatever truly elevates, adorns, or dignifies a human being, must be, more or less, the fruits of his own efforts.

Five points are necessarily involved in this discussion, essential to a rational and scriptural decision of the question. These are: 1, The *action*, called baptism. 2, The *subject* of that action. 3, The *design* of that action. 4, The *antecedents*; and, 5, The *consequents* of that action. These are distinct topics, each of which must be scripturally apprehended in its evangelical import and bearings, before this solemn and sublime symbol can be truly enjoyed in its spiritual influences and importance. And such is the prominent and imposing attitude in which its Author placed it, when, in giving a commission to his apostles to convert the nations of the earth to him, he makes this the consummating act of their preaching Christ—of converting and evangelizing the world. "Go," said he, "into all the world, convert the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Misconceptions of this institution are, it has often been remarked, more or less connected with misconceptions of the whole Christian institution, and lie as the sub-basis of the present apostacy from original Christianity. By the grand "Mother of Harlots" and delusions, it has been degraded to the rank of a mere rite or ceremony, and made a door of admission, wide as the whole world, into the bosom of what is impiously called, "The Holy, Catholic, and Apostolic Church of Christ."

In view of this, the following treatise discusses the whole subject, in what its author esteems its natural and logical order, placing before the mind of the reader each and every point, in its proper position and relative importance to the whole institution. This gives a somewhat miscellaneous appearance to the volume; but, in view of the whole premises, it will, he hopes, make it more really useful and satisfactory to every reader, so much interested in the subject as to give it a candid and careful perusal.

The author regards the antecedents and consequents of Christian baptism, as furnishing not only much material for profitable reflection, on the part of every earnest inquirer after the truth and design of Christianity, but as also furnishing arguments in support of the divine origin, authority, and value of Christian baptism, necessary to an intelligent and satisfactory decision of the much litigated questions, *What is Christian baptism?* and *What are the benefits thereof?*

He has condensed a very large amount and variety of materials on the special questions, *What is Christian Baptism?* Who are its *legitimate subjects?* and *What its specific design?* into as small a space as possible, not desiring to say even a moiety of what he might say on the premises. Much of what is said is designed to be suggestive to the mind of the reader, rather than to leave him nothing to do but to read what is written; to open to his mind the unwasting fountains of light and knowledge contained in the Divine Records of eternal wisdom and providence, that he may see, in the clear, full, and certain light of God's own book, the glorious scheme of redemption, as indicated in the precious and sublime symbol of Christian baptism.

The continual agitation of this sub-

ject is important and benevolent, so long as unscriptural views of it are not only entertained, but made the bitter root of discord amongst good men, and of schism in the Christian profession. Truth ever gains, and error uniformly loses, by discussion. The results of the discussions of this subject during the last thirty years, are at least the addition of a hundred thousand persons to the profession of "one Lord, one faith, and one baptism;" and, so far, have contributed to the triumph of truth, the union of Christians, and the conversion of the world. We, therefore, commend to the blessing of the Lord, this new offering on our part to the advancement of truth in the world, and as a humble means of promoting the cause of Christian union and coöperation amongst all who love Zion and seek the peace and happiness and Jerusalem.

#### INTRODUCTION.

Christianity has its theory and its practice. Its *theory* is the Sacred Writings of the apostles and evangelists of Jesus Christ; its *practice*, the life of the Christian. The Christian profession is not now what it once was. It has become secular and sectarian. The members of the church of Christ were formerly called "saints," "elect of God," "a chosen generation," "a royal priesthood," "a peculiar people." Now they are called "Churchmen," "Dis-senters," "Romanists," "Protestants," "Episcopalians," "Presbyterians," "Independents," "Baptists," "Methodists," &c. The church was once "a spiritual house," whose members were addressed as "justified," "sanctified," "adopted," and "saved." It was "a holy nation" whose citizens had their citizenship in heaven. Such were its designations, and such was its general character. The exceptions were comparatively few. These mostly renounced the profession and went back into the world. "They went out from us because they were not of us," said the beloved John; for had they been of us they would no doubt have continued with us; but they went out that they might be made manifest that *they were not all of us*.

But that such would not always be the character of the Christian profession, was clearly foreseen and distinctly foretold by the holy Apostles. "There shall come a falling away"—"an apostasy," said Paul. He adds, "A MAN

OF SIN," "THE SON OF PERDITION," will come, and must be developed. His character is delineated as proud, haughty, and secular. He was, indeed, to be a churchman—to "sit in the temple of God." He would exalt himself amongst and above the gods of earth—the kings and monarchs of nations. This mystic character would gain the ascendancy by assumed powers:—"signs," "miracles of falsehood," and "with all the deceitfulness of unrighteousness," amongst them "who did not love the truth," but had pleasure in iniquity. Indeed, "the Spirit speaketh expressly, that in the latter days" a portion of the Christian profession "would depart from the faith," giving heed to seducing preachers, and "to doctrines concerning the spirits of dead men;" "speaking lies in hypocrisy, having their conscience seared as with a hot iron." They would preach a monastic life, advocate celibacy, "forbidding to marry," observing lent, "commanding to abstain from meats which God has created to be received with thanksgiving, being sanctified by the word of God and prayer."

Indeed, the Apostle informs us that "as there were false prophets among the people" in former times, "so there should be false *teachers* as well as false professors among the people of God, who should bring in "condemnable heresies;"—reprobate schisms, and "destructive sects." While acknowledging Jesus as a teacher or prophet, and from God, they would undermine his divinity, "denying the Lord that bought them," "who gave his life a ransom for many," and "who redeemed us to God by his blood." He adds, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Now all this will be done "for filthy lucre's sake." "Through covetousness shall they with feigned words" (of piety) "make merchandise of you." Their example will lead to scepticism and general infidelity; "for," says the same Apostle, know this especially, "that in the last days scoffers shall come, walking after their own lusts," saying, "Where is the promise of his coming; for all things go on as they did from the beginning of the world?" The mother of all this apostacy and infidelity is compared to a charlatan, or rather to a courtesan very gaily and fashionably

attired. "She is arrayed in purple and scarlet, decked with gold, and precious stones, and pearls, having a golden chalice in her hands full of abominations," the rewards of "the filthiness of her fornications." She wears a splendid tiara magnificently adorned; but when deciphered and fairly interpreted, it means, "BABYLON THE GREAT, THE MOTHER OF HARLOTS," and Parent of all Abominations.

Such is a portion of the fortunes of the Christian profession as foretold by the Apostles. We have seen it; nay, we live in the midst of it. This "Man of Sin" still lives in Rome, and pretends to be "the Vicar of Christ" and "the Prince of the Apostles."

A reformation of Popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of Dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of Popery. They are, at best, but a reformation of Popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands; and, therefore, as communities, they are not distinguished by the ancient piety, zeal, and humanity, nor for their efforts and success in evangelizing the world at home or abroad. It is probable that as many of their own offspring are converted to the world, or to infidelity, as they have reclaimed from the world and the various forms of infidelity, during any given period of years. Most of the Socialists, Agrarians, Fourierists, Owenists, Rationalists, Puseyists, &c. now in Protestant countries, are of Protestant ancestry. Our missionary gains from Heathen lands, do not more, at most, than fill up the apostacies from Protestant households to the numerous and various forms of infidelity.

Living then, as we do, in the midst of such abortive efforts at reformation; seeing the progress of error, and regretting the feeble and slow advances of the gospel upon even the outposts of error, infidelity, and abounding iniquity,

we are constrained to inquire, if any thing can be done; and, if any thing, what should it be, and how attempted? To fight the old battles over again, to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational, or Methodist platform of improvement, either of theory or practice, or to adopt Scotch, English, or American Baptism, could promise nothing better than that which already is, or has heretofore been. These have all been tried. Their whole moral and spiritual power has been made to bear upon the present conditions and past conditions of sectarianized Christianity. And what have they done? What can they do better than they have already done? Do the new parties called "*Reformed*" enjoy more spirituality, more union, more harmony and peace among themselves, than the old ones? Are they more benevolent, more liberal, more active, or more successful in converting the world, than the old ones? Or do they seek to unite the faithful, or to bring all Protestant parties into one communion? Are they more successful in active benevolence than those who preceded them? These are questions which, as far as I am informed, must all be answered in the negative. From them united on any one of these creeds, or from them as they now are, can we expect a better state of things, internal or external? If so, we ask them for the proof. Till that is given, we shall, because we must, despair of it.

All creeds are mere theories of Christian doctrine, discipline, and government, exhibited as a basis of church union. Being speculative, they have always proved themselves to be "apples of discord" or "roots of bitterness" amongst the Christian profession. They have, in days of yore, erected pillories, founded prisons, provoked wars, kindled fires, consecrated *autos de fe*, instituted star-chambers, courts of high commission, and horrible tribunals of Papal Inquisition. Exile, banishment, confiscation of goods, lands, and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.

Having long reflected upon these premises — these creeds, schisms, and parties — as well as on the Sacred Writings of Apostles and Prophets, and the primitive communities founded on

them, we are fully convinced that neither Popery, nor any of its Protestant reformations, is the Christian institution delivered to us in the Holy Scriptures. What is Popery, but the extreme of defection and apostacy? What is Prelacy, but a reformed modification of Popery? What is Presbyterianism, but a reform of Prelacy? What is Congregationalism, or Independency, but a reform of Presbyterianism? And what is Wesleyan Methodism, but a popular emendation of English Episcopacy, combined with the enthusiasm of ancient Quakerism? Amongst them all, we thank the grace of God that there are many who believe in, and love the Saviour, and that, though we may not have Christian churches, we have many Christians. Is not this as obvious and intelligible as that while there are many republicans in England, France, Belgium, Italy, Spain, and Germany, there is not in them all one republic?

Protestant parties are all founded upon Protestant peculiarities. Indeed, there is but one radical and distinctive idea in any one of them. That is, their centre of attraction and of radiation. They baptize themselves at the laver of that idea, and assume the name of it, whatever it may be, Episcopalian, Presbyterian, or Methodist, &c. They build on what is peculiar, and thus, in effect, undervalue that which is common to them all. And yet, themselves being judges, that which is common is much more valuable than that which is peculiar. The sub-basis of all parties is the tenet which is their cognomen. The difference between a Churchman and a Presbyterian, is neither Calvinism nor Arminianism, faith nor repentance, righteousness nor holiness, baptism nor the encharist, but the *politics* of ecclesiastical organization — the policy called Episcopacy or Presbytery — the single idea of one Bishop, or two Bishops in one church, a Prelate or a Presbytery. Every other peculiarity is but the coloring, modification, or development of this idea. This consecrates the sacramental table.

Now, it appears to us, the things which are most commonly believed are most valuable, certainly much more valuable than any one of the partisan peculiarities. The things most commonly believed are, of course, most evident; and generally in the ratio of the evidence in proof of any fact or propo-

sition is its value. Romanists and Protestants of almost every name believe that "Christ died for our sins," and that "he was buried," and that "he rose again the third day" according to prophecy. These, the Apostle Paul says, will save any man that believes them; if, indeed, he do practically believe them. But who can say this of any one of the partisan foundations? Of the Papal seven sacraments but two are held in common among all Protestants. These are Christian baptism and the Lord's supper. And who will not say that these two are infinitely more valuable than either marriage or extreme unction, or any or all reputed as such? We conclude, then, that a party founded on all that is commonly received by Romanists, Greeks, and Protestants, and nothing more, would not only be a new party, one entirely new, but incomparably more rational, and certainly more scriptural than any of them.

From a full survey of the premises of ecclesiastical history, of human creeds and sects—and especially from a profound regard for the wisdom and knowledge that guided, and the Spirit that inspired the Apostles of Jesus Christ, and that qualified them to reveal his will—we have proposed an *Evangelical Reformation*—or, rather, a return to the faith and manners anciently delivered to the saints—A RESTORATION of *original Christianity both in theory and practice*. The three capital points of which are:—

I.—The Christian Scriptures, the only rule and measure of Christian faith and learning.

II.—The Christian confession, the foundation of Christian union and communion.

III.—The Christian ordinances—baptism, the Lord's day, and the Lord's supper—as taught and observed by the Apostles.

Of these three fundamental propositions we need not, indeed, we cannot, now speak particularly.

Concerning the first, it would seem enough to say, that as the Christian writings are the production of the Holy Spirit, speaking to us through the ministers of Christ, they are just what they ought to be. The Spirit of God being "the Spirit of wisdom and knowledge," the Spirit of eloquence and revelation, author of the gift of tongues, and the "Advocate" of Christ, he certainly could and *did* select the best forms of

human language in which to communicate the mind and will of God to man. He possesses infinitely more wisdom, learning, and eloquence, than all the councils and general assemblies that ever met. Hence the Christian Scriptures, when fairly translated, are more intelligible, comprehensive, and consequently better adapted to the whole family of man, than any formula of Christian doctrine ever delivered to man. If, then, we cannot unite, and harmonize all discords, upon God's own book, in vain shall we attempt it on the books of men. They are, indeed, the only perfect and complete rule and standard of Christian faith and manners, adapted to man as he is, contemplated in both his individual and social character—in the family, church, and national relations of life.

The Christian confession, into which we are baptized, and on which we are admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Cesarea Philippi, from that Aposale whose name was Simon Rock, or, in Greek, *Simon Peter*. The question propounded to the Apostles was, "*Who do you say that I, the Son of Man, am?*" Cephas responded, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." On this, the Saviour responded, "Thou art called *rock*, and ON THIS ROCK I WILL BUILD MY CHURCH, and the gates of hades shall not prevail against it."

This confession must be made by every applicant for Christian baptism, in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the Christian kingdom or church. No minister, or church of Jesus Christ, has any divine right or authority to ask for more or accept less than this, in order to Christian baptism. We ought, indeed, to know that the person so professing understands what he says, and gives evidence of the sincerity of his confession: but farther than this neither right, reason, nor revelation interrogates any man, Jew or Gentile. We need not add that no one can believe, repent, make confession, or be baptized by proxy, or upon another person's confession. Christianity being *personal*, both in its subject and object, it is neither family nor national. Every indi-

vidual "must be born of water and of the Spirit" in order to admission into the present dispensation of the kingdom of God.

Concerning the other Christian ordinances, we observe, that, being monumental of the Christian facts—Christ's death, burial, and resurrection—and containing in them the grace of God; being also social in their nature, they are weekly institutions, and to be diligently observed by all the faithful in Jesus Christ, in their public weekly assemblies. They are, therefore, essential parts of "the communion of saints."

As for prayer and praise, they are, indeed, Christian institutions; but not exclusively so. The altar, the priest, and the victim, prayer and praise, belong to no age, dispensation, or form of religion. *They are religion itself. Without these five, there is no religion.* There was no patriarchal nor Jewish, there is no Christian institution of religion, without these media of reconciliation and worship. We Christians, indeed, have an altar, a high-priest, and a sacrifice, infinitely more sublime and glorious than any one around which Patriarchs or Jews ever assembled.

But though we have no private, no family altar, priest, or sacrifice, we have our personal and our Christian family prayer and praise, without which Christian parents cannot possibly bring up their families "in the nurture and admonition of the Lord."

There is also the Christian fellowship, or contributions for the expediture of the church of Christ, in its various works of righteousness and benevolence. The expenses of a community, and the benevolence of a community, must also be public as well as private and personal. This was anciently called "THE FELLOWSHIP." In attending upon it, in our weekly assemblies, we become followers of the primitive churches, and enjoy the luxury of socially practicing righteousness and mercy on the Lord's day.

That Evangelical Reformation, now in progress, extending over the United States and the English Provinces in America, and being now plead in the kingdoms of England, Ireland, and Scotland, and in other places, embracing from two to three hundred thousand professors, in addition to these fundamental matters of scriptural and divine authority, exhibits two other proposi-

tions beside those three named, as vital and all important to the restoration of original Christianity in faith and practice, in letter and in spirit. These are—

1. That instead of the modern ecclesiastic and sectarian terminology, or technical style, we adopt BIBLE NAMES FOR BIBLE THINGS. For example:—Instead of "sacraments," we prefer *ordinances*; for "the Eucharist," *the Lord's supper*; for "covenants of works," *the law*; for "covenant of grace," *the gospel*; for "Testament," *Institution or Covenant*; for "Trinity," *Godhead*; for "first, second, and third person," *the Father, the Son, and the Holy Spirit*; for "Eternal Son," *the Son of God*; for "original sin," *the fall or the offence*; for "Christian Sabbath," *Lord's day or First day*; for "effectual calling," *calling or obedience*; for "merits of Christ," *righteousness or sacrifice of Christ*; for "general atonement," *ransom for all*; for "free grace," *grace*; for "free will," *will*, &c.

As the Lord promised by Zephaniah, that in order to union amongst his people, he would give them "a pure language, that they might all call upon the name of the Lord to serve him with one consent," so every effort at evangelical reformation must, to heal divisions and to prevent debate among Christians—aim at a "pure language," the language of Canaan, and avoid that of Ashdod—calling Bible things by Bible words.

2. The second grand proposition essential to an evangelical reformation—to Christian union and coöperation in the kingdom of Christ, is, that UNITY OF FAITH, and *not unity of opinion*, must be publicly and privately taught and advocated as prerequisite to the communion of the children of God.

The Bible, without regard to its books or dispensations, is properly divided into three grand elements. These are properly called *facts*, *precepts*, and *promises*. All these, it is true, might be called *facts*, as all books might be called *words*. But, in the usual appropriated sense, we call anything said or done, a *fact*; anything *commanded* to be done, a *precept*; and anything *promised* to be done, a *promise*. This distinction greatly reduces the subjects of debate—the "doctrines," "strifes of words," and "endless genealogies," which "minister questions and doubts, rather than godly edifying," and make it quite pos-



sible, amidst many diversities of opinion, to maintain "unity of spirit in the bonds of peace." Each of the three dispensations had its own facts, precepts, and promises. The things said and done by God and men, from Adam to Moses, constitute its Patriarchal facts; those from Moses to Christ, its Jewish facts; and those from Christ to the end of the apostolic writings, its Christian facts. Each of these three had also its own peculiar precepts and promises.

Now, as facts are only to be *believed*, precepts to be *obeyed*, and promises to be *enjoyed* and *hoped for*, as well as believed, we can very easily and perspicuously distinguish what constitutes Christian faith, Christian obedience, and Christian hope, not only from the Jewish and the Patriarchal, but also from all matters of speculation usually called opinions. We must be, because we can be, of one faith, of one obedience, and of one hope; but we need not be, because we cannot be, of one opinion, not being of one mental or physical constitution. Hence the propriety and the beauty of that apostolic exhortation, "Endeavoring to keep the

unity of the Spirit in the bonds of peace; for there is one body and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

These seven reasons, without regard to differences of opinion, are the divine basis of Christian union, and should be of all Christian coöperation. We ask no more—we propose no less. "Matters of doubtful disputations," or, properly, matters of mere speculative belief, have no authority but the reason of man. Paul, therefore, commands, "Receive him that is weak in the faith without regard to differences of opinion;" and "Let the strong bear the infirmities of the weak, and not please themselves," or have their own way. We then lay a divine basis of Christian union. We ask for *faith*, and not for the deductions of reason; for the *testimony of God*, and not the opinions of men;—and say with the Apostle, "As many as walk by this rule, peace be on them and mercy. even upon the Israel of God."

## CORRESPONDENCE.

### EVIL RESULTS OF CREEDS.

SIR,—The remarks of T. H. on the plurality of overseers or bishops, in your August number, is well worthy the attention of Christians, but especially the Baptist churches, whose intelligence and advantages are great, by which they might have been the most useful body of Christians I know. In my experience amongst them for from 40 to 50 years, I have come to the conclusion, that the divisions amongst them have been occasioned chiefly by these officers; which divisions have created a great many small churches, each of them saying, in a measure, "See my zeal for the Lord!" And that they may set in order the things that are wanting, bishops and deacons have been chosen, such as they thought most qualified. Thus sect after sect has arisen, till the very name of a new sect or church has become disgusting. The contentions and divisions in these churches have been created by the spirit of pride and self-conceit, who should be the greatest, instead of the spirit of meekness, gentleness, humility, and forbearance. When will Christians be wise to cease from evil—to love each other as brethren—to be pitiful, tender-hearted, forgiving one another, esteeming others better than themselves, enduring all things, &c.?

Another root of evil has arisen out of laying down a test or creed—a sentiment or belief in all the leading doctrines of the gospel, such as original sin, justification by faith, the atonement, imputed righteousness, forgiveness of sin, baptism, propitiation, intercession, perseverance of the saints, redemption, the resurrection of the body, and the last day—with this proviso, that they must be understood in the same way as the church understands and interprets them, or what the orthodox or evangelical parties hold as correct.

Now, Sir, it is my conviction, from many years' investigation, that Christians and teachers of Christianity are ignorant, and entertain wrong views of a great part, if not the whole, of these doctrines; and no wonder, therefore, that the blessed Jesus should call them blind leaders of the blind.

As to imputed sin, there may be and is, imputed deformity and defilement, but no sin, unless we receive and act a disobedient part, for sin is a transgression of a law or laws. Man's condemnation rests not upon what he cannot do, but what he can do, and yet will not do it.

Atonement, reconciliation, or making one—the only condition on the part of man is to believe and obey, Jesus Christ making one by exhibiting the love of God: "God is in Christ,

reconciling the world to himself." To say that God accepteth a sinner, and is pleased and reconciled to man by the death and blood of the innocent Saviour, is representing the holy and good being, God, implacable and revengeful. The imputed righteousness of Christ can only be enjoyed by having, or receiving the spirit of the blessed Jesus, which alone can produce righteous thoughts and actions. "Love is the fulfilling of the law," and the man that doeth this shall live by it.

Then, as to forgiveness of sin, God's law condemns the sinner, but Christ's spirit, when received, gives pardon and peace. Baptism into the name of the Father, Son, and Spirit, for the remission of sin, is the act of obedience by which men show their belief in the love of Father, Son, and Spirit, and in such obedience they find forgiveness and peace with God, through our Lord Jesus Christ. Paul says, "Beholding as in a glass the glory (love) of God, we are changed into the same spirit," &c. God does not require to be propitiated and interceded with in order to bless mankind. His voice is, "Turn ye, turn ye, why will ye die?" — "Let the wicked forsake his way," &c. — "Hoi every one that thirsteth, come without money and without price." The love of God in the heart will prevail, as Jacob did. This spirit, when possessed, will continue and strengthen. None shall separate from this love; it will redeem from all iniquity, and introduce individuals and nations into a kingdom of righteousness, peace, and joy unspeakable.

We know that the Apostle, when referring to the resurrection, says, that he had a spiritual body, when this mortal body was dissolved or died, and that flesh and blood, or any material substance, could not enter the kingdom of God; for "God is not the God of the dead, but of the living." God's truths, natural and revealed, will continue, as they do now, to judge the world; but the present and future kingdom of Jesus is righteousness, and peace, and joy in the spirit of love.

How far my views may agree with yours, I leave you to judge; but as far as I can judge, the views generally held and preached of the

above truths appear to me to give an erroneous view of God, of Christ, and of ourselves.

A LOVER OF PEACE.

### EXTRACT OF LETTER FROM SOUTH AUSTRALIA.

BROTHER Thomas Magarey, of Port Adelaide, writing under date June 3, 1853, says— "I am happy to say that the writings of the brethren, more especially of Brother Campbell, are becoming very generally known, and are canvassed with better feelings in well informed circles in this land than formerly. Our small church is in much the same condition as when I last wrote. I have seen frequent notices of the brethren in Melbourne in your pages, but though I have tried to open a communication with them, I have not succeeded at present. The *Harbinger* for January and March have arrived safe; I had five months' numbers come to hand within a fortnight. I write thus that you may know a little how matters stand in reference to the *Harbinger*, books, &c. Pray when will the American New Translation be completed?"

[We are always glad to hear from our far-distant brethren, some of whom we have never seen in the flesh, but others are our acquaintances who have emigrated from this country. The bond of Christian union is as comprehensive as the necessities of man, and the Bible provided for his salvation, perfection, and glory, renders the creeds of the sects useless and vain. We learn with pleasure of the arrival of the *Harbinger* monthly, of which Brother Magarey receives forty copies, and for which he liberally stands responsible. It is doubtless a source of great satisfaction to him, as it is to ourselves, that the magazines and books are not only paid for in advance, but that if any remain unsold, they are gratuitously distributed among the population of that rapidly increasing colony. Such labors of love will not be in vain in the Lord. We cannot say when the New Translation will be ready.—Ed.]

## FAMILY CIRCLE.

### A CHAPTER ON MARRIAGE.

THIS subject will most certainly interest my readers, young and old; and possibly the chapter written upon it may be the first to attract your attention in the table of contents. But how shall we make it sufficiently attractive, is the difficulty, unless we give it, as much as possible, a personal interest.

Of all the subjects, this is the most ancient and venerable. The first of our race was a man,

the second was a woman, and the twain became one flesh. This was in accordance with the will of God, their own will, and the law of their nature.

Observe, it was not one man and two women, or the reverse; but God made a man and a woman—a male and a female. There are some facts connected with the origin of our race singular enough, and affording matter for much thought; and they serve to teach us how much God delights in variety even in things that re-

semble—a law that runs throughout the whole system of created nature.

The first man was made out of the dust of the earth by the hand of God, perfect in his organization, every part arranged in due form and in its proper relations to the other, but having no life, animal or intellectual, until God breathed into him the breath of life, and he became a living soul. Such was the origin of the first man.

But woman—the first woman had a different origin. She was made out of the man, and therefore possesses a finer texture, a more delicate organism. She has been attuned to a more pure and spiritual form: the clay has been subjected to influences which have changed its texture, and having been taken out of the side of the man nearest his heart, she became a woman.

The third in the series was the product of the man and the woman, and partaking of the nature of both. How different the origin of each! The group contains the elements of the family and of society, and constitutes the germ of the entire race.

But chiefly have we now to do with the first pair which God created—a male and a female—each necessary to the happiness and perfection of the other. Milton, with admirable grace, represents Adam, when sleep fell on him and closed his eyes, seeing in the cell of fancy the glorious shape of his future Eve standing before him, not less beautiful, however, in fact than in phantasy. His own ideal conceptions, the offspring of his “hidden want,” gave embodiment to his destined companion. Who has not had the foreshadowing, both of the good and the evil, which happen to them in life? Not uninformed do they come to the mind, in those blest times when the mysteries of life are revealed, and truth shows her face.

“All heaven-born instincts shun the touch  
Of vulgar sense.”

It is one of the occurrences of every day, that the person of whom you are thinking makes his advent before you; but on last evening I was thinking of a distant friend, and his form had scarcely vanished from my sight, when lo! he came into my room and stood before me. The reader will recollect many such instances.

Hear, then, the beautiful presentiment of Adam, who, when wrapt in sleep,

“But open left the cell  
Of fancy (my internal sight) by which  
Abstract, as in a trance, methought I saw;  
Thou’ sleeping where I lay, and saw the shape  
Still glorious, before whom, awake, I stood.”

The marriage union ought to be formed with a view to the whole life of the parties, intellectual and moral, here and hereafter, a marriage of both soul and body—I repeat, of soul and body. Without this, one is but half married; the union is imperfect, and cannot be permanent.

“Body, heart, and soul, in union,  
Make one being of a pair.”

There is much said about the leadings of Providence in the marriage life, and much that is quite objectionable. It may serve, perhaps, to reconcile parties to their fated lot; but as some men throw all their sins upon Satan, so there are those who cast not a few of them upon the Lord. It will serve pretty well as an apology for a false step in life, or to cover a disastrous adventure. It is very possible that your own folly and passion, your haste and precipitancy are to blame, rather than the leadings of Providence. The very circumstances which resulted in the union may have been of your own making, and the consequences are your own.

God delights in the happiness of his creatures, and surely it is not his will that a woman should ever prove a “messenger of Satan,” to buffet us poor mortals. He intends that every one of us shall be mated, who is worthy of a mate. I am pretty much of opinion with the Indian philosopher, that matches are made in heaven, but that they have been *strangely jostled on the earth*. Each does not always get his own.

Now I have good Scripture authority for it, that if your wife is not a good one—if, in temper and character, in taste and circumstances, she is not suitable for you, then she has not been sent you by the Lord. Wherever she came from, it is most certain she came not from him, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away with his own desire and enticed. But to the Scripture in point—“A prudent (or good) wife is from the Lord.” This settles the question with me. There are those who take the lead of Providence, rather than be led by Him—who overtake the fault, instead of being overtaken by it.

If men would bestow the ordinary pains in the choice of a companion, that they do in the ordinary business of life, there would not be so many failures. They should consult their reason and judgment, as well as the blind instincts of their nature; indeed, if a union be formed without this, it is more than probable that it will not turn out well. I believe the ancients represented Cupid as blind. “If the blind shall lead the blind,” you know what is said about the “ditch.”

One reason why it is so difficult to find such a companion as is suitable to make you happy, is, because there is so little demand for the article. Men must create the demand, and the market will be well stocked, speaking commercially. As good materials exist in the world now as ever existed, and by proper discipline and care they may become all that you need. This whole subject of marriage needs to be well considered, ere those entering into it

holy alliance, can realise all the happiness and improvement which God designed to effect by it.

Beauty of person, wealth, and all outward circumstances are adventitious; though not to be despised, yet they are not essential to the happiness of either party; these will pass away—they are but momentary, or if they continue they will not long satisfy.

Choose a companion of similar tastes with your own. Look well to her moral and intellectual qualifications. You want some one who can not only "keep the house," but who can be its glory and ornament. All her wealth of heart and mind will then be yours. Every book she reads, every thought she acquires in the contemplation of nature, all the acquisitions she makes, will be so much added to the sacred *fellowship* of the married life. You need a woman, not a sewing machine—a companion, not a cooking range. You need a *wife from the Lord*, and not from the watering place, the ball room, the fashionable soiree, or the French boarding school. Perhaps, from the Lord you might get one out of such places, but she would not be native to the soil. You need

"A creature, not too bright or good  
For human nature's daily food,  
For transient sorrows, simple wiles,  
Praise, blame, love, kisses, tears, and smiles."

J. CHALLEN.

### "CHILD LOST!"

THROUGH fashionable and obscure streets—up and down dark alleys—in the midst of toiling industry and vicious idleness—the bell has rung and the cry, "Child lost! child lost!" has been heard. Everywhere—among the great and low, the rich and poor, the laboring and the idle, those words found a response of whatever of sympathy was possessed or not lost. The belated nurse presses her charge closer, or grasps the wrists more tightly, as she hurries home to the alarmed parent. Everywhere is sympathy and concern.

"A child lost! child lost! A little girl, about five years of age; had on a blue dress, with a white apron. Has long, curling, brown hair, large blue eyes, and fresh, rosy complexion, and is very pretty. Was last seen in the neighborhood of the jail. Lost child! child lost!" and the voice and bell die away down the darkened street.

"The man of business, homeward bound, stops at the cry—the hardened capitalist, who has all day long listened with indifference to the story of a sinking friend—the modern Shylock, who has just had his pound of flesh, blood and all—the gambler standing at his den—giddy worldlings in their drunken revels—the toilworn laboring man—the solitary stranger, thousands of miles distant from home and children—every human heart feels the potency of that sad cry, "Child lost! child lost!" as it echoes along the crowded thoroughfares of the thronged city. It is getting darker, blacker. The lamps grow like stars. The sky is

overcast. The rain comes down—faster—now in torrents. What numberless homes are sad for the little wanderer. Mothers look anxiously from the windows into the streets. Fathers go and stand upon the door-steps. Ever and anon there comes through the storm with the careering wind, that faint and distant sound, "Child lost! child lost!—lost!—lost!—lost!" Little ones, around the hearthstone, stop in their play, and look grave. The lost child is staggering along in terror; its home is desolate.

There must be such a thing as a universal human telegraph. As though by instinct, the news flies from square to square—into fashionable streets—down obscure alleys—along highways and byways—to that desolate home and disconsolate mother: "*The child is found! the child is found!*" Starting tears gush forth now for joy. A thousand little rosy cheeks, surrounded with brown curls, and lighted up by large blue eyes, are kissed and kissed again that night. Everywhere is joy. No one inquires, no one cares, whether the little wanderer was rich or poor. It was a child—a human child. It was lost, and is found.

In the gush of universal thankfulness, how few think of the poor child, lost in the depth of unfathomable degradation, who daily meets you at nightfall, with hollow eye and painted cheek—who stares at you through prison bars—who glares upon you from hells of crime and public pollution—who comes up before the face of the criminal court—who stands between starvation and crime, between temptation and sin, between light and darkness. "Child lost! child lost!" The lost is found! Beautiful expression of a love which clings to man!

Oh, ye whose natures are choked up with selfishness, remember that He who guards you and yours from harm and danger, and returns safely home again those absent objects of affection and solicitude, expects from you a feeling of pity and kindness for the unhappy outcasts of earth—"lost," in the most fearful meaning of that word.

### THE LORD'S DAY.

FATHERS! mothers! how do you spend it? In holy communion with God? In reading His Word? In singing his praises? In prayer? In meditation? In joining the assembly of saints for holy communion? In cultivating your own spiritual nature, and that of your children? Or is the Lord's day, with you, only a day of manual rest? A day of sensual lounging, or of listless ease?

Out of the abundance of the heart the mouth speaketh. How, then, do you order your conversation, in the presence of your family, on that day? Do you talk of your farm, your stock, your merchandise? Then why not go to your plough, your anvil, or your counter, and spend the day, as other days are spent, in your secular calling?

If you honor the Lord, you will honor him in your hearts. If you observe his day, you will observe it in holy conversation. "As a man thinketh, so is he."

This want of spirituality in parents spreads around them a moral contagion, more fatal than the miasma of the Stygian pool, or the deadly Upas. It eats as doth a canker. It spreads like leprosy. It teaches children to desecrate what the Lord has sanctified. It throws open the broad pathway to ruin.

Parent! Christian parent! have you hitherto desecrated the Lord's day, and neglected the spiritual training of your household? Then arise to your duty, and labor while it is called to-day. "To-morrow may be none of thine, or it may be too late."

Brother, sister! are you living in a society where the Lord's day is desecrated—where his name is continually blasphemed? And are you unable to turn the current of death—to purify the moral atmosphere? Then remember the cities of old. Arise and flee! Look not behind you, nor tarry in the plain; but get you to the habitation of Zion—to the society of the saints; for it is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness.

#### VENERATION.

VENERATION is a faculty of the mind. It belongs to man by nature, and should be most carefully and devoutly cultivated. It should be fostered in the youthful mind by every object with which it meets. The child should be taught to look "through nature up to nature's God;" to read the glory and majesty of the Creator in the glory and majesty of his works.

This principle is incorporated into every page of the Bible. In the beautiful and sublime language of Hebrew poetry, the sun is God's "strong man rejoicing to run a race;" the moon, "God's witness in the heavens." The locusts are his "great army." The clouds are "his chariots;" the lightning, "a fiery stream going before him;" the thunder "his voice;" and the winds "his messengers."

Thus does the great Creator and Ruler cast the shadow of his omnipotence on all that he has made. His name is inscribed on every stone in the mighty edifice of nature; and the mind that is properly trained looks upon the universe as a theatre dedicated to God—

"As a cathedral boundless as our wonder,  
Whose quenchless lamps the sun and moon supply;  
Its choir, the winds and waves; its organ, thunder;  
Its dome, the sky."

Every breeze that shakes the forest, and every billow that rocks the ocean, is, to such a mind, the sound of a temple service; and the grandeur and sublimity of the ritual is increased by the united voice of every object in nature; all join the universal anthem, and pour their loud chorus and swelling psalmody into the ear of the infinite I Am.

God is the author of the worlds of nature and of grace. Of him are all things, and to him are all things. All his works praise him; for in wisdom he has made them all. Creation tells of boundless wisdom and almighty power. His universal providence proclaims that God is not only all-wise, and all-powerful, but that he is as kind and good as he is great. Redemption tells of his eternal philanthropy—of his unbounded love.

#### AUTUMN.—BY JAMES CHALLEN.

Blest season, thou art here again to fill  
Our hearts with gladness from thy bounteous store;

A deeper murmur comes now from the rill,  
And from the cataract a louder roar.

The flowers have died, save here and there are seen  
A transient bloom, but without sweetness born:  
There lingers yet the pride of Summer green,  
Beside the streams, now of their lilies shorn.

The eddying winds, which through the forests sweep,  
Scatter the yellow leaves upon the ground;

And lichens slowly on the rocks *still* creep,  
Though perish'd from the beechen-tree and mound.

The glossy fruit is seen on bush and brake,  
And the red berries on the haw-tree gleams,  
And the tall forests, with the tempests shake  
Their fruits and foliage near the murmuring streams.

Season of sadness and of grief thou art,  
To those who weep *their* early flow'rets dead:  
Look up, thou mourner!—hence let us depart!  
These brief memorials fill our hearts with dread.

Yet once again, as Eden's earliest bloom,  
The flowers their richest glories shall display,  
And from the ashes of the silent tomb,  
Shall grow and flourish in immortal day.

#### OBITUARY.

At Warley, near Halifax, on the 23rd of August, 1853, Sister Mary Scott, aged 34 years. She adorned the doctrine of our Lord and Saviour by her walk and conversation throughout the whole of her Christian career. It pleased God, five years ago, to take away her beloved partner in life and brother in the faith, and two years afterwards their three children were removed in succession within the space of three months. These bereavements, although deeply felt, were borne with Christian resignation, and submission to the will of Him who doth not afflict willingly, nor grieve the children of men. Although modest and unassuming, her virtues were such as to exert a beneficial influence upon all her acquaintances; and her general intelligence was a proof that the gospel, in purifying the heart, expands and ennobles the intellect.

NOVEMBER, 1853.

## CHURCH ORGANIZATION. — No. V.

SINCE it has been shown that the church is a *building of God*—"an habitation of God through the Spirit"—it is, of necessity, a perfect institution; and since the perfection of any institution is its perfect adaptation to the end for which it is designed, the church must have in its organization all that is necessary to its perpetuation or extension—to its increase and growth in numbers—and to the edification, sanctification, and happiness of its members. It, therefore, must have its ministry and ministrations. Hence we read of apostles, prophets, evangelists, pastors, teachers, and deacons.

Two of these, in their primary sense, now live only in their writings. The apostles and prophets have finished their labors, and now itinerate only in print.

*Pastors*, sometimes called "elders," "bishops," "teachers," "deacons," or public servants—sometimes called messengers of a church or churches, and evangelists—constitute its necessary, or living officers. These official terms, though sometimes used in their common and literal import, in their appropriated sense indicate officers of well-defined functions and duties. Evangelists constitute the living itinerant ministry of the church, sent abroad into the world, and sustained in their labors by the church. They preach the word of life. They convert the world. They institute churches, and set them in order. They are, now-a-days, frequently called missionaries. This word, however, does not indicate their work and duty. It is more generic than specific. It may indicate any itinerant messenger for the church, for the state—for education, politics, or religion. True, it is at present generally confined to the gospel ministry sent abroad out of the church into the world. In this sense we now use it. We have domestic and foreign missions and missionaries—more properly, evangelists—sent out to convert the world and to institute churches. A plurality of these, acting in concert, is generally, if not always preferable, in every attempt to convert the world. In planting of churches in new localities, and in ordaining elders to take care of them, two evangelists are always better than one.\* The presbytery, or eldership of a single church, may ordain an evangelist, an elder, or a deacon. In the beginning, the apostles themselves laid on their hands in ordaining "elders in every church" (Acts iv. 23.) And Titus was commanded to "ordain elders in every city" (Titus i. 5.)

It is, and must be conceded, that a message, order, or command, addressed to any person, agent, officer, or functionary, by those in authority, does not necessarily imply that he must execute it in person, or with his own hands. Episcopalians are, therefore, illogical and presumptuous, when they found their episcopal ordinations upon such a precept or memento as that addressed to Titus, chap. i. 5. Their logic is as inconclusive as their postscript to this epistle is unauthentic. Who can show, from any authentic source, that Titus was ordained the first bishop of the church of the Cretans? When they shall have accomplished this, we may then call for the proof that he, also, ordained elders in every city by the imposition of his own two hands. Till then, we can allow

\* It may be said that the terms *evangelist*, *presbytery*, occur very seldom in the Christian Scriptures. So do the words *Mediator*, *Lord's Day*, *Lord's Supper*, *Marriage*. But who, on this account, now objects to these as Divine institutions? They greatly err, who imagine that the authority of any officer, or the virtue of any office, in a Christian community, depends in any way upon the number of times it is named, or the number of allusions to it, or upon any special form of induction into it, other than by prayer, fasting, and the imposition of hands.

them no other authority for this practice than that of the accidental Holy Father in Rome.

The idea of official descent in the kingdom of the Messiah, as now constituted, is not found in the New Testament. There is no inherent official virtue in any living man, derived from Moses or the Prophets, from Jesus or his Apostles, transmissible from father to son, or from one ecclesiastic predecessor to any ecclesiastic successor. Such an idea is of the essence of Popery. We challenge Christendom for one legitimate argument in favor, or in proof, of such an assumption. *It cannot be produced.*

Hereditary faith, or hereditary grace, is quite as scriptural and as rational as hereditary official virtue or authority. All the political official grace or authority vested in the present President of the United States, was not transmitted to him by his official predecessor. It comes to him through the constitution of the United States, and his oath of allegiance to that constitution. So is it in the kingdom of Jesus Christ. The New Constitution, or Testament, invests every officer with the grace and authority of his office.

But our present essay and object are not to expatiate on these elementary matters, already elaborated almost to satiety. We have now a special purpose. We must have both a local and an itinerant ministry, as already developed. The churches are severally independent of one another, as to their own individual ministry. They may choose their own bishops, and deacons, and evangelists. But they cannot give to any of these any more countenance, aid, support, or authority, than that of their own individual membership. Hence the necessity and propriety of the conventional meetings of churches in states, territories, and nations, for great state, territorial, and national objects.

The Messiah alone could send ministers into all the world, and demand for them the attention, regard, and acceptance of all nations, peoples, and languages. The field of labor, and the authority in it and over it, are necessarily commensurate. The credentials of a minister or ambassador, sent to a nation or a state, must have the approval of the nation or state that sends him, and it must be regarded as good and valid by those to whom he is sent. When the Lord Jesus sent apostles into all the world, and commanded them to preach his gospel to all nations, he gave them all necessary talents and authority, and sustained their commission by a *seal*, that gave perfect and entire satisfaction to every human being that candidly examined it. He made himself responsible for all that they said, preached, or taught, under his commission. This reason, experience—and indeed, the nature of things—demanded, and still demand. Indeed, every community—political, ecclesiastical, commercial—is, by a law universally conceded, held responsible for the acts, the sayings and doings, of its accredited agents and officials.

But should a single county, city, or borough, send out an agent on any special mission, they, and they only, are held responsible for his acts. Hence the official words *angel, minister, apostle, agent, missionary, ambassador*, invariably imply two parties mutually acting and being acted upon, obliging and being obliged, constraining and being constrained, to the full extent of the powers inherent in the principals, or in those for whom, and by whom, they act.

These are not mere accidents or contingencies, but essential and immutable facts, found in the physical, moral, and political constitution of nature, society, and in universal reason. Hence the consequences of our relations to Adam the first and to Adam the second—sin and death in the former, righteousness and

life in the latter. Like it or dislike it who may, this is God's law, and this is the economy of the universe.

Nature itself, law and gospel, angels celestial and terrestrial, the messengers of God, and the messengers of the churches, all act and are acted upon, according to these fixed principles and laws, ancient as the heavens and the earth, and enduring as the pulse of time and the cycles of eternity.

The application of these principles to the gospel age, or to the kingdom of Christ, is very obvious and very easy. If the Lord Jesus holds himself responsible for the words and deeds of his angels and apostles, every single church, and every association of churches, whether in Judea, Samaria, Galatia, Macedonia, or Achaia, is firmly held bound to the Lord Jesus Christ, and to the whole assembly in heaven and on earth over which he presides, for what it does by its entire agency or ministry. Here I place my Jacob's staff, when I presume to survey the plantations of grace, or to map out the limits and the boundaries of church co-operation.

We have travelled slowly, and with much caution, up the heights of Zion, that we might command a large horizon, and discreetly survey the whole field of the church in its dependency and in its independency—in its associated and in its unassociated position—in its individual and co-operative action—that we might properly or scripturally appreciate the rights, privileges, and liberties of each and every individual church, in all its relations to the whole church or churches of Christ, existing in any nation or empire in the world.

It is conceded by all true Protestants, that each and every individual church, in any nation or empire, should have the same *Christian* rights, privileges, and honors; and that every individual evangelist sent out under the patronage of a church, in said nation or empire, should have the same *official* rights, privileges, and honors, in common with every other evangelist sent out under the patronage of that one church, or any other one church in said nation or empire. Hence it follows, that if one evangelist has a right to introduce any opinion, dogma, or speculation of his own—such, for example, as that there are three worlds or states after death, heaven, hell, and purgatory—another evangelist has the same or a similar right to introduce a fourth world—heaven, hell, purgatory, and a new paradise, in which every saint has a plurality of wives, of ineffable beauty, proportioned to his superior merits.

And, again, does it not follow, that every church which patronizes such evangelists, pastors, or teachers, is responsible for their dogmatic theories or day-dreams, in all their consequences and bearings, inasmuch as they aid, comfort, and honor them in these their alleged honest and conscientious endeavors? But here, again, arises a still more perplexing and pinching question—How, with the smile and the approval of the Lord, can the other churches, in any district, nation, or empire, confederate, intercommune, and co-operate with those who patronize such teachers? Does the Lord equally smile and approbate these antagonistic revelations of a future life—of future rewards and punishments? Who, with the Bible in his hand, and the judgment-seat of Christ in his eye, can, with perfect cordiality, give his money, his laudations, and his benedictions, to each and every one of these equally sincere and self-confident dogmatists?

But, still more serious, and more in the direct line of our inquiries—Can the churches in any one state, nation, or territory, regard these dogmas with perfect indifference? Or, regarding them as subversive of the faith and the hope, can they patronize, approbate, and co-operate with a church or a ministry that advocates and sustains them, as the true doctrine of the gospel?



Such a state of things as that now in our horizon, gives much greater importance to the whole subject of church organization than we could give it from any *a priori*, or abstract and purely speculative views. Necessity is the mother of invention, and of suggestion too. But we have no need for invention, nor for suggestion. We need admonition, and we have got it. The only question is, *What do the Scriptures teach?* Do they teach that every church is absolutely independent of every other church, and ought to have no regard for any other church — her faith, her doctrine, or her manners? Do they teach that every church may adopt any philosophy, policy, morality, and usage, that it may choose, and that all other churches must sustain her, smile upon her, and inter-communicate with her, irrespective of her doctrines, tenets, and decisions?

If such be the case, then may not any other church allow its members to indulge in any doctrine, opinion, custom, and usage in the world, without a breach of Christian communion, confidence, love, esteem, or co-operation? Or is it so that the communion of members in one church radically and essentially differs from the communion of churches in any one state, province, or city? Have we no law, example, precept, or doctrine, relative to the communion of churches with one another; and law, example, precept, and doctrine, for the communion of brethren in one particular church? If no law, there is no obedience, no conformity, no transgression. Who, of sound mind and discretion, is prepared for this? Is there no conventional agreement between the members of one particular church? If not, there is no conventional agreement, nor union, nor communion, between the respective churches in a city, a state, an empire, a world. Where, then, is the kingdom of Christ? Where, then, is the reign of heaven upon earth? How, then, can the kingdoms of this world ever become *the kingdom* of the Lord Messiah? Is not this a moral *reductio ad absurdum*?

The communion of churches is as well established in the Scriptures as the communion of saints in one single church. The church in Rome was commanded, by Paul, to receive into her communion *as it became the saints*, a member of the church at Cenchrea. He commanded that church to salute other churches, and tendered unto them the Christian salutations of individual members of other churches, and finally the salutation of "the churches of Christ." To the Corinthians he tenders the salutation of the churches of Asia, as well as those of individuals named in both his epistles. There is no communion of saints more spiritual and exalted, than that comprehended in the apostolic and church salutations, found in all the epistles—the climax of which is, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all! Amen!"

It is, then, as clearly established, on every principle of reason and of scriptural authority, that as there is a communion of members in the church, essential to its life, health, and prosperity, so there is, and must be, a communion of particular churches in every state, nation, and empire, and thus in all the world. If Christ's kingdom is not of this world, it is in all the world one kingdom, under one Head, one constitution, one Supreme Lawgiver, King, and Judge.

This being so by universal concession, then follows it not that every individual church is in duty bound to unite and coöperate with every other church in its own state, and in its own world—that is, with every other church on earth, in every thing that pertains to one Lord, one faith, one worship, one discipline, one government? Is not a member of one church entitled to membership, on proper application, in every other church to which he may have access? And is not an evangelist, sent out by one church or association of churches, to be received

as such by every church in the state, or empire, or world, in which he lives, moves, and operates?

And now what does this imply, but that persons so employed should have not only the qualifications, but the countenance, authority, and appointment of such a community, eldership, presbytery, or convention, as is worthy of the respect, confidence, and deference of the whole Christian church? Hence the reason of all confederacies, consociations—whether called synods, assemblies, or general conferences.

It is a great misfortune, when the mere *name* of a meeting or an institution for the promotion of the public good, annuls its expediency, utility, or authority. "*United we stand, divided we fall*," is a political oracle or maxim. It is as true in the church as in the state, in religion as in politics. The universe is but one coöperative system. The church is, of necessity, one grand remedial, coöperative system; and order (that is, authority and government) is essential to the existence, progress, and prosperity of every realm, state, or association in the universe. If Satan were to cast out Satan, hell would be depopulated and his kingdom annihilated.

But why argue such a question? Who denies it? No one dares to deny it in word or in argument; but very many deny it in fact, in act, in deed. How many wandering knights ecclesiastic, with lofty plume and glistening sword, are now, and long have been, peregrinating the country from Georgia to Maine, proclaiming their own license, and calling their ebullitions of folly and nonsense, "Gospel Proclamations," "Heralds of a Future Age"—alias, every man his own preacher, his own doctor, his own lawyer, his own judge, his own attorney, and his own client.

We call no names out of school. And this class having almost vanished from amongst us, as they have hitherto waned in all the great crises of church and state revolutions and reforms, it is not now necessary to print their names. Still, there are a few who, disgusted with ecclesiastic abuses of all forms of church polity, will have nothing called a "synod," "council," "conference," "association," "or "convention;" and who, because of the default, malfeasance, or abuse of past or present politico-ecclesiastic personages and schemes, will give to every one, and take to themselves, a license to institute, constitute, legislate, and execute, *ad libitum*, or according to their own mood, tense, number, and person, whatsoever they conceit or conceive to be apropos to the times, the age, or the present condition of society; yet who dare say to any one of them, "*What dost thou?*"

Extremes beget extremes. Still, discreet and prudent persons, in the state and in the church, will not stand for ever still, and do nothing good, because other men have done something evil.

The American system of government is the best in the world. Yet it is said to have been conceived by a great man, in a Congregational business church meeting. It is good, and good only, so far as it conforms to the genius of human nature and human society, as developed in the Christian Scriptures. While I abjure, *ex amino*, all politico-ecclesiastic systems, all combinations of politics and religion, all confederative unions of church and state, I nevertheless believe that the excellency of the American system of society and government consists in its nearer approach to Christianity than that of any other national polity in the world. It is more Protestant than Protestant England, and that is its superlative beauty, excellency, and glory.

I cherish no utopian theory in politics or religion. Neither do I endorse

every item of Protestantism, nor every individual institution in our country, our church, or our schools of literature, science, and art, while I sincerely regard them, in the aggregate, as the best in the world. We advocate progress. Onward and upward is our motto. Christianity developed, believed, obeyed, acted out, is our only panacea for all the ills and follies of mankind. It is republican, essentially republican, in its genius and tendency. It reconciles man to every form of government under which he may live, until it can be constitutionally, rationally, or providentially reformed and made to work in unison with the genius of humanity.

Order is the same in nature, in human society, in a nation, in a church, on earth or in heaven. There are the legislative, the judicial, and the executive departments in all governments of mind, whether celestial or terrestrial. They may, or they may not, be in one and the same hands. They may not be in one and the same hands, when the heads are weak and the hearts are wrong. But were the head omniscient, omnipotent, omnipresent, infallible, and supremely benevolent, then we cheerfully and cordially say, "He is our Lord, our King, our Sovereign, and HE shall reign over us."

As *Christians*, we are most honorably and happily placed under a *Christocracy*. Our King is the peer of the Eternal God, and the peer of glorified man. The rights of God and the rights of man are safely lodged in his hands alone. His throne is in the heavens. His laws are written in four volumes—Nature, Providence, Moral Government, and in the Gospel or Remedial System. These all harmonize, and unequivocally demonstrate one and the same origin. They are equally submitted to our reason, and addressed to our physical, intellectual, and moral or spiritual constitution.

His spiritual kingdom is the church. He is Head over all things for its sake. He claims only the regenerated, sanctified, and redeemed sons of men, as his holy nation. But they are spread over all nations, while united in one God, one Lord, one Holy Spirit, one faith, one baptism, one hope, and one church.

This church, contemplated as one community, is composed of myriads of small communities. To it belong all the inspired apostles and prophets; all the pastors, teachers, and evangelists of ancient times; as to the present church belong the present existing ministry of the word and ordinances, superadded to all that has preceded it. It is essential to the growth, honor, and happiness; in one word, to the prosperity of this kingdom, that the communities which compose it act in concert—coöperate in council and in effort. The only question, then, is, In what way can this be done with the best effect? No written formula could possibly be given for all time, because the conditions of society are ever changing. Hence the necessity of prudential and effective counsel and coöperation changing with times and circumstances. No new doctrine, no new formula of doctrine, is wanting. The Christian Scriptures are adequate, in their doctrine and spirit, to every new condition and emergency of the cause. No new faith, no new precepts, no new form of doctrine, is called for. But there is need for *executive counsel* and sound discretion, in order to success. Hence new emergencies, even in the short period of the apostolic age, called for deliberate meetings of the church by her messengers. All Christendom, from its earliest antiquity to the present age, has demonstrated the necessity and expediency of such conferences and counsels. No new articles of faith, no new formulas of doctrine, no new revelations of the Spirit, were ever called for or needed, in order to the advancement or the defence of the doctrine of the church or its mission to the world.

Their conferences, consultations, and decisions, were neither doctrinal, preceptive, nor speculative, but wholly practical and executive. They were, indeed, neither legislative nor judicial, but simply executive and advisory councils. The churches severally had their own judicial tribunals in all cases of discipline. They were competent to the case; or, if not, to solicit such advice and direction as would ultimately settle the matter.

But stated courts of high judicature, at regular and fixed periods, are neither named nor suggested in Sacred Writ, nor read of in ecclesiastic history, till the dawn of the grand apostacy, which ultimately carnalized and secularized the whole Christian religion. New events or emergencies are, and ever must be,

the only justifiable causes of calling consultative and deliberate assemblies, to meet new crises in the grand drama of the church and the world. Such was the meeting in Jerusalem (Acts xv.)

Ordinary conditions of the church may demand annual or periodical executive assemblies, for the purpose of providing for the wants of society, beyond the mere geographical outlines of the churches in a given district, or for the public license or direction of missionaries or evangelists, to go abroad on special errands in promulgating the gospel, or in setting in order the things wanting in the churches. Such are the associational or state conventions, held by all Congregationalists, whether Baptist or Pædo-baptist. Paul left Titus in Crete, to institute or add the things that were wanting, and to appoint elders in every city. This is often as necessary and expedient now as then—as expedient in the United States as it was in the Island of Crete.

“The care of the churches,” must specially devolve on some shoulders. The churches must have their executive officers; amongst these are persons chosen by them for foreign missions, called by Paul “missionaries of the churches,” (2 Cor. viii. 23); or persons elected or chosen by the churches for special occasions (2 Cor. viii. 19.)

As to the nature of these missions, it comes not into our premises. If they were temporal and minor matters, so much the stronger our argument; for if the mere pecuniary charities or contributions to the gospel or the wants of the poor, justified the election and commission of special messengers, so much the more expedient and necessary it is in things spiritual and eternal.

It is an axiom in all free and voluntary states, corporations, and associations, political and ecclesiastic, that public servants or functionaries be elected by the people themselves; or that they be appointed by the executive heads of the departments to which they belong, themselves having been chosen by the people. All true Protestants affirm that public functionaries are, in all the proprieties of social life, to be chosen by the people.

God chooses his servants, and the people choose theirs. Hence, we now usually style them the sovereign people. Jesus Christ chose his public servants, whom he afterwards commissioned and called apostles. They were empowered by him to go into all nations, and to preach the gospel to all nations. They planted churches every where, constituted of those who heard, believed, and obeyed the gospel. These communities, when organized by them, chose their own elders, or presidents, or bishops; for each of these names indicated the same class of public functionaries. They also chose their servants, or officers, called deacons, messengers, and special evangelists. Each of these public functionaries had his own public service to perform for the good of the whole community to which he belonged.

They occasionally held public meetings, called assemblies or conventions. These were composed only of brethren. Our Saviour himself instituted a special tribunal, for the decision of differences amongst brethren. It is reported in Matthew xviii. 15-18. There was a tribunal of two or three *witnesses*, so called, that if the case was not decided by them, it might be carried up to the whole assembly or church. If, after all personal endeavors, the case was not adjusted, the next effort at reclamation was to be a court of two or three brethren, or of a few selected as judges. But these judges became witnesses before the final tribunal—the meeting of the whole church in the district. Beyond this appeal, in matters of *personal* difficulties, the case was not to be carried. Its decision was final. For the recusant, or offender, was, after this, to be treated as a heathen (Rom. xvi. 17-18; 1 Cor. v.)

But in matters of the communion of churches and of affairs of public interest, we have, in Acts of Apostles, a precedent council, for the adjudication of matters affecting the communion of churches. It is detailed in the 15th chapter. The apostles and elders assembled to consider a certain question involving communion. This was the ultimate tribunal for such a question. In their decision, after ample discussion, the whole brotherhood present concurred. They wrote their decision under the following preamble: “The apostles, and elders, and brethren, send greeting:” “It seemed good to us, being assembled with one

accord, to send chosen men unto you, with our beloved Barnabas and Paul;" and "with them Judas and Silas, to repeat orally" what we have written.

It will be said, "But the apostles are dead; elders we yet have, but these we have not. Churches and elders still exist, but where are Judas and Silas? And the apostles, do they live for ever?" True, they are dead, but they yet speak and live in their writings, and they have delivered to us "the whole counsel of God." In matters prudential we have elders and brethren, and the apostles, though dead, yet speak to us in the name of the Lord. And Solomon, three thousand years ago, said, "There is nothing new under the sun;" "The things which have been still occur," in the affairs of men, "and the things which now are will hereafter be." The apostles, and elders, and chosen men, with the whole church in any given place, are, and will continue to be, ever competent to decide all matters beyond the jurisdiction of a single church.

And may we not challenge the whole church now extant, saying, *Can any one devise a better way?* The canon of the faith is now complete. It was not complete while the apostles lived, but is now complete. There is now no excuse nor apology for any new law or theory of church polity, or church politics. They had controversies then, and we have controversies now. And they have always most who have added human creeds; for as they multiply laws and decrees, they multiply offences and schisms.

If it were necessary farther to prosecute this subject, we should go into the annals of all sects now extant, and show that they have only multiplied offences, schisms, and parties, as they have multiplied human essentials. How many forms of Presbyterianism, of Independency, of Methodism, of high church and low church, have we? Acts of parliament, decrees of synods and councils, and new platforms, tell the doleful tale of human folly, under the name and title of church reforms. Happy the people who learn caution from the follies and misfortunes of others, and who are content to walk in the old paths, in which the churches, planted by Divinely inspired apostles and evangelists, were wont to walk; and by whose instrumentality Christianity, in a few generations, and in all the great centres of the Roman world, in a very unequal contest against myriads of priests, temples, altars, oracles, and decrees, hoary and venerable with the rust of many centuries; backed, too, by the paramount authority of philosophers, poets, and orators, admired and extolled by the people.

We have a cause to plead, and arguments to offer, which have already, in the midst of every form of opposition, save civil pains and penalties, taken strong hold on the best minds and noblest hearts in large circles of our American population. It has yet been but feebly plead, very feebly plead, by the strongest and the best of us. We have hitherto been only keeping guard at the gates of Zion. A few watchmen upon her walls say—

"Watchman, what from the night?

Watchman, what from the night?

The watchman replieth:

The morning cometh, and also the night,

If you will inquire, inquire ye, return, come."\*

But we must enter her divine pavilion. The *sanctum sanctorum* lies beyond the holy place. We have long stood in her outer court. We have scanned the order of the holy place. The morning star rises in our hearts.

To the perfection of the church, and to the success of the gospel ministry, organization is indispensable. Organization is both life and strength. Disorganization is death. Still, a few more last words may be yet called for.

A. C.

\* This oracle concerning Dumah, or, according to the Septuagint, *Edom*, is sublimely obscure. Dumah was of the cities of Ishmael. Here is foretold the destruction of the enemies of Israel. The Babylonians captivated the Edomites and the Israelites. The latter were delivered—the former were not. So none but the Israelites return to the truth. Isaiah xxi. 11-12.

## NOTES OF LECTURES

DELIVERED BY A. CAMPBELL.

## No. XXXVI.—ANALYSIS OF THE NINTH CHAPTER OF ACTS.

WE may learn from this chapter, of what some of the best specimens of human nature are susceptible. Paul, one of the most straight-forward, upright, and noblest sons of humanity, is first introduced to us as taking charge of the men's clothes who stoned Stephen—next, as consenting to Stephen's death—then making great havoc in the church—and in this chapter we find his every breath a threat. Believing he had done all he could at home, he thought it his duty to go abroad and persecute the Christians. With this intention he applies to the high-priest, who was the highest functionary on earth previous to this time, for letters to Damascus, the capital of Syria, and obtains a commission to bring those Christians bound to Jerusalem, that he might find among the Jewish synagogues.

But, as he journeyed towards Damascus with the intention of executing this commission, suddenly a light shone round about him. This light—which was neither solar nor lunar, but merely a symbol of the power this new light, this extraordinary light, this new religion would have upon the world—brought Paul to the ground, when he heard a voice saying, "Saul, what do you gain by this course of conduct?" Paul says, "Who art thou, Lord (Sovereign)?" The Lord replies, "I am Jesus, whom thou persecutest: it is hard on you to throw yourself against the spurs, for he who throws himself against the spurs, or goads, or thorns, does not hurt them, but will certainly lacerate himself." Paul replies by saying, "Lord, what shall I do?" This is a great sentence; it is in effect saying, "Lord, I am persuaded and convinced that you are the promised Messiah, and that I have been doing very wrong." Note, the Lord would not condescend to answer Paul's question personally; he had stooped to appear to him, but it was not for the purpose of converting Paul, for he would not tell him how to obtain his salvation; he had a higher object in view, and he tells Paul that this object was, to make him a witness to the Gentiles. He adds—"Go to Damascus, and there you will learn what you must do to obtain salvation." The reason why the Lord did not tell him how he might obtain his salvation was, that he had already given the keys to a man who had then opened the doors of the kingdom. The light was now in the church, and he had to learn from the church. God here plainly teaches us that he will give us no new light. If he refused new light to Paul, it is but a fair inference to conclude that he will to every other person.

We may learn an important lesson from this fact. If God would not give additional light to Paul, the man whom he had chosen to bear his name before kings, it is preposterous for men now-a-days to expect that he will give them any additional light over and above what this book contains. Those who accompanied Paul stood speechless; they heard the voice, but saw no man. This vision made a deep impression on the mind of Paul, as may be seen by his fasting so long. Ananias also had a vision, and on his objecting to visit Paul, the Lord told him that Paul was a chosen vessel to bear his name before the Gentiles, and kings, and children of Israel, for "I will show him how great things he must suffer for my name's sake." Many men are courageous, and will face dangers, upheld by a certain buoyancy of hope, that they will go through them safely and obtain glory; but the Apostles were informed that they would gain no glory in this life: this world held out to them pain, suffering, and even martyrdom. They were not led by any hallucinations of hope—their glory was to be hereafter. They were to be counted miscreants. No set of men, in the history of the world, have ever chosen such a life in support of any fiction; but these men knew that they had in charge a treasure which would shine when sun and systems were no more.

We here see a stranger (Ananias) come unto Paul like an old friend; he lays his hands on him, saying, "Brother Saul, the Lord Jesus—that is, the Sovereign of the universe—sent me to you, that you might receive your sight, and be filled with the Holy Ghost." Immediately scales fell from Paul's eyes. A miracle

was performed to give him sight. There is no doubt of his vision having been irrevocably destroyed, and that he never would have again seen except by miracle. There are many who are afraid to trespass upon the province of miracles, and who say, that this blindness was nothing more than the effect of an intense light. I pity the short-sightedness of all such.

I wish you to note the order of the facts in Paul's conversion. He already believed and had repented, so he simply makes his confession, then arose and was baptized. Here you see that every man comes into the kingdom of Jesus Christ, whether official or non-official, by the same door. In birth and death there are no respect of persons—the king and the beggar are alike equal. It is the same in coming into the kingdom of Christ—there is no respect paid to persons. Paul is OUR APOSTLE; he is the author of fourteen Epistles, the greater part of this book. He still speaks to us, and will when time and nature cease.

Now notice Paul's first discourse. How simple it is! He begins by proving that Jesus is the Christ, the ONE long-promised to the Jews. We find that his fame as a persecutor was ahead of him, for when he began to preach, those who heard him said, "Is not this he who destroyed them who called on this name in Jerusalem, and came hither for the same purpose?" He did not become a full-grown man in Christ all at once, for we are told that he increased in strength, and confounded the Jews of Damascus. He was making more converts than any other man; so much so, that the Jews in the city leagued together to destroy him. Observe, how soon he began to undergo the sufferings of which he had been told.

#### EXAMINATION.

It is always important to post up chronological facts. In what year of *Anno Domini* does the Book of Acts commence?—In the thirty-fourth year. How many years of consecutive church history does it contain?—Thirty-two. Why is this part of Revelation so important?—Because it gives us the legal acts of men who were divinely authorized to build up Christianity: hence their acts are authoritative precedents. What was the general outline of their commission?—To teach the people whatever Jesus taught them: hence, whatever they taught is authoritative. Who were the Pharisees and Sadducees?—Sects of Judaism. Why were the Sadducees so much aggrieved at the teaching and preaching of the resurrection of Christ?—This fact proved would overthrow their system. Suppose it were proved that one man did actually rise from the dead, how would this bear upon their theory?—It would show that if one rose, there was a possibility that all would rise. What illustration did we give to show that it was possible, and probable, and morally certain that all would?—If a single grain of wheat spring up after it is sown, every other grain, under similar circumstances, would do the same. The same holds true of man. When we speak of burying a seed, we suppose it possessed of certain attributes. Seeds of the same species, which do not possess these attributes, will not spring up: so all who die possessed of the principle Christ had, will, like him, rise again. This illustration goes only so far as to prove the resurrection of the just. What party raised the first persecution?—The Sadducees. How far did it extend.—Merely to threatening. How far did the second extend?—To imprisonment. The third?—To death. What was the subject, text, or occasion of the conversion of the five thousand?—The curing of the cripple. What was the age of this cripple, and the circumstances which gave his cure so much conspicuity?—The man was about forty years old, and known to all the worshippers in Jerusalem. What is meant by the singular phrase, "They took knowledge of them that they had been with Jesus?" (Acts iv. 13.)—They recollected that they had seen them with Jesus. Selfishness is the strongest passion in human nature, and the new kingdom demonstrated its power to destroy it. Now I want you to prove this fact.—They must have lost their selfishness, or they never would have made all things common. We stated the circumstances which gave rise to this, or made it necessary: what were they?—The strangers lately converted were from home, and had to be supported. Do you suppose they stayed any length of time in Jerusalem?—Yes. There exists a great difference between this com-

munity and those of modern times, such as Fourrierism, &c. The latter are trading communities—the former was not. There is another reason why those who possessed property in Jerusalem sold it, and threw it into the common fund, which I did not mention. Can any of you tell what it was?—Jesus had told his disciples, that Jerusalem would soon be destroyed, and that one stone would not be left upon another; hence those who believed him had no scruples in giving up their property in that city, for they knew they must soon lose it.

### TRACTS FOR IRELAND.—No. II.

No Christian precepts or ordinances have been more abused, perverted, and corrupted, than baptism and the Lord's supper. They are, of the seven Roman sacraments, the first and second. The seven Papal sacraments are, "Baptism, Lord's Supper, Confirmation, Penance, Extreme Unction, Ordination, and Marriage."

Sacrament, derived from *sacramentum*, indicates an oath—an oath such as soldiers, on enlistment, took to be true to their general and their country. They are, then, seven oaths solemnly taken by Romanists. No one man, indeed, ever takes the seven. The priests, of all ranks, never take the oath of the marriage covenant; that is, they do not consummate matrimony. They, therefore, never break the marriage covenant. This is one sin, and the only one, from which they are constitutionally and ecclesiastically debarred. Adultery, however, being a violation of conjugal faith by criminal intercourse with a person married, may perchance be perpetrated by a priest, although he never submit to the sacrament of marriage. The seventh sacrament, numerically, corresponds with the seventh commandment, which is a singular coincidence, *not without significance to priests.*

A layman in that church, like the priests, receives but six sacraments—he leaves the sacrament of ordination to the priests. He, therefore, can commit only six sacramental sins, while his priest may commit seven. I speak, of course, of the calendar, or capital sins of the Roman church.

Protestants repudiate from the rank of sacraments five of these seven. That is, all Protestants save the prelatial Church of England, reprobate the sacrament of *confirmation*. None but bishops ecclesiastic, in the prelatial line of sovereign grace, can lay on holy hands, by way of transferring the vows of god-fathers and god-mothers to the boys and girls baptized in infancy, and under the patronage of god-fathers, till full seven years have passed over them.

Should the bishops not be of Roman sanctity, but only of English dignity and ordination, they are free to confirm whenever they themselves see fit, and thus put the onus of responsibility on the right shoulders, when they become tired of it. Such were my first readings on this subject, and I presume they yet continue as they were in 1808-10. Being in early life under an Episcopal grandfather, I claim a right of knowing something of that venerable English mother.

Other Protestants, especially those of Scotch and German extraction, under whom I was more especially brought up and initiated into Presbyterianism, hold only "*two sacraments*" as of Divine and Christian authority. These two oaths or sacraments are *baptism* and the *Lord's supper*—sometimes called the *eucharist*. These are the only two Protestant oaths or vows of sacred import. Both the father and the infant swear or covenant in baptism. The communicant renews his own vow or oath in his infant baptism, and takes its responsibility off his parent's shoulders upon himself, by communicating in the eucharist and solemnly vowing at the Lord's table, or upon the sacramental loaf and cup, that he will obey and serve the only true God, through his Saviour Jesus Christ.

But, on reading the Christian Scriptures, it occurred to me, as, doubtless, it has to very many others, to ask the all-important question—*Can I be solemnly and for ever bound, in virtue of a parent's vow, to do anything, religious or Christian, of which I was not only wholly ignorant, but of which act I was wholly unconscious at the moment of his vow, as I was of my own baptism or christening?*

What casuist on earth dare avow that I am? As well might the son of a nobleman, born to a title and an estate, be affirmed to have assigned away his titles, honors, and hereditaments, because some knave or simpleton had seized



his hand and put a pen in it, made him write his own name to a bond, conveyance, or covenant, of all which he was as ignorant, at that moment, as he was of the Apocalypse of John, or of the Visions of Daniel. How is it, or whence is it, that men dare to impose on others, or submit to have imposed upon themselves, such bald and baseless figments of priestcraft or of superstition, and under pretences, too, as palpably false and as wholly unauthorized as the pretensions of Mohammed, or the assumptions of Pio Nono, or of any claimant of the throne of St. Peter!

God never gave any thing to man in the form of covenant, charter, or precept, which required of him no rational or conscious response, acceptance, or submission, in order to its fulfilment, or to his own personal honor, safety, or happiness. Tell me not of Patriarchal or Jewish circumcision, imposed on male infants on the eighth day. This is wholly inapposite for several reasons, of which I give a few specimens.

First. It was not a promise or a covenant addressed to infants in their own right, person, or responsibility. They were to be, and were in fact, as passive in the act of circumcision as the lamb or the calf, which receives its owner's brand or mark of property on its ear.

Secondly. It was sexual and fleshly, and neither personal nor spiritual. It was confined to males, and to males only, and secured to them nothing but earthly rights and Divine protection, as a special nation and people, raised up for a special purpose, involving in it the destinies of a world.

In the third place. It granted to males a divine right to a patrimonial inheritance, and, in this world, to all the blessings of a special providence, during their earthly pilgrimage.

In the fourth place. It was to be performed on the eighth day, and on no other.

And in the fifth place. Mothers or fathers, in any given case, might administer it; not only might, but were commanded to administer it. No *priest*, *Levite*, or *minister*, ordinary or extraordinary, had any thing to do with circumcision.

These five points, in any court of law in the civilized world, would settle any question concerning covenants, charters, emoluments — personal, family, or national. The gates of death cannot prevail against them, as said Jesus concerning his kingdom and people, who are begotten of another than an earthly father, before they can have any name, title, or inheritance in the *present* spiritual kingdom of Christ and of God.

If Dr. Cooke, or any divine in Britain or Ireland, can negative any one or all of these attributes of circumcision, or apply them to Christian baptism, he will deserve greater honor far than was ever won by any English, Irish, or American theologian, in this our day and generation. But I fear that neither he nor any English Rabbi will find himself equal to the task, and will, therefore, silently confess judgment. Still, we will hope against hope, till the day reveals it. Hitherto, no man in America has attained this ecclesiastic honor. Many have tried it, hopelessly tried it, much to the weakening of the claims of Pædobaptism among the more intelligent, reading, and thinking masses of our country, as the rapid growth of dissidents from all Pædobaptist communities, and the unequalled growth of believing immersionists, in this land of Bibies and free discussion, most amply and satisfactorily demonstrate.

His emblematic water Spirit, and his Spirit emblematic of the true God, are too neologistic and transcendental for Irish, English, or American ears. His simultaneous believing and being born again, are neither causative nor declarative of any idea, view, or theory of being born both of water and of Spirit. His baptismal memorial of Christ's resurrection, emblematic of the church's faith in the investiture of Christ with universal empire, is only a verbose beating of the air, which conceals rather than reveals, any appreciable view of Christian baptism. Indeed, he appears quite as a stranger in the family of critical investigation. In one point he is less orthodox, but more scriptural, than his cis-Atlantic brethren. They make faith the fruit of regeneration, while he makes regeneration the fruit of faith. The difficulties of the cis-Atlantic Presbyterians, transcend those of trans-Atlantic Presbyterians. The former teach a physical, the latter a moral regeneration. By a physical regeneration, we mean what is

usually called a *positive* creation, without any instrumentality—as, for example, the heavens, and the earth, and the angels, or spirits in heaven, were formed by a pure volition of God, without any pre-existent material, physical or spiritual. They were not created out of any thing, spirit or matter, before existing; but, out of absolute nonentity, were simply *willed into life and personal existence*. This is what we call primary and absolute creation.

But the new creation of a fallen spirit, or of an apostate man, is not *without the word* already given, nor without that word perceived, believed, recognized, understood. It is not a second soul, or spirit, infused into a man, that makes him a new man. It is a transformation, or renovation of his own proper soul. This transformation is not a miracle, nor an absolute creative act—such as that which brought light, absolutely new, out of pre-existent darkness or nonentity. When our Lord created wine out of water, it was but a metamorphosis, by a Divine power, of that which formerly existed. It was not primitive wine, but primitive water instantly converted into wine. It is not a new soul created in a man, but a soul that became animal, sensual, demoniacal, by the sin of humanity in the person of Adam, transmitted—that is, *renewed* in the image of God, by and through the power of God exhibited *by his Spirit in his word*. When that word is perceived, believed, or admitted into the understanding or the heart, the affections of man are changed, renewed, turned to God, and Christ, and heaven.

Hence the word is called “the seed,” or principle sown in the heart, which, by the grace of God, has been given to us, and which, by its Divine efficacy, works mightily in the heart, and transforms by the renewal of the mind, the sinner into a saint, a child of God and heir of heaven. And thus God is said to work in us mightily, by his own Holy Spirit working in us to will and to do, of his own benevolence or good pleasure. The word, then, is the incorruptible seed—the means moral and spiritual—of this grand renovating principle which overcomes this evil world, and works in the hearts of all believers, both to will and to do of the Divine benevolence.

We have no material, means, or contrivances of earthly mould or character, that can fully and definitely exhibit to the carnal, inexperienced soul, that efficacious, moral, and spiritual power of which we now speak. No one has ever made it so sensibly evident to unrenewed man, as to enable him to say, I comprehend it.

We can comprehend a human will, and a human hand, and a humanly contrived seal. Seals are as old as Jacob, and are found in connection with Judah. And even Job and his contemporaries knew the use of seals. Jeremiah and Baruch used seals, and circumcision is called by Paul a seal. They used, in the age of Job, a seal and clay, as we use a seal in wax; and as the wax or the clay is turned to the seal and receives its impress, so are the hearts of men sealed by the word of truth, and the Spirit of God delineates thereupon the moral excellencies of our God. This, it is true, is but a figure and a form of speech. But a human spirit has no earthly form. It can, therefore, only in a figure, be transformed and renewed after the image of God through *the truth*, perceived, understood, received, believed; which, through the efficacy of that Spirit whose word and spiritual influence it is, works mightily in us to will and to do, until our souls are transformed by the renewing of our minds into the image of him that created them. And this is known and experienced by our delight in God, by our love and admiration of all his excellencies, and our obedience to his will. Here, then, appears the wisdom—the sublime wisdom and benevolence of God, in all the means of words spoken, of figures formed under the law; of types, symbols, and parables; comparison of things spiritual with things material, of things heavenly with things earthy, of time with eternity, a present life with a future life, and a world that now is with a world to come. So stood the outward court—the holy and the most holy places in the venerable Jewish adumbrative dispensation, consummated in the glories of Solomon's temple, with all its apartments, furniture, services, and ritual. These all were but shadows of brighter glories in the Christian age, and of glories more splendid far in the highest heaven—glories ineffable, which mortal eye has not seen, nor ear heard, nor human heart conceived.

Yet we Protestants, in this sectarian age, are ever and anon warring about the beggarly elements of this world's policies, philosophies, and theologies, rather than feeding and feasting on the bread of life, the water of life, the word of life, and the good old wine of the kingdom of heaven. And here is Dr. Cooke talking in Babylonish style about Spirit baptism—confounding the outpouring of the miraculous gifts of the Holy Spirit on the day of Pentecost, when the Lord was filling the font of all spiritual gifts in the persons of the original heralds, the grand ambassadors of Christ, until their souls were filled to overflowing with all manner of spiritual energies, supernal and divine—a grand reservoir of all spiritual influences—so that they could speak, simultaneously, all the languages of a world, then and there assembled, to devout men of every nation under heaven, and reveal to them all the mysteries of redemption, till then hid from ages and generations. And thus were they—the ambassadors of the Lord Messiah—fully furnished for the work of their grand mission. This, and what happened at the first mission to the Gentiles in Cesarea, are the only baptisms of the Holy Spirit in the annals of Christendom. The ordinary graces of the Holy Spirit possessed by Christians—all true Christians in common—are never called, by any man learned in things divine, a *baptism*, or the *baptism* of the Holy Spirit.

Jews and Greeks are thus *baptized into one body*, and made the grand receptacle of all sanctifying, soul-renovating, and regenerating power. To them were committed the Oracles of God. *No man was ever converted by becoming the subject of such spiritual gifts as those vouchsafed to the apostles.* The apostles were all converted before any one of them received this baptism of the Holy Spirit. For these spiritual gifts, this baptism, did not necessarily regenerate any subject of them. On the contrary, Paul places amongst reprobates, men pre-eminently gifted with powers extraordinary. Was Judas destitute of gifts extraordinary? And what, says Paul, profits the gift of prophecy, faith that removed mountains, the knowledge of all mysteries, without love? Was Balaam destitute of spiritual gifts? Spiritual gifts are not spiritual graces, either under the Jewish or Christian dispensation.

Assuredly there is a prevailing mistake of the baptism of the Holy Spirit, not among Quakers only, and other unassociated “prophets,” that pretend to great spiritual illumination, independent of the Bible and its revelations. All true Christians being members of the mystical body of Christ, partake of the sanctifying and renovating influences of the Holy Spirit; but to call regeneration, or sanctification, or saving faith, or any spiritual excellence, personal or social, a “baptism of the Spirit,” shocks all Christian sense and knowledge of the mysteries of the kingdom of God, over which Jesus presides as prophet, priest, and king, and who is now ordained of God to be the ultimate judge and arbiter of the eternal destinies of man.

But Dr. Cooke is a better divine, or theologian, than critic. He quotes, with full assurance of proof, 1 John v. 1—“Whosoever believes that Jesus is the Christ, is born of God”—but he does not cite the whole verse; it adds, “and every one that loveth him that *begat*, loveth him, also, that is *begotten* of him.” He seems not to have noted, that if it be “born” once, it ought to have been born three times, for the same word occurs three times in the same verse. It occurs, also, in Matt. i. *forty-one times*. *Thirty-nine times* translated *begat*, once *conceived*, and once *born*. We question not the propriety of translating it sometimes born, or conceived. But in one and the same currency of ideas (Matt. i.) it is always *begat*, and, for the same reason, it ought to have been (John v. 3) *begotten* of God, and so Dr. Macknight and others render it in this passage. I will give good Presbyterian authority—“Every one who believeth that Jesus is the Christ, hath been *begotten* of God; and every one who loveth the *begetter*, loveth, also, the *begotten* of him” (Macknight’s Epistles, 6th vol. p. 99.) This is not hypercriticism—an art by no means uncommon in this our day. The context must decide in this case, as in all others, the proper translation. When our Lord communed with Nicodemus it ought to have been, as in Matt. i. translated sometimes *begat*, and sometimes *born*. A child is born of both parents when born of one; but, in all propriety, they are only born to the father when born of the mother. Now, as men are said by high authority “to be born of water and

*of the Spirit*," their relations to these two must be the same as in natural birth. That is, they are begotten of one parent and born of the other, but never born to the father till born of the mother. Hence it is the Spirit that quickeneth, and not the water, which only cleanseth, or which symbolizes cleansing. Hence the long-litigated question between the Fathers and the Moderns may be easily decided. We have a natural birth, a supernatural birth, and a figurative birth. We are naturally born of our natural parents. We shall be supernaturally born again from the grave; for Christ is "the first born from the dead," and "the first born among many brethren" yet in the womb of the earth. And we are figuratively born again when quickened by the Spirit of God, through the belief of the truth, and born of the water, after being buried with Christ in baptism, in which we have, also, risen with him, to walk in a new life.

Our good and generous Dr. Cooke, will find in these suggestions a satisfactory disposal of many of his Presbyterian difficulties. I can sympathise with him, having trod all his paths, and having been, for a time, lost and bewildered in his theoretic labyrinths. But without anything revolting to good taste, to good sense, or to good criticism, or sound learning, we can show sound and satisfactory reason why a man cannot *discern* the kingdom of God till begotten of the Holy Spirit, through the good seed of the Word received into an honest heart; and why a man cannot enter into the kingdom of God—into the full fruition of its immunities, privileges, and honors—till "born of the water and of the Spirit." The virtue is not in the water, or in the act, but in the conception and faith of him that rightly apprehends it.

I contend not for "*sovereign*" grace—for nothing that is not *sovereign* can be grace, and therefore, I never use, in the pulpit or in conversation, the prefix *sovereign* to the word grace. But I will say, "*grace, grace* to it," and "great grace upon it," and nothing err in religion, in science, or in criticism. But *sovereign* and *free*, as attributes of grace, are controversial pleonasms, that confound, bewilder, and cause many to err to their hurt, for nothing is grace that is not sovereign and free.

We need "a pure speech." Half our controversies are mere *logomachies*. Give right names to things, and what gallons of ink and reams of controversial paper would be manufactured into Bibles and Testaments for Pagan lands!

God declared the need of a pure language, after his former elect nation had, in captivity, learned to speak in the tongue of Ashdod; and, therefore, what a rich promise is given by one of Jeremiah's contemporary prophets. Zephaniah is the only prophet that communicates it to us. I take pleasure in presenting it to Dr. Cooke, and my readers in the Old World and in the New, with my best respects. I will give it poetically, from Dr. Boothroyd's improved version:—

Nevertheless, wait for me, saith Jehovah,  
Until the day that I rise up to the prey;  
For my decree is to gather the nations,  
And to assemble the kingdoms;  
To pour upon them mine indignation,  
Even all the heat of mine anger;  
For with the fire of my jealousy  
All the earth shall be devoured (chap. iii. v. 3.)

Surely *I will then turn to the people a pure language,*  
*That they may call upon the name of Jehovah;*  
*That they may serve Him with one consent* (verse 9.)

Sing—

Sing O daughter of Zion! Shout O Israel!  
Be glad and rejoice with all the heart,  
O daughter of Jerusalem! (verse 14.)

A pure dialect—the calling of things by their proper names—is a consummation most devoutly to be wished. This is the work, the grand work, of the present and the coming age. Not a new nomenclature, but the old, the primitive diction, the inspired symbols of evangelical ideas, as selected by the Spirit of wisdom and of revelation, is the grand desideratum. The quaint scholastic diction of Geneva, anglicised and covenanted in Scotland, is fast falling into

desuetude, and the sooner its requiem shall be sung, the better for Christianity and for the human race.

There is an orthodoxy not technical, not artistic, not in Rome's consecrated diction, but in that of Jerusalem, which is above the mists and vapors floating in the murky atmosphere of England's, Scotland's, and Ireland's orthodoxy, which yet lowers on their stately temples, "with glittering spires and pinnacles adorned," waiting for the rising of a brighter sun than yet has shone on the cloud-capt mountains and turreted peaks of Rome or Canterbury, of Geneva or Edinburgh.

There is no improving Christianity; there is no adjusting it to the meridians of earth. There is no new costume or livery of state that can commend it to God, to angels, or to men. When unadorned in earth's grandeur, it is adorned the most. No art can beautify the lily of the valley, or adorn the sweet rose of Sharon. The water of life is purest, sweetest, and most refreshing, as it gushes from the rock stricken by the hand of God—the sovereign wand of heaven.

Not from Sinai, not from Rome, not from Westminster, but from Zion, saith the Lord, shall emanate the new law of faith, and the word of Jehovah shall go forth from Jerusalem. To Jerusalem, then, let us wend our weary way, and there let us hearken to him who had the true keys of the true kingdom of heaven assigned him, and who opened the gates of righteousness and life to Jew and Greek, to Barbarian and Scythian, bond and free. It is to the true Saint Peter, on the first Pentecost after the coronation of Christ in the heavens, and to Jerusalem, the ancient city of the great King, that we direct our fellow-pilgrims who have left Babylon the Great, the mother of charlatans, in quest of the heavenly city, the true church of the true Lord and his anointed.

Cast, then, my fellow-pilgrims, to the moles, to the bats, and to the night owls of the antiquated temples of Roman superstition, your idol theories and spiritual romances; and then and there only will you find rest and peace, hope and joy, to your weary, sin-oppressed, and bewildered souls. May the good Lord direct your feet, candid reader, into the paths of life and peace everlasting! A. C.

---

### TRUST THY SOUL TO GOD.

Be true unto thy soul's conviction,  
 In and out of season—  
 Through high success or low affliction,  
 Never bend to treason :  
 The cloud that low'rs this instant o'er thee,  
 Soon may burst in splendour ;  
 Then quail not ! Truth's bright star's before thee,  
 God is thy defender !  
     Heaven reliant,  
     World defiant,  
 Onward, brother to the goal—  
     Sneers may meet thee,  
     Cheers may greet thee—  
 Heeding neither—trust thy soul.  
 Ne'er through weak pride, or weaker terror,  
     Stand in wrong persistent—  
 If conscience tell thee thou'rt in error,  
     Scorn not to be consistent.  
 That man's a slave who'd basely barter  
     Mind for the world's opinion :  
 Far better die to truth a martyr,  
     Than live and be falsehood's minion.  
     Heaven reliant,  
     World defiant,  
 On, then, brother, to the goal !  
     Sneers may meet thee,  
     Cheers may greet thee,  
 Heeding neither—trust thy soul !

## THE TABERNACLE.—By JAMES CHALLEN.

- 1 WHEN Jacob once, a wandering alien, fled  
Before a brother's hate, with fear and dread,  
Forlorn and desolate, with bitter heart,  
Doomed from his home and kindred to depart,  
Reaping the fruit of error and of wrong—  
The grief and anguish which to vice belong—  
A safe asylum sought in climes afar,  
His only hope in God, and faith his guiding star.
- 2 From all the pleasant walks of men, bereft,  
Fortune, and fame, and kindred, now he left;  
Remorse and doubt companions all the day,  
And naught to solace or to cheer the way—  
The saddest period of his chequered life,  
And full of gloom, of terror, and of strife—  
When first he turned his footsteps from his home,  
Where every sweet he shared, a wanderer to roam.
- 3 Beneath the open sky, to calm his woes,  
He laid him down at eve and sought repose—  
A stone his pillow, and his couch the earth—  
Cheerless, as if an outcast from his birth;  
The dew fell thick upon his humble head,  
And gloom and darkness o'er his senses spread,  
Till sleep sweet solace to his bosom brings,  
And round his troubled heart her rich nepenthe flings.
- 4 That hour of deep abasement and of shame,  
To him the brightest of his life became;  
The tears of penitence his heart had spent,  
The deep confessions which to heaven he sent,  
The vow of restitution, humbly given,  
Brought to his soul a rich reward from heaven—  
Not to approve the fraud his hand did trace,  
But to exalt the gift of goodness and of grace.
- 5 Howe'er unworthy, and how much forlorn—  
From home an alien, and of comforts shorn;  
Oppressed with grief, and chastened by the rod,  
Abandoned, as he feared, of hope and God,  
In vision bright, before his inner eye,  
A glorious vista opens in the sky:  
Troops of angelic forms now fill the air—  
They bend from heaven to earth in grace divinely fair.
- 6 Between two distant worlds a medium stands,  
The space is crowded by angelic bands;  
Rank above rank the glorious forms are seen,  
Each face now lit with heaven's resplendent sheen,  
And from the farthest point of that long line,  
Jehovah's face in rays benignant shine:  
Descending gently, and ascending, they  
Bear messages of peace until the break of day.
- 7 And when, awaking from that magic sleep,  
In which these "shining ones" their vigils keep,  
Waiting, obedient on the sovereign word  
Of him, their Ruler and their mighty Lord:  
"How dreadful is this place!" awe-struck he cries,  
As the blest vision faded from his eyes;  
"The gate of heaven—the house of God is here!  
This place a Bethel hence for ever shall appear."
- 8 So when the Word made flesh by man was seen,  
The space was filled the earth and heavens between,  
A blessed mediation then began,  
Sustained and opened by the Son of Man!

Along the linked way blest angels trod,  
 And man again held converse with his God :  
 The night still lingers, though 'tis now far spent,  
 And messengers of light and love along the line are sent.

- 9 When God on Sinai gave his law complete,  
 To Abram's seed, now gathered at his feet,  
 To form a bond of union, close and near,  
 He gave command a sacred tent to rear—  
 A habitation where he choose to dwell—  
 His throne within the cloudy oracle ;  
 From there he held communion with the race,  
 Through Aaron and his sons, conversing face to face.
- 10 And as the tribes a wandering life now spent,  
 Pitching each night the frail and simple tent,  
 No habitation had, or fixed abode,  
 As through the desert wastes they weary trod,  
 So the Great King sought but a transient home,  
 While o'er the plains the hosts of Israel roam ;  
 But with them, like a brief sojourner, dwelt,  
 Seeming to share their toils and all the pains they felt.
- 11 " Make me a tent, the chosen tribes among,  
 Where I, their Sovereign Lord, may dwell, so long  
 As they, far from the promised land,  
 Shall guided be by my own powerful hand ;  
 They here shall know that I, the Lord, am he  
 Who from Egyptian bondage set them free ;  
 Here will I meet you, and my will declare  
 Within this sacred fane, built with proportions fair."
- 12 A willing tribute now the people bring,  
 Of every one some costly offering  
 Of gold and silver, and of jewels rare,  
 And cloth of varied hue, and linen fair,  
 Of precious stones, and skins of diverse name,  
 And spices rich, and oil of noted fame—  
 So full their hands the generous service paid,  
 And lavish poured their gifts, till God their bounty staid.
- 13 On the dim shadows of that ritual state,  
 'Twas meet the tribes obediently should wait ;  
 The helps their natural weakness now demands,  
 Are kindly furnished to their needy hands :  
 Each sense was quickened through these outward means,  
 By which their untaught mind on God now leans,  
 As infancy requires each prop and stay,  
 Its nascent powers to rouse, and strengthen day by day.
- 14 Each inlet to the soul did God address,  
 Each sense a door through which he might impress  
 Thoughts of high import seldom clearly seen ;  
 Symbols he placed the eye and mind between,  
 That truths sublime, and therefore dim, might find  
 An easy entrance to the untutored mind,  
 Of being, life, of law, and liberty,  
 Of conscience, duty, rights, and immortality.
- 15 But still these ministrations seem most weak  
 To serve the wants our yearning spirits seek ;  
 These sensuous objects in our vision find  
 No just proportions to the heavenward mind—  
 An inward proof they yield to reason's eye,  
 Of our exalted birth and destiny ;  
 So gifted fearfully, so strangely made,  
 We seek for higher moods, and spurn *their* feeble aid.
- 16 To think, to reason, and to ponder well,  
 To note each wish which in our bosoms swell,

To mount aloft, as on some swelling tide,  
 Demands the stalwart arm, the practised guide ;  
 No easy task to walk the narrow way  
 Which leads the pilgrim to a brighter day ;  
 To climb each steep, each dangerous pass to brave,  
 A sturdy will demands, and strength and manhood craves.

- 17 It was not *truth* so much as shades of truth—  
 Mere gleams of sunshine, as are seen in youth,  
 The images of things half shaped and dim,  
 Which through the mist before the senses swim—  
 That Israel's chosen seed with wonder saw  
 In the dark symbols of the ritual law ;  
 These mystic signs but few could read or spell,  
 The inner truth was hid, its meaning none could tell.
- 18 A habitation which the eye could see,  
 Became a palace for the Deity !  
 He whom the heaven of heavens could not contain,  
 Is circumscribed within this small domain—  
 Here in these narrow limits they may find  
 The boundless, infinite, eternal mind ;  
 Their faith now finds an inlet to the sense,  
 Proportioned to the mind, and haply drawn from thence.
- 19 'Tis thus the well-taught scribe seeks to impart—  
 His early lessons to the infant heart,  
 Contracts his mind within the narrow bound  
 In which the object of his care is found,  
 And by the aid his generous art supplies,  
 New light he gives, adjusted to their eyes,  
 In measure nearly suited to the mind,  
 Lest with excess of light the mental eye should blind.
- 20 The pattern of this tent to Moses given,  
 Conceived and drawn, was handed him from heaven,  
 In all its parts with nice adjustment made,  
 Before his eyes was pictured and displayed ;  
 With skill divine, above the power of man,  
 The draft was made—exact and full the plan—  
 No room was left for human hand to trace  
 A line, or add a point, one tittle to efface.
- 21 For as a single surd, however small,  
 Will bring confusion and distrust on all,  
 Disturbing, by its presence dire, the skill  
 And certain use which numbers may fulfil ;  
 So, should the will of man, with daintiest care  
 Of wit or reason, any part prepare,  
 Of this most intricate and model fane,  
 His hand would mar the work and leave a fatal stain.
- 22 Full oft Jehovah gives to him command,  
 To arrange each part, well ordered by his hand—  
 All liberty of choice forbid to use,  
 Nor dare the rights, deputed to abuse—  
 To form each part, arranged in proper place,  
 To adjust the whole, as shown him face to face ;  
 That so this shadowy tent henceforth might be  
 Of heavenly things a type, divine in symmetry.
- 23 Prophetic thus, it looked to better days—  
 The future glory of the church displays ;  
 And secret, folds within its shadows dim,  
 Truths of high import, hid from cherubim.  
 Its treasured wealth, its rich and varied lore,  
 For faith and hope a full exhaustless store—  
 To Israel, dark, unmeaning, undefined,  
 To us, a firmament of stars—a light to guide the mind.



## PROGRESSION.—No. V.

BY S. W. IRVIN.

PROTESTANT sects, however, are not clear of the guilt of persecution. Children of Catholicism, it was but natural that they should inherit the spirit of the mother church; and although they had gone from beneath the thick cloud that hung over the mystic city, yet were they still in the smoke and fogs of Babylon, and under the influences of that pernicious wine with which she intoxicates her children. The idea of governmental or national Christianity, and the consequent union of church and state, was the great error that resulted in Catholicism. This is the poisonous fountain from which all intolerance and persecution have emanated. The same principle that leads to the establishment of a system of religion by law, and the consequent denial of the right of private judgment, will lead to the extermination of infidels and the torture of heretics.

It is true that there is a King in Zion, and it is also true that he has a perfect right to destroy his enemies, and to punish the corrupters of his truth; but it is also true that his kingdom is not of this world, and he is pleased to tolerate the most perfect freedom of opinion. "Let a man examine himself, and so eat," is his law of communion; and his commandment to all, the ruler as much as the ruled, is, "Judge not, that ye be not judged: thou that judgest another, condemnest not thou thyself?" This freedom of thought is the only safeguard of truth; for, when we deny to others the privilege of thinking wrong; we deny to ourselves the privilege of thinking right.

It would be both interesting and profitable to examine, from this angle of vision, the different sects of Christendom, and see how their doctrines and practices accord with the teachings of the Bible and the true principles of progression. The Bible is the only standard of morals. We talk about moral philosophy, moral science, and the natural standard of right and wrong, as if these were realities, and not merely high-sounding words; but if there really is such a standard, what and where is it? There is none other than the Bible, and in the interpretation of the Bible every man is responsible for his own faith and practice. This freedom of thought furnishes the noblest food for

his intellect, for he is thus stimulated to investigation. He is thrown upon his own resources, and made to think for himself; and thus he grows in grace, and in a knowledge of the truth. Nor are there any bounds fixed to the soaring energies of his aspiring mind, but he is stimulated to go forward from grace to grace, in the open way to perfection.

Let his investigations, however, be limited by the decision of a council, or the *ipse dixit* of a creed, and there is no longer any room for intellectual growth: consequently, all Catholic countries are overshadowed by dark clouds of ignorance, and fettered by the iron chains of superstition; and we find the communicants of all churches ignorant and degraded, bigoted and intolerant, in a degree corresponding to their tyranny of opinionism.

Hence we can understand the conduct of Calvin toward Michael Servetus. He could understand the errors of Rome, and peril his life in opposing those errors; but while thus thinking and acting, he could not tolerate in another the privileges that he claimed for himself, and consequently he could torture and put to death one who, in some things, doubtless, was nearer the truth than he, and perhaps in all as conscientious and as good. That Calvin was conscientious, few persons will deny—that he was far in advance of the age in which he lived, will be admitted by all; but neither his transcendent genius, nor his great learning, could elevate his expanded mind above the spirit of persecution. And to persecute for conscience sake, is to mistake the whole genius and tenor of the Christian religion. This one feature has blackened the otherwise fair fame of Calvin, and ages yet unborn will blush with shame at the reflection, that such a deed was done by one of the brightest spirits of the church in the sixteenth century.

The same misconception led our pilgrim fathers, after they had been driven by persecution from the Old World into the forests of the New, to persecute and to practice in their turn the very crimes they had condemned in others. This is the way of persecutors. When they are the subjects of persecution, they can see the heinousness of its cha-

racter; but when they are the persecutors, they think themselves acting for God, and defending the truth of his holy word.

Let us be careful how we condemn Calvin and our forefathers, for the spirit of persecution is not yet driven from the world. Men sometimes slander, and defame, and point the finger of scorn at each other, for mere differences of opinion; and if these things be done in the green tree, what would not be done in the dry? If this spirit is manifested in the light of the nineteenth century, and in this land of liberty where men dare not persecute for conscience sake, what might we not expect in an age of comparative darkness, when men had the power to put infidels and heretics to death?

If he who is himself a sinner dare not throw stones, it would be well for us to ask ourselves, if we are free from the spirit of persecution — if we are willing

to misrepresent, or hear others misrepresented — if we are willing to make their doctrines or their practices appear worse than we know them to be—if we treat them with contumely and unkindness, merely because we cannot see alike in matters of faith? Then do we fill up, as far as in us lies, the measure of a persecuting character, and this dark spirit lies at the foundation of those unhappy divisions that distract Christendom, and fill the world with impiety and infidelity. If we took as much pains to show how unimportant and how small are the differences that separate us, as we do to magnify them and give them an unreal importance, the sects of Christendom would soon be unknown, and all the lovers of the Bible would be called together in unity of faith; and if these were united in heart and purpose, they would very soon send the gospel to the remotest bounds of the earth, and light up its solitary places with the glory of the Lord.

### THE APOSTACY AND THE MAN OF SIN.

A WISE man once said, "Buy the truth, and sell it not"—a saying which is acknowledged on all hands to embody consummate wisdom; but truth is only wisdom to such as stand in need of it. As in society, for instance, the elements of science are of little use to be taught an adept—so the elements of Christian truth are not required to be inculcated upon the mind of a full-grown Christian. Every thing in its own order; first, the elements, which he must leave in pressing onward to perfection, so that he may be fitted to occupy a proper position, and fulfil all the purposes of God, both as these respect the church and the world. All Christian knowledge may be summed up in three particulars:—1, A knowledge of the plan of salvation, in order to our personal safety; 2, an acquaintance with our present privileges and duties, in order to a full enjoyment and development of Christian character; and 3, contemplation of the future hopes and prospects which Christianity fosters in the minds of its followers. Accordingly we shall find that the New Testament is devoted to the consideration of these particulars. First, we have the Gospel, which delineates the plan of salvation; then the Epistles, which are designed to lead to

perfection; and lastly, the prophetic portion, scattered through the whole book, but almost exclusively treated of in the Revelation of John.

The Christian congregation was originally composed of two distinct and discordant elements, Jew and Gentile. While the latter lived without God and hope in the world, the former had a hope founded upon the promises which God made to their fathers, which centred in the promised Messiah. His appearance disappointed their expectation. "He was a root out of a dry ground," in which no comeliness remained; hence he was despised, rejected, and crucified by the offspring of the party to whom the promise was made. But his resurrection from the dead was the overwhelming proof of his messiahship, upon which the Christian institution was erected and commenced even among the Jews. Thus the scene of the Saviour's condemnation, was the theatre of his justification—the men who crucified him were the first converts, and in Jerusalem was established the first Christian congregation. In order to confirm these disciples in the faith and hope of the gospel, it became important to demonstrate the harmony between the doctrine of Christ and the

Old Testament Scriptures, and to effect this result, the gift of prophecy was added to the oral teaching of the Apostles. In a short period, the Gentiles were admitted to a participation of the same privileges as the Jews, and both were consolidated into one body, not only in faith, but also in hope, whilst the same gift was conferred upon them. The question occurs, In what does New Testament prophecy terminate? In the events which precede, accompany, and follow the second glorious appearing of the Lord Jesus Christ — events of the most transcendent importance to the whole human race, as their future and eternal glory are involved in them. But a knowledge of these things has been obscured by the mists of ignorance which the Apostacy has drawn over the whole Christian system, so that at present we study the subject with many disadvantages. Still it has become a subject of deep importance to Christianity, as in some cases it has perilled the peace and unity of the congregation. So that it has become very desirable that we should attain correct knowledge upon this, as well upon every other point of Christian doctrine.

The precise point at which we have arrived in our investigation, is, the individuality and character of the Man of Sin, respecting whom two distinct ideas are entertained:—1, That his character is developed in the Papal power; and 2, That his development happens after the fall of the Papal power, and is the consummation of all religious and moral wickedness.

It appears that Brother Campbell and the Editor of the *Harbinger* take the former view, whilst, from what I have written, I entertain the second. Perhaps it may appear presumptuous, on my part, to offer any objection to the doctrines that such individuals may teach; still, we are bound to call no man teacher on the earth, for one is our Teacher in heaven, and all we are brethren; and I hold that no individual is at liberty needlessly to interfere with the sentiments of his brethren upon any topic whatever, unless he has some good reason which he can adduce in support of the position he has assumed. Consequently, I consider were I to leave the subject at this stage, I could neither do justice to it, nor justify myself before such as differ from me. I hope, therefore, that I may be borne

with whilst I offer a few remarks on the Man of Sin.

The first argument I present is founded on the passage itself (2nd Thea. ii. 3-12.) There are three things mentioned—a falling away, a Man of Sin, and he who is taken away, that the Man of Sin might be revealed. Now the question is, Who is the *he* spoken of in this passage? Such as entertain the first view apply it to Paganism, which, at the time this Epistle was written, was seated on the throne of Rome. But there is a serious objection to this view of the matter. The Apostle nowhere mentions Paganism, nor its existing authority, in any part of the passage, so that he could not say, they knew what prevented his manifestation. On the other view, that the *he* refers to its nominative, the Mystery of Iniquity, and the Man of Sin to a development after the removal of the Apostacy, all difficulties vanish. The subject about which the Apostle writes, is the coming of the Lord. He informs them, in opposition to the belief of many, that certain events would intervene, such as a falling away, and the revelation of the Man of Sin—which revelation would not happen till the Apostacy was removed. So that the Thessalonians distinctly knew what prevented his revelation, viz. the development, accomplishment, and removal of the Apostacy; and they knew this not only from the Epistle itself, but also from the oral teaching of the Apostle when amongst them.

A second objection is found in the fact, that Popery does not fill up what is written of the Man of Sin in this passage. "He opposes and exalts himself above all that is called God, or is worshipped." The Pope may sit in the temple of God, and shew himself as a God; but never above all that is called God, or is worshipped, seeing he acknowledges the God of gods, and his Son, Jesus Christ, although in a form which is a corruption of, and an apostacy from, the authorized manner of worship; but it fills up what is predicted of the Apostacy by the Apostle, (1 Tim. iv. 1); first, as to the doctrine of demons, or the spirit of dead men, whom they canonize and worship; second, forbidding to marry, as the celibacy of the clergy, monks, and nuns; third, commanding to abstain from meats, which are lawful to be eaten

by such as know the truth, as in her fasts, the loaf in what they call the eucharist, &c. In these particulars, then, Popery fills up what is predicted of the Apostacy; and therefore, if our first position be correct, Popery must be removed before the Man of Sin is revealed.

This leads us to remark, in the third place, that this rendering of the passage harmonizes with Rev. xvii. 17, respecting the subversion of Rome, and the elevation of the Beast spoken of in the 13th chapter. In the 17th chapter, the Woman that rides upon the Beast, with the ten horns, or the ten kingdoms of Europe, who have supported the Papacy seated in Rome, and who strip her naked, burning her with fire; or take the *her* of John, and the *he* of Paul out of the way, in order to the manifestation of Paul's Man of Sin, and the elevation to power of John's savage Beast, that the Word of God might be fulfilled.

But it may be asked, what ground is there for affirming, that the Beast in the 13th chapter, is the same as in the 17th? The answer is, that John's representation, in the former part of the 17th chapter, refers to the kingdoms of Europe supporting and carrying Rome—she exercises no power herself but through her supporters, the civil powers of the Kings of Europe, into whose hands she delivers her victims to be executed: an order of things which has existed up to the present time. Whereas in the 13th chapter, the Beast is seen without Rome, standing arrayed with all these kings on the forehead, who, in the 17th chapter, are represented as having voluntarily given their power unto him, after they have devoured her flesh and burned her with fire—a state of things which has never yet existed, but which is confidently anticipated by many individuals.

This leads us to notice, in the next place, the harmony between Paul's description of the Man of Sin, and John's delineation of the Beast. Paul says, "He opposes and exalts himself above all that is called god, or that is worshipped." John says, "She opened her mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven; and it was given her to make war with the saints, and to overcome them: and power was given her over all kindreds, and tongues, and nations, and all that

dwell upon the earth shall worship her, whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world." Again, Paul says, "His coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." John says, "The Dragon, (that Old Serpent and Satan, chap. xiii. 2) gave him his power, and seat, and great authority, and is supported by another Beast, having two horns like a lamb." A priest, one who speaks like a dragon—he doeth great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives them by the miracles which he had power to do in the sight of the Beast, saying to them that dwell on the earth, that they should make an image to the Beast; "and he had power to give life to the image, that it should both speak, and cause that as many as would not worship the image, should be killed." Paul says, "It is a judgment from God upon such as have not received the love of the truth." John informs us that the Beast reigns over the countries which have supported Rome, and drunk of the cup of her fornication.

Thus in four particulars—blasphemy, idolatry, miracles, and locality—Paul and John speak the same things. Brother Campbell's idea of the destruction of Rome, agrees with what I have formerly written upon the subject, that Rome will be destroyed by her present supporters, the kings of Europe. But that this will be succeeded by the anticipated millennium, is the precise point in dispute, and which, in my opinion, requires proof as much as any proposition I have made in the whole controversy. The idea of infidelity triumphing for a short time before the subjection of the world to Christ, has been expressed by Brother Campbell himself (See Debate with Robert Owen, page 14, English edition.)

Perhaps it may not be improper here to ascertain something of the individuality of this Beast; or, if there be any information to be obtained, that we may identify him among the sovereigns of Europe, that henceforth we may not grapple with a mere idea. We have already shown, it cannot be Europe in a state of subjection to Rome, but after her destruction; yet, that they are the

kingdoms of Europe, there can be no dispute. Now it is said, (Rev. xiii. 3) "I saw one of his heads wounded to death, and his deadly wound was healed;" and in chapter xvii. that "the Beast that was, and is not, even he is the eighth, and is of the seven;" implying that the last form of government in Europe, although distinct from the one that preceded it, will not be a new government, but after a form that had previously existed. This reason induces us to turn to the imperial government, which was originally broken up by the incursions of the Goths and Vandals, and which is about to be established in France with all the splendors of a coronation; and where the prediction of the deadly wound by a sword has a literal fulfilment. It had a previous existence under Napoleon Bonaparte, and received a deadly wound by the sword of Wellington, yet again lives, and promises to be as fruitful in events as its predecessor. Here we beg to notice the difference between the view of Dr. Thomas and that of ourselves, viz. that he nominates the Emperor of Russia as the Gog and Magog of the latter days, and consequently the possessor of universal empire; and certainly the passage in Ezekiel would bear him out in his position, Ros being explained by him to be not a common, but a proper name, and a contraction of Russia, Meschec of Moscow, Tubal of Tobolski, and that Gogue is a foreigner, elevated to authority in the absence of a more legitimate ruler. I cannot dispute the arguments of the Doctor, but his conclusions have entirely neglected John's statement in the Revelation, from the adoption of a false system of interpreting that book. If, however, there be any truth in his criticism, it must be harmonized; and we do so by referring to what is said by John relative to the extent of dominion of the Beast (13-14.) Power was given him over all kindreds, and tongues, and nations.

Dr. Thomas's explanation of the subject is, that Gogue is a Gentile, not a Hebrew name, and was borne in one instance by an ancient ruler of Austrasia. It appears that during the minority of Sigebert, the Austrasians made choice of Duke Chrodinus to be chief of the palace; but, as he refused the honor, they chose Gogue by the recommendation of the Duke. History is silent as to his family, but it is plainly collected

from the words of Chrodinus, that he had no consanguinity with the nobles of that kingdom; and from another, (Frederigas) that he was not a native, but a foreigner. Thence we learn—1, That Gogue was not a native, although a governor; 2, That he was not recognized, yet that he was in fact ruler of Austrasia; 3, That he became ruler in time of confusion, because the native princes were not able to maintain order (Elpis Israel, page 386-7.) Now if our original proposition be correct, that the Beast who ascends the throne of universal empire belongs to the Western part of Europe, and had formerly been in subjection to Papal Rome, it cannot be the Emperor of Russia, who has all along professed the Greek religion; but France has been subject to Rome. If this exposition be correct, perhaps it may be found, on the death of the Emperor of Russia, that there is no one so fit to govern Russia, as the Emperor of France. His dominion would thus embrace not only the Western, but also the Eastern part of the ancient Roman empire—agreeing with another point, that of foreign extraction, for Napoleon is really not a native prince, but a foreigner, his family coming from Corsica, and claiming no consanguinity to any nobility whatever.

I am reminded by yourself, that apostacy began in Israel. It was there that Aaron and Jeroboam erected golden calves, and began that system of iniquity which has corrupted both the Jewish and Christian dispensations. The proposition which I now make is, that the Man of Sin will consummate both apostacies. The former part of these remarks has been devoted to the Christian; I now proceed to prove that the Jew is also involved.

At the very outset of this part of our subject, there are certain preliminaries to be settled, such as the restoration of the Jews to their own land, and the effects incident upon such an event. Now let us turn to Dan ix. 27, and we shall find in the context a prediction of the length of period from the time of this prophecy to the cutting off of Messiah, a period of 69 week; or, as the events have proved, 483 years. He then predicts the destruction of the city and temple, which happened about forty years after, and adds, "He shall confirm this covenant with many for one week." Now the question is, What is

the covenant here said to be confirmed? Clearly the covenant under which Israel was placed, seeing they are the parties to whom the prediction applies; and if so, it is a prophecy of the restoration of a part of Israel to their own land for one week, or a period of seven years: and not simply of their return, but also of the erection of the temple, and observance of temple worship, for it is said in the midst of the week, or  $3\frac{1}{2}$  years from their restoration, one should cause the sacrifice and oblation to cease, till the consumption, and that determined, should be poured upon the desolate; or, as it is rendered in the margin, the desolator. This daily sacrifice could not be observed without the erection of the temple.

We pass on to a passage in Ezekiel, (xxi. 25) "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end." The person here addressed is the Prince of Israel; but Israel cannot have a prince unless he be first restored to his own land, which must happen, according to the prediction of Daniel. But there is also the time of his reign, "when iniquity shall have an end;" but iniquity has not yet suffered an end, and therefore the prediction is yet future. Again, "I will overturn, overturn, overturn it, until he come; and I will give it him." Thus implying, there is a legitimate inheritor of the crown of Israel, to whom it shall be given.

Now let us refer to the 12th chapter of Revelation, where we have a description of a "woman clothed with the sun, and the moon under her feet, having upon her head a crown of twelve stars." It is admitted on all hands, that the proper interpretation of symbol lies in just definition; therefore, we must understand who the woman is, before we can understand what the passage is intended to teach. Previous to this, however, we must learn something of her son. It is said, "She brought forth a man-child, who was to rule all nations with a rod of iron, who was caught up to God and his throne." Now this is true only of one man in the history of the world, the man Christ Jesus, of whose history as he stood related to the Roman Empire, this passage is descriptive in the highest degree. "The dragon stood before the woman ready to be delivered, to devour her child as soon as it was born." Herod sent and be-

headed the children of Bethlehem from two years old and under, when he knew the King of the Jews was born, in order that he might immolate him; and he was saved only by the interposition of the angel, who warned his parents to fly into Egypt, and there remain till they were dead who sought the young child's life. If, then, Jesus is the man child, who is his mother? Mary, it is true; but as the book does not treat of individuals, but of nations, kingdoms, and empires, surely it must refer to some one else, and if so, to whom does the description apply? We answer, the Jewish state or nation, which was brought into existence, and continued till he should be born, according to the prediction of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come, and to him shall the gathering of the people be." Now this passage (Rev. xii.) intimates that the woman is brought into contact with the beast, having seven heads and ten horns, which, from previous exposition, we have learned, are the States of Europe after the destruction of Rome. So that this beast or dragon persecutes, as we conclude, the Jewish nation restored to their own land, and she flies into the wilderness, where she is nourished for 1260 days, or 42 months — or time, times, and a half — which corresponds with Dan ix. 27, where it is said, "that in the midst of the week, he would cause the sacrifice and oblation to cease, for the over-spreading of desolation, till the consumption, and that determined should be poured upon the desolators."

With respect to time, Daniel's  $3\frac{1}{2}$  weeks agree precisely with John's 42 months; but Daniel's are written under seals, whereas John's are written to remove the seals: and, besides other passages where time is noticed, it is taken literally, such as 1000 years, very few being found who advocate a day for a year. In Daniel there is a distinct announcement that it is thus expressed, and, besides, history precisely proves its realization in this order of time. No such announcement occurs in Revelation; of course the events are yet in the future, but the word of God standeth sure, and they will be fulfilled in their season.

A thought arises, if the Jews are restored to their own land, rebuild their temple, and establish temple worship,

were an individual to supplant the order of worship by setting up his own, would it not be literally true that he sat in the temple of God, and showed himself as a god?

From these passages, then, we learn—1, That a part of Israel will be restored for a period of seven years (Deut. ix. 27);—2, That it will then have a profane wicked prince (Ezekl. xxi. 25), who shall take away the daily sacrifice and otherwise overspread desolation (Deut. ix. 27);—And 3, that this profane wicked prince is the emperor of Europe, who attained universal dominion after the fall of Rome (Rev. xii.) Thus the last apostacy is a continuation and consummation of both Jewish and Christian apostacies, arising first among Christians, and extending to Israel restored from captivity, when the Man of Sin blasphemes God, persecutes his saints, and exalts himself above all that is called God, or is an object of worship.

Another question occurs, Why is Rome called Babylon? There are various answers:—1, Babel was a city where men built a tower to reach heaven, but their object was defeated by the confounding of human language, which scattered them to the four quarters of the globe;—2, Babylon was the capital of ancient Chaldea, brought to its perfection by Nebuchadnezzar, who attained universal empire, and was the commencement of the Gentile dynasties whom God appointed to govern the world;—3, Nebuchadnezzar subdued and led into captivity the Jewish nation, and destroyed their temple, carrying away the vessels of the house of the Lord to Babylon;—4, It was by the fall of Babylon that Cyrus commenced the empire of the Medes, and granted permission to the Jews to return to their own land, and rebuild their city and temple.

Rome stands in precisely the same relation to the Jews as Babylon did. It was Rome that destroyed the city, razed to the ground every stone of the temple, and has kept them in subjection ever since; but, as Jeremiah predicts, the destruction of both Israel and Judah would happen, so we expect that one of the consequences following the destruction of Rome, will be the restoration of the Jews when the events predicted in Dan. ix. 27 and Rev. xii. will be fulfilled.

This we conceive to be one of the reasons why Rome is called Babylon, in order that we might distinguish when the restoration of Israel may happen. Of course the other answers apply to her. Here it was that they thought to raise a politico-ecclesiastic superstructure, which would encompass the world and reach to heaven, and where God confounded a second time the language of the Babel builders. In addition to which, she has gained a dominion as extensive as her predecessor. Is it not, therefore, just that her fall should be similar? Well may the good of heaven and earth sing a requiem of triumph over her grave, "Babylon the great is fallen, is fallen, and become the hold of every unclean and hateful bird." At present the position of Rome to the nations of Europe, is materially changed from what it was a few years ago. Europe has now an emperor who is an absolute despot, and so far as his past history goes, fulfils his own will at all hazards. Were an interruption of peace among these powers to happen, we have every reason to believe it would end in the destruction of that wicked and devoted city.

You warn me, that there is not sufficient proof for entertaining the idea, that immortal and glorified men will mingle with men subject to mortality. I will conclude this epistle by suggesting a proof—"And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father" (Rev. ii. 26.) Jesus said unto the apostles, "Ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28)—"Let the saints be joyful in glory, let them sing aloud upon their bed, let the high praises of God be in their mouths, and a two-edged sword in their hands, to execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute the judgments written; this honor hath all his saints" (Psalm cxlix. 5-6).

G. MITCHELL.

## REMARKS BY THE EDITOR.

The foregoing article has been in our possession some time, the brother who sent it to us thinking it calculated to correct error, and to unfold and illustrate divine truth, to the minds of all the candid investigators of the Word of God. Although we have concluded to insert this article, we cannot consent to open our pages, to an unlimited extent, for the discussion of unfulfilled prophecy, which, as appears to us, would be profitless and unsatisfactory. It is still true, that "We know not what a day may bring forth;" therefore, to devote our time in speculating upon the details of future events, is the way to deprive ourselves of opportunities of properly following up the obligations of the present. It is an old adage, and true as it is old, that opportunities for doing, or for getting good, once lost, can never be regained. Besides, we cannot discover that we are any wiser now respecting the future developments of unfulfilled prophecy, than we were in the days of Mr. Miller, of second advent notoriety. We know a little of the past and of the present, but the developments of the future are sealed to our vision. Let us be exhorted, then, that "whatsoever our hands find to do, to do it with all our might."

It may be proper here to remember, that the inspired Apostle Paul predicted, that before the brightness of the Lord's presence should fully shine into his body, the church, (composed of all classes of men and women) there should be a falling away from the truths and institutions of Christianity — that the Man of Iniquity should be revealed, "The Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." This he would accomplish by seating himself in the temple, or sanctuary of God, and polluting it, declaring himself capable of doing that which must be offensive to the one living and true God, viz.: securing the forgiveness of sins and the salvation of sinners, in unison with the gratification of the lusts of the flesh, the lusts of the eye, and the pride of life. Whoever this Man of Iniquity may be, then, it was truly said of him that he opposeth and exalteth himself above all that is called God, or that is worshipped either in heaven or upon the earth. Brother G. M. admits that the falling away has taken place, but maintains that the Man of Iniquity has yet to be revealed! The writings of the Apostles appear

to be decidedly against this theory. Paul says, that this wicked one is to sit in the church or sanctuary of God — that his coming is to be by "the working of Satan, with all power, and signs, and lying wonders, with all deceivableness of iniquity in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God will send them the working of delusion, that they might believe in falsehood; that all may be condemned who have not believed the truth, but have consented to iniquity." The Man of Iniquity, then, in Paul's estimation, was to be a very religious personage, and "a churchman." Now this will never be the case with a decidedly infidel power, for such parties, like their predecessor Gallo, would rather drive them from the judgment seat, than be troubled with religious disputation and strife (Acts xviii.) The consumption of Paul's Man of Iniquity has certainly commenced, and is in progress; his destruction is to be accomplished by the breath of the Lord's mouth, and completely extinguished by the brightness of his coming. What that brightness may be, in its development, belongs neither to angels nor to men to declare.

Brother G. M. presents for our especial consideration, one of his proofs that mortals and immortals will hereafter dwell together (compare Psalm cxlix. 5-9, Rev. ii. 26-27.) What bearing these passages have upon each other in connection with what shall be realized in a state of immortality, we are unable to discern. Would not verses 7, 11, and 17 of Rev. ii. be equally as appropriate?

If we are correctly informed, the cxlix. Psalm was composed by Ezra (Neh. iv. 13-18; Dan. ix. 25,) on the return of the Jews from the Babylonish captivity; and while they were engaged in building the walls of Jerusalem, and the second temple, which was to exceed in glory, in some respects, that formerly erected by Solomon. But these poor and afflicted Jews were very unbelieving in reference to this fact; and therefore, Ezra and Nehemiah, men of faith, and of inspiration, urged them on amidst all the difficulties by which they were surrounded. The following is the translation of this Psalm by *Boothroyd* :—

"Sing to Jehovah a new song;  
His praise, in the assembly of the saints.  
Let Israel rejoice in his Maker;  
Let the sons of Zion exult in their King.



Let them praise his name with the lute;  
 Let them sing to him with the tabret and harp.  
 For Jehovah taketh pleasure in his people;  
 The humble he adorneth with salvation.  
 Let the saints gloriously exalt;  
 Let them sing aloud on their couches;  
 Let the high praises of God be in their mouths,  
 And a two-edged sword in their hands;  
 To execute judgement on the heathen,  
 And inflict correction upon the people;  
 To bind their kings with chains,  
 And their nobles with fetters of iron;  
 To execute the judgment decreed:

This honor *awaileth* all his saints.  
 Praise Jehovah."

The two-edged sword of the renewed saints in our day, is the Word of God, which is the sword of the Spirit; and we believe that the principles of faith, purity, and love, which it contains, will ultimately bind the consciences of all saints, as with a rod of iron. Great will be the peace and happiness that will then flow among the children of men.—J. W.

### ORDER.

ORDER is said to be the first law of heaven, and it is evident that the works of God in creation corroborate the truth of this assertion. Every thing in the universe acts in conformity with this divine principle of nature. Look, for example, at the stupendous machinery of the solar system. Here we find the works of nature untarnished by the rude inventive hand of man. See the sun, the great centre of the system, and grand dispenser of light and heat; a body thirteen hundred thousand times larger than our globe; and yet, in strict obedience to the law of order, it retains its position in the boundless expanse of ether, revolves around its own centre, and retains the planets in their proper positions.

The planets are kept in their orbits, and made to perform their several revolutions with the strictest obedience to the principle of order; and the same may be said of the regular change of the seasons, and the alternations of day and night. Taking a survey of the world of matter, we find that everything renders the strictest obedience to the law that governs it, and universal harmony and order prevail. Hence, we conclude, that order is obedience to law.

Were it not for the universal prevalence of this law, the universe could not be preserved; because those bodies that now revolve around the sun at regular distances and periods of time, would then be governed by no law, and would fly off, by their own centrifugal force, or be attracted to the sun. In either case, the equilibrium would be destroyed, and the action of the whole system be brought to confusion and final destruction.

The same principle is beautifully il-

lustrated by the synthetic arrangement of the particles of matter. Every body is composed of definite proportions of its elementary parts, and not another particle of any one of them can be made to unite with this compound. But why pursue this subject further? Every naturalist bears testimony to the beauty and harmony of the works of nature, and to the universality of order in the workings of the material world. Who, that has ever noticed the regularity and symmetry of a crystal of snow or frost, has not been struck with the order that is beautifully displayed in its formation? What heart is so callous that it will not feel and acknowledge that these effects are produced by the mandate of him who is a God of order?

By these investigations we find that order is an essential principle in all the works of nature. Not a motion is impelled, nor an effect produced, without the presence of this important and universal principle. It is, in a word, the *governor* that equalizes, regulates, and sustains the proper motion and position of all inanimate matter.

Now, as order is so essentially necessary in the material world, we may reasonably conclude that it forms an essential part of the moral and intellectual. And upon investigation we find that man, in all his operations, finds it an important auxiliary. In the discovery and development of the arts and sciences it has rendered essential service; and the principles upon which they are founded produce evidence of having emanated from a God of order.

Everything renders implicit obedience to the rules that govern them. Every cause will produce some effect,

and kindred causes will produce similar effects. Attention to this law of nature, so obviously apparent in the world of matter and mind, has caused man to methodize all the systems of science, and adopt regular courses of instruction. He has found by experience, that system is the grand *sine qua non* of all intellectual improvement. In every institution for intellectual culture, order enters as the all important requisite. Every educator knows that unless this end is first attained, all his labor will be vain. Hence we see him lay down a system of rules and regulations, for the promotion of this important object, and never will he relax his efforts until his object is accomplished. Then, and not before, is he prepared to enter on his duties with some hope of success. But he must never lose sight of order, else he will commit an egregious mistake. He must consult it in all his lessons of instruction, admonition, and reproof; and strive to inculcate a love of order into the minds and affections of all under his supervision.

The moral and religious department of mind requires a close alliance to the primitive order. It is an injunction of Holy Writ, to "let all things be done decently and in order;" but alas! the history of the church too plainly shows, that "*the children* of this world are, in their generation, wiser than the children of light;" for while the children of this world have adhered tenaciously to that degree of order necessary for the advancement of their secular interest, the adherents of the church have

basely surrendered their ground and faith to render obedience to the law of God and order, as revealed in the Scriptures. They have shamefully departed from the rules of faith and practice laid down in the Word of God. It is a want of proper submission to the ways of Providence, as revealed in the Sacred Writings, that has prevented the church from occupying a much more honorable position in the world, than what she now occupies. She has, in a great degree, departed from her primitive purity, and introduced disorder into her borders, by adopting for truth and doctrine the commandments of men. And never will she be able to eradicate the deadly worm that is gnawing at her vitals, until she return to primitive faith and practice, and render fruitful obedience to the order enjoined thereby. Then, and not till then, will she arise and come forth, displaying all those glories that the prophets saw in vision. Then will she put on her beautiful garments, and be adorned with the glorious decorations of purity, righteousness, and truth, and "come forth from the wilderness, clear as the sun, fair as the moon, and terrible as an army with banners." Then will she rid herself of everything that will hinder her triumph or retard her majestic progress. Then she will speedily become the joy and praise of the whole earth, "and the watchmen shall lift up the voice—with the voice together shall they sing—for they shall see eye to eye, when the Lord shall build up Zion."

J. C. I.

#### ADDRESS TO SUCH AS HAVE BEEN RECENTLY IMMERSSED.

DEAR BRETHREN,—You are now born children of the only true God, and subjects of his only begotten Son Jesus Christ; your position is a new and a happy one, and worthy of your thoughtful and grateful consideration; for you are now translated out of the kingdom of the first Adam into the new and everlasting kingdom of the second Adam, whom you have confessed to be the Son of the living God. You are now a part of that great living temple which the only true and most high God doth inhabit by his indwelling and actuating Spirit. You are become living stones of that temple, in which, if you be prayerful, and watchful, and

diligent, you will some day become pillars when time and experience shall have enlarged your capacities and multiplied your opportunities of usefulness. Remember ever, that the great end of the association of God's children is, that they may mutually perfect and build up the character and welfare of each other; that they may edify one another, and minister to one another the Holy Spirit. Remember that the Saviour loved the church and gave himself for it, that he might present it unto himself a glorious church, spotless and stainless. Cultivate therefore that holiness of heart and life without which no man can see the Lord; and cherishing

the blessed hope that when the Lord shall appear the second time, you will so rightly appreciate his character as to be looking for just such a Lord as he will then prove to be—the hope that you will then not see him in any false coloring of your own darkened intellect, but with a mind progressively rectified by the Holy Spirit, will then see him as he really is, and love, and admire him as such. See to it, that having in your bosom this exalted hope, you follow heedfully the advice of the beloved Apostle John, and make it the one thought of your mind, the earnest and continual aspiration of your heart, to purify yourself even as he is pure. Remember, too, that your destiny is in one respect precisely the same as that of your great Exemplar; to be a vessel, and expression, and instrument of the infinite love of God; and your mission is, in this respect, the same: you are to go about doing good—you are to love—and instrumentally to bless and to save. Thus the people of Jesus are distinguished from all other people, are a peculiar people, zealous of good works. Let it be, therefore, your aim to encourage and cultivate in yourself, a zealous active interest in all useful and beneficent actions; remembering how emphatically the Saviour taught that fruitfulness is the end and the test of genuine discipleship. He said, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” And forget not that remissness in this particular, is fraught with danger; for, saith the Saviour, “Every branch in me that beareth not fruit, he taketh away.” And be assured that true religion is eminently practical; for Jesus says, “Continue ye in my love: if ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love;” and John says, “He that keepeth his commandments dwelleth in Jesus, and Jesus in him.”

Above all, seek to apprehend clearly the one character, end, and spirit, of all divine precept, and of all human obedience, which is love: the Saviour enforced it in this most plain and comprehensive manner—“This is my commandment, that ye love one another.” By the light of this simple but divine principle, your action will be rightly and harmoniously ordered. This spirit

of love will avail to solve many difficulties of the mind; and as the knowledge of God and of his ways, begets in us the divine principle, so love in its turn gives us an understanding of many things, and peculiar to itself. Seek to know and realize more and more the meaning of the Apostle John, when he says, “He that dwelleth in love dwelleth in God and God in him, for God is love.” The kingdom of Jesus, of which you are now constituted citizens, is one grand ministry of love. Its distinctive character was written in the life of its Lord, who himself came not to be ministered unto, but to minister. The adorable Jesus came to administer the true knowledge of God, that men might be made partakers of the divine nature. This is the climax of that solemn prayer, in which the loving and sorrowful Jesus commended to the protection of the Eternal the dear recipients of his teachings, and partakers of his sorrows: “O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*”

Such, then, was the ministry of the Saviour, such is the ministry of the church or heavenly kingdom, and such is your duty and destiny as a member of it, namely, to proclaim to the world *the truth* concerning the character and will of God, (not in word alone, but by your uniform temper and behaviour,) that the apprehensions, the wills, and the characters of men may be changed through the influence of this truth; that men may hear, and believe, and obey, and become assimilated, and conformed, and be made partakers of the divine nature. Therefore let it be your chief study and aim to drink in and imbibe into your own soul this breath of love, this atmosphere of heaven, for thus your thoughts and behaviour will be remodelled, and men will recognize in your life a beauteous illustration of your sentiments. Your example will be the still small voice, most potent to reach the consciences of all that are around you. Your daily actions will be most eloquent persuasive sermons; your temper will be a soothing, peace-breathing atmosphere, altogether irresistible in its quiet, magic influence; for love is strong as death—aye, stronger

for love is life, but death is the mere absence of it.

That you may continually grow more like to the blessed Jesus, is our hope of you and prayer; and may the favor of

our Lord, and the love of God our Father, and the fellowship of the Holy Spirit, be your portion for ever. Amen.

T. J. Y.

## THE CHINESE REVOLUTION.

THE present movement in the "Celestial empire" has almost realized the declaration, that a "nation shall be born in a day." The results of this revolution cannot but prove beneficial, both in a political and religious point of view, to the millions of China.

That a revolution, in which the religious element is the basis, should have sprung up in the heart of this nation, of such vitality and force, cannot but awaken our wonder and admiration.

It would seem that the leaven of Christianity has been long fermenting in the midst of the population of China, both in the eastern and western portions of this great empire. "*The Shanghai Brotherhood*," consisting now of many thousands, and rapidly augmenting in numbers, represent this new movement in the nation. Their objects are, to break down the ancient idolatries and superstitions of the kingdom, and introduce the Christian religion in their stead. That there should be the dregs of the old tyrannies remaining is not surprising. The greater wonder is, that such rapid advances should have been made towards the "true light," in so short a period of time. It was deemed to be an incredible thing, of old, that a nation should lay aside idols, but it is now not beyond our belief—it has actually been done.

This revolution is the result of missionary efforts. *Hing Siu-tsiuen*, with whom it commenced, first became acquainted with Christianity on a visit to a missionary in Canton, in the year 1846. Having remained at the station for some months, he was fully taught the doctrine of the New Testament, and committed to memory a large portion of the Scriptures of truth, which he afterwards communicated to his countrymen. But being persecuted, he took up arms in his own defence, and with the view of subverting the reigning dynasty, in order to introduce the new religion and a better government. His adherents daily increased, until now

they number many thousands. Like Luther and Cromwell, he entertains the idea that he has been raised up, in the providence of God, to accomplish these objects. His temperament is ardent, his mind active and ambitious, and his religious feelings strong and powerful, and he has the sympathies of the civilized Christian world.

His success has been hitherto unparalleled, and the results no one at present can anticipate; but that many great changes will be effected in favor of the political and religious condition of the empire, no one can reasonably doubt.

The Chinese are an educated people—they possess all the arts of civilized life. Books are eagerly read, and rapidly circulated amongst them; they are usually written in phonetic characters, and are easily understood by the common people. To gain access to the great masses in China, the Bible must be translated into the popular language, and this already our missionaries are doing, with wonderful success. Certain portions of the New Testament have been given to the people, in what may be considered the *patois* language of the empire.

The Shanghai version doubtless has exerted a powerful influence over the public mind at large—it happily blends the classic with the provincial characteristics of the language, and therefore gives it favor with the more common people and the more learned. What with the immense emigration from China on the Western portion of America, bringing them into contact with the political and religious institutions, and introducing them to the literature and language of that country, and the great revolutionary movement at their doors, under the light reflected upon them from the Scriptures of truth, there is much to excite our hopes for the emancipation of the largest portion of their race from the despotism of their old and barbarous institutions, both political, social, and religious.

In any view of the case, this movement must prove beneficial. It will break down the reigning idolatry of the country, ameliorate the condition of the people, educate and elevate the female mind, and open the way to the improvement of the millions of China.

The extraordinary changes being effected thus upon an enlightened nation, will awaken their slumbering energies, and give a new impulse to the public mind, which will not fail to elevate the people incomparably above their present state. God is seen in history as he is seen in this great movement. He is the governor among the nations. "He delivereth and rescueth, and he maketh signs and wonders in heaven and in earth," that all may "know that the Most High ruleth over the kingdoms of men," and that he will overturn and overturn, until he shall reign whose right it is to reign — until the kingdom and the greatness of the kingdom under the whole heavens shall be given to the saints of the people of the Most High, whose kingdom is an everlasting kingdom, *and all dominions shall serve and obey him.*"

I subjoin a form of prayer for a penitent sinner, from one of the works recently published by order of the new government, and translated by Rev. Dr. Medhurst, of Shanghai :

PRAYER FOR A PENITENT SINNER.

"I, thy unworthy son (or daughter), kneeling down upon the ground, with a true heart,

repentant of my sins, and pray thee, the great God, our heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands. I earnestly beseech thee, of thy great favor, to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I, from henceforth, sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practicing perverse things, but obey the divine commands. I also earnestly pray thee, the great God, our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regard me with favor; for ever deliver me from the evil one; and every day bestowing on me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly Brother, the Lord Jesus Christ, who redeemed us from sin. I also pray the great God, who is in heaven, that His will may be done on earth as it is in heaven. That thou would'st look down and grant this request, is my heart's sincere desire."

The book also contains a "Prayer to God for Morning and Evening," a "Thanksgiving to be offered at Meals," a "Prayer for Times of Sickness and Affliction," and directions for conducting religious exercises on various occasions.

J. CHALLENGE.

## CHRISTIANS, THE LIGHT OF THE WORLD.

My mind has been much occupied latterly by reflecting on the important and responsible situation we occupy as Christians. The Saviour, when addressing his disciples on the mount, informed them they were "the light of the world," and directed them to "let their light so shine before men, that they might see their good works, and glorify their Father who is in heaven;" and although some persons may think these remarks of the Saviour had a special reference to those individuals who were destined to become his apostles in the world, still when I find the Apostle Paul calling on the Phillippians to shine as lights in the world, "holding forth the word of life," and on the Ephesians to "walk as children of light, proving

what is acceptable unto the Lord," I am led to the conclusion that although we certainly cannot occupy the situation of "*lights*" in the manner the Apostles did, still we are required to be more circumspect in our conduct than most of us are aware.

It has become a question with me, how are we to hold forth the word of life? It is very clear that some of us have not the ability to proclaim the gospel, and if the instructions of the Apostle were confined to this mode of holding it forth, but few females could shine as lights in the world. Still I am convinced every Christian, male or female, may in a greater or less degree, be instrumental in calling the attention of the people at large to the truths of Christianity.

And perhaps in no way more strongly than by regular and *punctual* attendance at least once, or where by any means practicable, twice on the Lord's day, where the disciples meet together. I say punctual, as well as regular. I occasionally meet with a congregation composed of upwards of forty baptized individuals for the purpose of breaking the loaf, in commemoration of the sufferings of our Lord and Saviour; on the two last occasions when I was with them, there were only ten members of the congregation present when we attempted to sing the praises of our great Redeemer, though there were *several strangers* present. I asked myself, Is this "holding forth the Word of Life?"—or "showing forth the death of the Lord?"—or "proving what is acceptable unto the Lord?" When our attendance at the place of meeting is regular and punctual, I conceive we show to our neighbors, to our children, and to any strangers who may be present, in what light we view the ordinances of our Lord and Master, particularly the one intended to remind us that we are *not our own*; and them, as well as ourselves, of what Jesus has done for us, in that he has redeemed us with his own blood, and that he still lives to make intercession for his people. Although it appears to be common amongst the disciples, to think their attendance can be dispensed with in the evening, or on those occasions when the loaf is not broken, I must say, it appears to me that those persons who sincerely desire to be instrumental in "holding forth the Word of Life," will be punctual in their attendance on every occasion

when circumstances will admit, being well aware, the greater number of persons congregated together, the greater the attraction in the eyes of the world, as well as encouraging to the persons who may occupy the position of speakers.

Another way in which I conceive we may hold forth the Word of Life, is by showing in our daily walk and conversation, that we are desirous of regulating our conduct by its precepts especially "doing unto others as we would they should do unto us." Christians ought to let their light shine before men, by manifesting love and forbearance for each other, and a sincere desire to promote each other's comfort in affliction, and in every circumstance in which they may be placed, both temporally and spiritually; but especially in rousing the lukewarm to a sense of the position they occupy, and endeavoring by every possible means, through kind and affectionate conduct, to reinstate them in the situation they formerly occupied in the congregation, ever remembering when any individual exhibits a degree of coolness towards us, it is quite possible we ourselves may, by our conduct, have given rise to that coolness: consequently, it becomes our duty to exhibit kind feelings, and a desire to cultivate that degree of affectionate regard which ought to exist amongst brethren professed of one hope, that of spending eternity in the society of each other, together with their common Redeemer, and in the presence of the great Creator of the universe.

W. S. S.

### THE BRIGHT SIDE EXAMINED:

OR, REMARKS ON THE CIRCULAR LETTER FROM THE MINISTERS AND MESSENGERS OF THE OXFORDSHIRE ASSOCIATION OF BAPTIST CHURCHES FOR 1853.

TO THE MEMBERS OF THE BAPTIST CHURCHES IN THE OXFORDSHIRE ASSOCIATION.

DEAR BRETHREN,—With the intention of stirring up your minds by way of remembrance—of correcting misstatements—of writing truth instead of falsehood—of vindicating the course which we have pursued, and of advocating the faith once delivered to the saints—together with the desire of glorifying Him whom we serve in the gospel of his Son—we take up the pen for the purpose of recording a few remarks on

the Circular Letter of the Oxfordshire Association of Baptist Churches for 1853.

The title, "The Bright Side: the present state of the church not so dark as it is said to be," and many parts of the contents of the Letter, if they do not positively assert, imply that complaints respecting the inefficiency of the different denominations of the age, come solely from those who plead for a

return to the letter and spirit of Primitive Christianity, as found in the Acts of the Apostles and their Epistles. This is a false implication; for, have you never heard of the deliberations over the sad state of the churches by the Congregational and Baptist Unions?—Have you read of no *special* conferences and meetings of ministers, at different times and in different places, on the subject? Long, very long before we pleaded for reform, had not Exeter Hall, and other places of public religious resort in the metropolis, oft-times resounded with cries for its necessity, because of the little hold which Christianity, so called, had on the masses of our countrymen. For a considerable time past, has not the press been employed to stereotype mournful facts upon your minds? A moment's reflection will be enough to assure you, that by it ministerial authors, editors, and correspondents, have sent their sound through all the earth, and their words to the end of the world. But to be more particular, by coming nearer home. Has not the "improvement" of the letters at the meetings of the Association been generally in a mournful strain? What was implied by the subjects of the Circular Letters for 1847 and other years? What did the appointment of September 27th, 1847, and other days signify? Have not your pastors, on their return from the meetings of the Association, almost invariably informed you, that the state of the churches was far from satisfactory? And now that we make use of the sack-cloth and ashes which they gave us, we are found fault with. Now that we circulate their own reports, they not only disown their origin, but unhesitatingly say that they are fictitious. Because we use them *subordinately*, in our pleadings for a return to the ancient order of the church, they hasten to stigmatize us as "fault-finders," "self-imprisoned inmates of Doubting Castle," "victims of morbid discontent," &c.

Instead of using such epithets respecting those who at other times they call Christian brethren, would it not have been more in accordance with the character of your ministers, as professed servants of the Lord who "must not strive, but be gentle unto all men, apt to teach, patient," had they come to us "in meekness instructing those that oppose themselves?" From the pages

of Holy Writ they should have proved that they were right, and that we were wrong. This they could not do. Evidently they felt this; for, to weaken the authority of the New Testament, as the statute-book of Christ's kingdom, they write—

"The founders of the church, in the first century, did not undertake, and it were unreasonable to suppose it, to determine all the methods of the church's action in after ages. The absence of preceptive teaching on the very matters now in dispute, associated with the evident adaptedness of the machinery now employed by the churches, are our best rejoinder to this statement of grievances. Adaptation to the age, as to the means employed for the dissemination of the gospel, has the fullest *scriptural warrant*, and is the prescription of prudence and common sense" (pp. 5.)

Happily for us—if not for your pastors—we have an answer to this kind of teaching, in the Circular Letter of 1846, where we meet with the following:

"Mistakes as to the mode in which truth is communicated in the New Testament, cannot fail to operate injuriously. Such mistakes are frequently made. Hence some professors are found who demur to the practice of the churches planted by the apostles being obligatory upon Christian communities now, and who assume the prerogative of travelling, at pleasure, out of the Sacred Record, and of receiving or rejecting, at option, Paul's 'ways which be in Christ, and which he taught every where, in every church.' Such individuals act inconsistently. They can quote no precept to believers living in the nineteenth century, to form themselves into a Christian church—to perpetuate the Christian ministry—to set apart suitable brethren to the diaconal office, or to execute any kind of ecclesiastical discipline whatever. If primitive practice is not binding, such observances are only a species of will-worship on our part. It is generally admitted, however, that in these points apostolic example is imperious; but, if in these points of church order and practice, why not in all? Did indisputable authority attach to *some* of Paul's 'ways which were in Christ,' and not to others? If so, which belong to the former class, and which to the latter? Let the finger be put upon the line which Paul has drawn between them. If no such line exist, who has commissioned us to draw it—who has told us where to draw it? Escaped from the conclusion, then, that the order of the apostolic churches is the model after which modern Christian communities are to be formed, and that their example is invested with all the authority of law, is impossible" (pp. 4-5.)

Verily, this is the idol demolished by

its own priest. A more successful demolition could not be imagined. How those who are over you in the Lord will reconcile their different teachings of 1846 and 1853, we do not know. Because we have been influenced by principles substantially the same as those which they advocated in 1846, in 1853 the "Bright Side" is employed against us. What inconsistency! What change! What short sightedness! But more than all this, by the adoption of their "Bright Side" sentiments, they place themselves in slippery and dangerous places, especially in the arena of controversy. Can those who have so much to do with the "mode and subject" argument, be ignorant of the fact, that the sprinkling of babes is oft-times defended because of the absence of preceptive teaching? Is not the union of the Church with the State vindicated on account of its "adaptation to the age?" Does not ecclesiastical history tell us, that some have pleaded for the suppression of the peculiarities of the gospel, as "the prescription of prudence and common sense!" Yea, is it not a well-known fact, that modern infidelity brings in "the adaptation of the age," in its arguments against the Bible? But whatever new light the "Bright Side" may hold forth, we still intend to give heed unto a more sure word of prophecy, as unto a light that shineth in a dark place.

Among much that is inconsistent and false, it is really refreshing to meet with a sentence respecting us so near the truth as the following:—

"The claim of the entire brotherhood to edify the church, is asserted with all the warmth of men suddenly impressed with the belief, that they have been grievously and most unjustly wronged by some monopolizing class; forgetful of the great fact, that if it were the desire of the church to be thus edified, there is no class within it, with either the *inclination* or the power to prevent it" (pp. 4.)

Notice of the latter part of the extract would necessarily lead us to make personal remarks; and, as we wish to avoid these, we shall pass it by. Respecting the former part we ask, WHAT SAITH THE SCRIPTURES? If there was the absence of preceptive teaching spoken of—the instructions contained in the parables of Christ respecting the use of our talent, and the genius of his religion, which commands us to do good

to all men, *especially to those who are of the household of faith*—would establish the claim of the brotherhood to edify the church. But we have preceptive teaching in abundance, as the following references, selected at random from the two major Epistles, will show:—Rom. xii. 4-8. xiv. 19 and xv. 12-14; Heb. iii. 13, x. 24-5. The absence of preceptive teaching we find in the Oxfordshire Association Letter for 1853, but not in the Circular Letters of the first century. From these it is evident that mutual edification is a duty incumbent upon all those who possess the gift. We cannot imagine that any right-minded person, who takes the Word of God as his guide, will attempt to deny this. If a duty, it should be performed—for duty neglected is sin—and performed, too, when the saints come together in one place, so that all may hear and all may be comforted. Any custom which prevents its performance, must be looked upon as a grievance—a grievance in itself and in its consequences—for the Scriptures cannot be broken without evil results. The sooner you can say we have no such custom, nor the churches of God, the better will it be for your own spiritual good, and for the salvation of men.

Although we say this extract approaches to truth, do not misunderstand us. If it had been couched in chaster language, there would have been more soberness and truth in it. Even then we could not endorse it, unless the words "entirely" and "suddenly" were erased. *Suddenly impressed* we have not been, for ever since we read the New Testament for ourselves, we have been convinced of the duty which we now advocate. However, it was not until your ministers thought, and wrote, and spoke "about the church of the Saviour, as though it were the already opened grave, in which Christianity was about to be at once and for ever entombed," that we ventured to suggest the propriety and duty of returning to the good old ways. Moreover, it is a mistaken idea, that we advocate the claim of the entire brotherhood to edify the church. Not only has our Lawgiver made known the duty, but he has as clearly instructed us respecting its performance. His law in this matter is remarkably simple, clear, comprehensive, and suitable to all ages and nations. Read it, and admire the wisdom dis-



played in it — "AS EVERY MAN HATH RECEIVED THE GIFT, EVEN SO MINISTER THE SAME ONE TO ANOTHER, AS GOOD STEWARDS OF THE MANIFOLD GRACE OF GOD." Only those who can please their neighbors for their good to edification, are required to speak as the oracles of God. When the gift discovers itself, it should be encouraged, and every opportunity afforded for its judicious development. We are required to use this like every other gift, as those who shall hereafter give an account of our stewardship to Him, who now walks in the midst of the golden candlesticks, discerning the evil and the good. Influenced by this thought, all things will be done in lowliness and humility of mind, so that God in all things will be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The sentence following the one just noticed, we proceed to examine:—

"The practice pleaded for, is very generally considered to be doubtful, as a means of edification; upon trial, it is found to be neither profitable to the church, nor useful to the world, yet still would some have this Corinthian privilege, though Corinthian disorder should be the consequence of its possession" (p. 4.)

Although a Corinthian practice, you must recollect it was an apostolic one. To the Corinthians Paul says — "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." Because they abused their privilege, Paul came to them with a rod, yet still he says, "Ye may all prophecy one by one, so that all may learn, and all may be comforted." To argue for the discontinuance of a practice from its abuse, would lead us to do away with every custom, both in the church and out of it. The folly of such a course may be seen, if we go no farther for illustration than the Epistle to the Corinthians. To say nothing of several other instances which present themselves on opening this portion of the New Testament, the institution of the Lord's Supper must not be attended to again by you, because Corinthian disorder was the result of the Corinthian practice.

When the Circular Letter was sanctioned, your ministers considered the Plymouth Brethren afforded a good confirmation of this part of it. To say nothing of the many undefinable pecu-

liarities of this body, their ideas respecting the nature and extent of the present dispensation, have operated against aggressive efforts. Moreover, they repudiate all ideas of church government and officers, which is enough to produce confusion in the church of God. On this ground alone they are farther removed from primitive arrangements than your own churches. They do away with all officers—you monopolize all into one: that is the pastoral. Now the officers which are required, according to the New Testament, are evangelists, pastors, teachers, and deacons. Our ideas of the last are substantially the same as those current among you. Respecting teachers, we have explained ourselves. Some of our views of pastors will be partially developed hereafter. It is with evangelists that we have now to do. No greater blindness has settled upon the eyes of writers on church polity, than either confounding them with pastors, or declaring them to be special, or confining them to the apostolic age. As long as they do this, Episcopacy will have the best of the argument. There is as much distinction in the two — if not more — than in the pastoral and diaconal. All that can be said for the continuance of pastors, can be said respecting evangelists — all that can be said of the necessity of the one, may be said of the necessity of the other. Our space will not allow us to enlarge here. To do so is unnecessary, as Timothy and Titus, who sustained this office, had epistles addressed to them respecting its duties. A careful examination of these will furnish you with ample knowledge respecting its necessity and suitability. With individuals doing the work of evangelists — with pastors, teachers, deacons, acting in their different spheres, but in concert — and with the churches walking in the admonitions of the Holy Ghost, Zion will go forth with brightness, and Jerusalem as a lamp that burneth.

In proof of this, and to vindicate primitive preachers from the charge of being found upon trial, "to be neither profitable to the church nor useful to the world," allow us to point your attention to a movement on the other side of the Atlantic. In the year 1823, a periodical entitled *The Christian Baptist*, was commenced, for the purpose of propounding the nature and order of the

kingdom of God, and as a vehicle of communication between those who were desirous of coming out of the Babel sects of modern Christianity. After it had been in existence a few years, those who thought it their duty, separated themselves from the Baptist and other denominations. Their bond of union was one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father. Acknowledging but one baptism, they sanctioned not the modern idea of open communion. Respecting this institution they taught—"Besides our putting on Christ, and having the name of the Father, of the Son, and of the Holy Spirit put upon us, we are baptized for the remission of all past sins, through faith in his blood. Thus Peter (Acts ii. 38) commanded three thousand Jews 'to be baptized every one for himself, for the remission of sins;' thus Ananias told Paul to be baptized, and wash away his sins. Hence baptism 'is the washing of regeneration:' thus the church is cleansed *through the bath of water*, by the Word; and thus 'the like figure' to Noah's being saved by water in the ark, 'baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, through the resurrection of the Lord Jesus Christ.'"<sup>\*</sup> They continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, every Lord's day. And the Lord added to the church daily such as should be saved. All these principles and practices have passed through the severest critical ordeal of the press, platform, and pulpit. Like the burning bush, they have remained unconsumed—or, like gold, they have come out purified. "The little one has become a thousand, and the small one a strong nation." The storm of controversy having now partially subsided, their churches are more than ever engaged in seeking the true conversion of sinners to God, and the perfecting of those who believe, by their officers at home and evangelists abroad. As the result, we

learn from one of their evangelists, that in twenty-five years, between 200,000 and 300,000 inhabitants have been baptized, on a profession of their faith in Christ, for the remission of their sins, who "have discussed all the first principles of the kingdom of God, and have sat down upon the true basis of the church, prepared for union with all saints."<sup>\*</sup>

Our remarks respecting the portion of the Letter which refers to the character of your pastors, must be brief and miscellaneous. Were those who are over you in the Lord, all that they said they are, we should still object to their present position amongst you. We sincerely regret, for their own sakes, that besides vauntingly parading their labors, they should stoop so low as to calumniate us, by telling you, amongst many other false statements, that the "great truth of a Saviour crucified for the sins of the world," is regarded by us "as a kind of theological fossil, fitter for the museum and the gaze of the curious, the singular relict of an ignorant age, than for present use." We need not tarry to vindicate ourselves on this matter, as those individuals who have listened to our ministrations, can testify that in all things we have labored to give Christ the prominence, as Prophet, Priest, and King. When the Letter was read and warmly approved of, we thought that there were partakers of the Laodicean spirit, even amongst some who declare, that like the Apostle Paul, they travail in birth for souls. If they will but turn and see the voice which addresses them, they will hear the following admonition:—"BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING, AND KNOWEST NOT THAT THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED. I COUNSEL THEE TO BUY OF ME GOLD TRIED IN THE FIRE, THAT THOU MAYEST BE RICH, AND WHITE RAIMENT THAT THOU MAYEST BE CLOTHED, AND THAT THE SHAME OF THY NAKEDNESS DO NOT APPEAR; AND ANOINT THY EYES WITH EYE SALVE, THAT THOU MAYEST SEE."

<sup>\*</sup> "Baptism, with its Antecedents and Consequents," by A. Campbell—(A. Hall and Co.) London)—a work which we heartily recommend, as the most comprehensive on the subject extant in this country. Even the best read on the controversy, will find after its perusal, that the question is not yet exhausted.

<sup>\*</sup> "Union of Christians on Christian Principles," by Walter Scott"—(A. Hall and Co. London)—a work which ought to be circulated through the length and breadth of Evangelical Christendom, as developing the true principles of a real Evangelical Alliance.

Although we consider that your churches are far from what is required of them by the New Testament — and although we cannot agree with much that is said in illustration of it—yet we willingly testify of “*the activity of the church*” — “*the intelligence and piety of our churches*” — “*the evident interest of large numbers of the working-classes in the services of the sanctuary*” — “*and the actual result of our labors.*” This we are able to do from actual observation, because we have resided and labored amongst several of your communities. But must all the parade and honor of these interesting things be ascribed to your pastors? Assuredly not. Your Sunday schools are the chief source of them all. So far as the progress of truth and godliness is concerned, the removal of your paid pastors would not be half so much felt as the breaking up of your schools. That this is no exaggeration, we present you with the opinion of Dr. Campbell, Editor of the *British Banner* :—

“The clergy of the church of England, the various bodies of dissenters, the city missionaries—remove them, I say, with all their converts and adherents, and let me assure you—as the census, I am confident will show—the blank thereby created would not be very great! It is a terrible fact, but such is the case; and I should like exceeding much that we had statistics of all the known and avowed conversions in the metropolis for the last seven years. But what I ask is, the statistics of avowed converts who have never been connected with a Sabbath-school; for I hold, that the bulk of our conversions in London at this moment—and, I believe, to a vast extent, throughout the country—are from the Sabbath-school; if not directly from that agency, yet they have formerly spent years in such schools, and taken out with them impressions which Providence and grace have ripened and matured into decisive personal godliness. Be assured that, in London and England at this time, adult conversions are a rare thing. The fact is awful, but it is undoubted; it would seem as if the adults were actually ‘bound as with the chain of their sins’—sealed, unapproachable, unimpressible. Is the next generation to be like this? I have no hesitation in saying, that, unless some other agency than the public ministration of the Word is brought actively into operation, even if we had such an assemblage of gifts and talents concentrated in our preachers as the world never saw, we could not do much.”

Therefore, the Circular Letter, in endeavouring to prove that “the present

aspect of the church is not so dark as it is said to be,” in reality pleads for customs against which it has written. For what are your Sunday schools, but the partial development of a few of our ideas of church polity in another sphere? Do we recommend greater attention to the expository mode of presenting scriptural truth, as better adapted to convey the mind of the Spirit?—Look at the practice of teaching in all the upper classes. Do we speak of the duty of watching for talent for aptness of teaching?—As the scholars improve, are they not requested to teach?—Do we advocate the employment of all the gifts of the members, in proper and suitable spheres?—Is not this idea visible in all the regulations of well-conducted schools? Do we say that the church is the proper spiritual training college for its pastors? Are not your superintendents prepared and qualified in their own vineyard? Do we say that unpaid elders will be ever at their post?—Who are more punctual than the superintendents, unpaid as they are? Indeed the whole of the Sunday school system is a great fact in favor of unpaid voluntary agency, not to be surpassed in regularity and perseverance by even the best paid official characters in your churches. If, then, all, or nearly all, that is boasted of in “The Bright Side,” is result of the adoption and practice of the self-edifying views in a lower sphere, and but in a partial manner—what would be the result of the full application of primitive practices in the church of God, which is the pillar and ground of truth? Were there wanting instances of their utility in modern times, and were their products all Corinthian in the first age of Christianity, the decided voice in their favor from the Sunday school, is loud enough to prompt you at once, and without delay, to contend earnestly for, and to practice, the faith once delivered to the saints.

But audible as may be the voice issuing from this source, it is but the distant echo of the voice of Him who speaks to you through his written word. That voice “once shook the earth,” and if attended to now will not shake the earth only, but also heaven, in producing the much desired reformation. To listen to it, is your highest wisdom—to obey it, your best spiritual policy. If your wish is to make men Christians, and Christians holier, we beseech you

not to be guided by the inconsistent and Laodicean teaching of "The Bright Side." "HE THAT HATH AN EAR TO HEAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now

our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.

JOSIAH WALL.

Fairford, Gloucestershire.

## PEACE.

IF we calmly survey the scenes around us—if we look abroad on the masses who are pursuing their journey to eternity, and observe the strife and contention that are continually going on—we are tempted to exclaim, can peace be found on earth? If we peruse the pages of sacred history, and consider man from his creation to our own day—if we look back through the waste of time, and reflect on the generations of men that have preceded us, and the hecatombs that have been offered on the altar of the unbridled lusts and passions of mankind—we may well doubt, if peace has even found a resting place here. From the rebellion of Adam, and the contention of man against God, until the consummation of his ingratitude, when the Lord of glory was crucified, all is war, and fighting, and the righteous fulfilment of divine wrath on the nations of the earth, for their disregard of the mercies of a God of love. Can we look at the annihilation of empires and cities, that throw the kingdoms of the present day into shade? Can we observe Babylon, Nineveh, Tyre, and many other cities whose magnificence and power are evinced by the mighty monuments constantly being disintombed, and see these cities so completely razed to the ground, that the site of them is almost matter of dispute? And then to think of the nations that have inhabited these immense hives, and how completely the dust has returned to its primitive state, leaving records of the multitudes that have contributed to form these monuments of antiquity, and that these masses have been slain in the wars of ambitious kings; and, in addition, consider the amount of human misery and woe that have attended these mighty changes, and what a harrowing picture does it present for our contemplation.

Let us now turn to what is spoken of as a time of peace in our own day and

generation, and what contentions are going on around us. The people only repressed from rising against the tyranny of their rulers, by the strong arm of an hireling soldiery, and the prospect of imprisonment and fetters! Man dressed in a little brief authority, lords it over his fellow-man, and dooms him to death if he dares maintain a right to retain for his use the fruits of his own industry, and the liberty of conscience to worship according to God's Holy Word. Even in this highly favored land, can we be said to enjoy peace? Is there not a contest going on that shortens man's existence, and that consumes the best part of his days, leaving but a very brief period for him to devote in preparing for the great change that must take place, and that should be employed in fulfilling his duty to God and to his fellow-man? In religion even, is there peace? The assumption of infallibility in some of the sects, and the consequently intolerant spirit assumed—the bitter hostility of one denomination against the other—the biting and devouring that is constantly going on—make it almost a chimera that peace can be found on this side of the grave. But thanks be to God, peace is to be found, although, like the straight and narrow path, it is difficult to discover: for it is dependent on finding the entrance into the kingdom, and cannot be entirely enjoyed unless by the believer in God's righteousness. There is a peace, a serenity of soul, that dwells richly abundant in the heart of the disciples of Christ; but to enjoy this peace, it must be consistent with the testimony of a good conscience, that we have obeyed the form of doctrine that was once delivered to the saints—that we are doing the will of our Father, who is in heaven—that we are walking in the spirit that our blessed Redeemer was of, when he tabernacled in the flesh. It is not found with those who

mind earthly things, whose horizon is bounded by the world—who merely cry, “Lord, Lord”—who, after they have outwardly put on Christ, continue as babes, requiring to be fed with milk; but it is that happy individual who, having put on Christ and being in Christ, can appropriate to himself all the promises of our merciful God. The record of eternal life that is given to man, prohibits all doubt and hesitation. If there is one characteristic more prominent than another of the first teachers and ambassadors, it is the full assurance of faith in which they spoke and wrote. How earnestly does the Apostle to the Gentiles, when writing to the Corinthians, declare—“Our word to you was not yea and nay: for all the promises of God in Jesus the Christ are yea, and in him, Amen; unto the glory of God by us.” The world may deride, and ask with the raised finger of scorn, are you one of this man’s disciples?—there may be fightings without, and contentions on every side; but the Christian can retire within himself, and there find the rich legacy his Master left him. By faith he can hear the Saviour addressing him, “Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid.” And here lies the whole gist of the matter. The state of contention recorded by history, and the wars in the name of the Prince of Peace, are to produce the hollow peace of the world. How truly has all been fulfilled that our Saviour said, “I come not to send peace, but a sword;” but the disciples of the Lord can say, “We have thy peace—we are clothed with the whole armor of righteousness—our feet are

shod with the preparation of the gospel of peace—we have taken shelter beneath the rock that is higher than all.” How truly can such an one add, “The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters.” But it is not here only that he finds peace and consolation. His faith realizes, that when the confines of this state of defensive war are reached—when he shall change this vile body, to be made like unto Christ’s glorious body—he can look upon that change with joy and hope, for he knows that then will peace be made perfect. As his bodily strength decays, as his head becomes silvered o’er, as he assumes the crown of a well-spent life, so does his faith render the bliss prepared for those that love the appearing of the Lord, almost palpable. He grasps the crown, as if it were a reality: the golden harps resound in his ears—he sees the swift-winged messengers that circle continually round the throne of glory. He treads the golden streets, and enjoys that happiness which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive—imperishable, eternal in the heavens. Praise the Lord for his inestimable goodness—there is peace—holy, happy, calm, contented peace—that perfected peace of God that passeth the understanding of him who directs his sight to the limits of a creed, and takes the interpretation and doctrines of men, and not the all-abounding comfort of the gospel of peace.

Reader, is this peace yours?—if your conscience answers no, rest not until you have found it; for without it you have no hope of heaven. Farewell.

#### LETTER FROM JERUSALEM,

Addressed by Mr. John W. Love, lecturer on Palestine, at present travelling in that country, to Mr. John Millar, teacher, Giffen, near Beith, and author of “A New System of Practical Arithmetic”—

JERUSALEM, 8th June, 1853.

MY DEAR SIR,—I now beg to write you an epistle from this celebrated city, in this far distant and wide famed land. You will likely have heard of my safe arrival in this country. Be that as it

may, I now proceed to give you a very brief epitome of my voyage, &c. I sailed from Southampton on the afternoon of the 4th of March, 1852. I became very sick long before we reached the dreaded and dreadful Bay of Biscay. I continued sick for about two days, after which I was no more troubled with it. On the 9th we passed Trafalgar Bay, where Nelson fought, and fell, and won. On the same day we entered the Bay of Gibraltar, and I went ashore to see the lions of the place. Gibraltar is a fine,

clean town, and the scenery around is most delightful. I regretted that I could not stay a week to admire its beauties. I was much struck by the excavated galleries in the famous rock. While Britain rules the sea, no power will take Gibraltar from her. Having got coals, papers, and letters on board, the steamer began to move towards the Straits. On the 13th, at half-past 3 P.M. we entered the Bay of Valetta, the chief city of the Island of Malta, the ancient Melita, where Paul and his companions were shipwrecked. I went ashore to see the city, with which I was greatly pleased, though it is not to be compared with Gibraltar. The natives are neither red, brown, nor black, but a dirty white color, just like the water of the Jordan, a few miles before it reaches the Dead Sea. The women wear a sort of black cloth over their heads and shoulders, which is very convenient, inasmuch as it answers for both bonnet and shawl. On the 14th, about 11 A.M. we left Valetta. Nothing of much interest transpired on our way between Valetta and Alexandria, except that a few foolish fellows tried to dance on one or two occasions, and a brisk, young, go-a-head American sprained one of his ancles. This is one of the fruits of dancing. Ever since the day that it caused John the Baptist to lose his head, I am persuaded it has been productive of more evil than good. The ladies, on the occasion referred to, were wiser than they generally are, as they positively refused to dance. After leaving Valetta, we were out of sight of land till we drew near to Alexandria. On the 17th, about 2 P.M. the top of the lighthouse of the fallen city of the great Alexander came in sight, and about half-past four we came into the harbour and cast anchor. A very stirring scene ensued. We were besieged by Arab boats and boatmen, anxious for a job and plenty of *bucksheesh*. It has been well said of the Alexandrians, and of the Egyptians in general, "They have but one god *feluse* (money), and *bucksheesh* (a gift or present) is his prophet." This witness is true, and the same may be said of nearly all Arabs. I, in company with Mr. Lothian, from Carlisle, and the young Arab, Elijah (concerning whom I think I wrote to you before), got ashore about half-past six, and proceeded to the European hotel. In Alexandria I saw many dif-

ferent customs and costumes — many sights and scenes that were interesting to me. There is no steamer to take passengers from Alexandria to Beyrout, so we had to look out for a sailing vessel. We soon found one that was to sail in three days, but, after the procrastinating custom of his race, the Arab captain put off from day to day, till, instead of three, some eight or nine days had elapsed. At length, having got a good cargo of goods, and a large collection of Arabs, Italians, &c. on board, we set sail at 8 o'clock on Saturday morning, 26th March. We generally sailed solemnly slow, and more than once came to a dead stand, so that a passage which might have been accomplished in two lasted six days.

On the 1st of April we cast anchor in the beautiful Bay of Beyrout, and we were soon rowed ashore and safely lodged in the quarantine house. There we lay on the floor, like so many pigs, for four nights. This can properly be called nothing else than false imprisonment. I was invited to spend a few days with Mr. Lothian and Elijah; so on being released from this "durance vile" I accompanied them to their home on the mountains of Lebanon, and remained there nearly two weeks, during which time I had some very fatiguing walks on these stupendous mountains. I know nothing better for tiring one's limbs. There were some very heavy showers of rain when I was on the mountains. Rain in April is rather an unusual thing in Palestine, and when the natives see such rain, they say "the gold is coming," and call the rain "golden showers." There were also some loud thunder and vivid flashes of lightning. We had two or three slight showers in Jerusalem on 21st of May, and another on the 24th; thus we have had "rain in harvest," which the wise man thought as unseemly as "honor for a fool" (Proverbs xxvi. 1.)

On Monday, 18th of April, I resolved to leave the mountains, and set out on an exploring expedition towards what was once emphatically called "the holy city." Elijah, already referred to, agreed to accompany me in the capacity of dragoman, or interpreter, for £4 10s. but soon after reaching Beyrout he drew back, and said that he would be obliged to me if I would secure another dragoman. He was terribly afraid lest he should be killed by the way. Of

course I had no wish to take him against his will, so I gave him his liberty, and had a good deal of trouble at Beyrout before I got fairly ready to start; but this is a long story, and I cannot give you the particulars now. Suffice it for the present to say, that after waiting other two days at Beyrout, I succeeded in hiring another dragoman, a muleteer, and two horses. I determined to travel to Jerusalem in an Eastern dress, so I bought one at Beyrout. Before starting I decked myself with it from head to heel; and had I only been possessed of a brown skin, black hair, and dark sparkling eyes, no one would have taken me for anything else than a veritable son of Ishmael! My "capacious breeches" were of a purple color, my jacket and vest the "true blue," my sash light blue and yellow, and my cap red.

On Thursday morning, 21st April, at 8 o'clock, I set out from Beyrout for Jerusalem. I cannot pretend to give you anything like a full description of my journey. Indeed, I can do little more than name the principal places visited. The first day's ride brought us to Sidon, now called Sada by the Arabs. "Zidon is no longer great" (Joshua xi. 8-19-28.) Ichabod has been written on its walls—its glory is departed. Next day brought us to Tyre, now called Soor. I saw a great many granite pillars scattered about on the shore and in the water—emblems of departed greatness. I measured one, which was 17 feet 3 inches long. Some men were excavating the foundations of buildings a short distance from the present town. I measured the depth and found it to be upward of 17 feet—sand covered the ruins up to that depth. It has taken many a blast to accumulate such a mass of sand as that. I saw a fisherman spreading out his nets to dry on the top of a wall. Acre was our destination for the third day. Some of the effects of the English guns are still visible, though the walls are pretty well built up again. Some blackened and roofless houses are still uninhabited. The minarets of two or three mosques had not escaped, as their tops were broken. Having rested at Acre on the first day of the week, on Monday we set out for Nazareth, on the way to which we crossed that ancient river, Kishon, passed through Kiahvah, visited the convent of Mount Carmel, &c.

This was a very long ride, and I was so tired that I went to bed almost as soon as I arrived in the town in which the Redeemer was brought up. On the following morning I visited most of the spots which tradition points out as interesting. On Tuesday, about 11 a.m. we left Nazareth, and wended our way towards the Sea of Galilee. We put up at the hotel—if such it may be called—in the small, dingy, dirty, dilapidated town of Tiberias, now called Tabareah, on the Western side of the lake. We soon set out for the hot baths, which are about one mile and a half from the town. Here I had a fine bathe in the hot water. There are several hot springs. As the water issues from the rock, I could not keep my hand in it for half a minute, it was so hot. It is also very bitter and salt to the taste. I gathered some little shells on the shores of the lake, and then rode along a mile or two in the cool of the evening. It was truly pleasant to tread the soil which the Saviour trod, and look upon the lake on which he taught. On Wednesday morning we set out to see the Jordan as it leaves the lake. We reached it in about an hour and a half, and found its waters teeming with large and small fishes, and its banks swarming with birds. The river, I should say, is here about 60 or 70 feet wide. I went down a short way till I came to the ruins of a very ancient bridge, cut a small stick, and then returned to Tiberias, paid our bill, and set out for Mount Tabor, the foot of which we reached at half-past 2 p.m. We dismounted and led our horses up, as some parts are very steep. In three quarters of an hour we reached the summit, from which we had a most magnificent view. As I stood on that mountain and gazed on the great plain of Esdraelon, spread out like a finely variegated carpet before me, I thought what a different scene it will present on the great battle day of God Almighty (Rev. xvi. 14-16.) This plain is about 30 miles long and 20 broad, and I think it could accommodate all the soldiers in the world. What a splendid battle-field it is! This evening we lodged at a small village called Fooley. Here I had a mat for my bed, my plaid for a quilt, and like Jacob of old, a stone for my pillow. On Thursday we reached Genitien, supposed by some to be the Engannim of the Bible. On

Friday we came to Nablous, the ancient Shechem or Sychar. On our way thither we halted to examine the ruins of Samaria. Here there are the ruins of an old Greek church, and many pillars standing about without any capitals. What a magnificent place Samaria must have been when it was "the head of Ephraim" (Isaiah vii. 9.) In the evening I ascended Mount Gerizim, and saw many ruins. Perhaps some of them were the ruins of the Samaritan Temple. On leaving Nablous, on Saturday morning, I turned aside to see Joseph's tomb and Jacob's well, which are about two miles from the town. Beside Joseph's tomb there is a vine "growing over the wall" (Gen. xlix. 22.) Some travellers speak of this as something very singular or remarkable, but I can see nothing remarkable about it. It is very clear to any one, that if a vine is planted beside a low wall, if it grow at all it will soon run over the wall. Those who suppose that this vine now growing beside the tomb has any connection with Genesis xlix. 22, are greatly mistaken. Jacob's well I found dry; I measured the depth, and found it 75 feet, so that the woman of Samaria spoke true when she said, "the well is deep." Passing Bethel and Beer, and other places of less note, we determined to reach Jerusalem in the evening, and about half-past 9 we stood before the Jaffa gate, which, of course, was shut, but on sending to the Pascha I got it opened a little after 12. People in this country generally take a long time to do anything—they are rarely in a hurry—they do their work by degrees.

I left home on the 1st of March, entered the promised land on the 1st of April, and the Holy City on the 1st of May, on the 1st day of the week, and the 1st hour of the day, according to our notation of time, but the 7th hour of the night, according to the Eastern mode of reckoning. With the Easterns, there are still 12 hours in the day, and 12 in the night.

At the time I entered Jerusalem the monks, &c. were about to enact their fooleries in the church of the Holy Sepulchre, to represent the events of the resurrection. Instead of going to see them I went to bed, and by the time I awoke their sermons were nearly over. I remained a few days in the Latin convent, and then hired a room in a private

house, in which I now am, and in which I hope to "tarry many days," and very likely weeks, yet. Dirty and disgusting though Jerusalem is, I love to linger within and around its walls. One cannot open his eyes and look abroad in such a place as this, without seeing something that is interesting to a Bible student.

I have had several travelling excursions since I arrived. On Tuesday, May 3rd, I set out, in company with three Americans, to visit Jericho, the Jordan, the Dead Sea, &c. The morning was warm and lovely. In about an hour we reached Bethany, which is more than two miles from Jerusalem by the way we went. There is a nearer way for pedestrians, over the centre summit of the Mount of Olives. We went round the Southern side of the mountain. At Bethany we halted at what is called the tomb of Lazarus. After descending a stair of considerable length, we reached a small room, about 7 feet square. Here tradition says "he whom Jesus loved" was buried. The road leading "down from Jerusalem to Jericho" is certainly very wild, dreary, and desolate. It is almost entirely a descent, though in one or two places we ascended. We saw many places in which a man would be very likely "to fall among thieves." The hills on each side were rocky and barren, as, indeed, most of the hills in Palestine are, to a greater or less extent. We pitched our tents for the night near the modern Jericho, which the inhabitants call Reah. Both the village and its people look miserable in the extreme. An old castle is pointed out, under the name of the house of Zaccheus. On Wednesday morning we set off for the Jordan. In an hour and a half from Jericho we stood on the right bank of the sacred stream. Of course the whole party bathed in its muddy waters. I should say the river here—at the creek bathing place—is sixty feet wide, and flows with a very rapid current. After remaining one hour and a quarter we set out for the Dead Sea. After riding some ten or fifteen minutes along the Jordan from the place at which we had bathed, almost all vegetation ceases. The lower part of El Gore, or plain of Jordan, is very barren and sandy. It is the most barren of any of the plains I have seen in the whole country. We reached the



Dead Sea a little before 11 A.M. and bathed in it also. Some of the water got into my eyes, which made them smart dreadfully; and my hair felt clammy for a week afterwards. Though the water is very buoyant, I expected it would bear me up sooner than it did. I waded up to the arm-pits before I felt myself buoyed up. On the waters reaching the top of my shoulders I was gently borne up. Persons of a lighter build, I doubt not, will be borne up sooner. I found that by throwing myself on my back, I could float easily at a depth of about three feet. It is very difficult to wade in this lake, the water has so much resistance upon the limbs. Like Mr. Stevens, I found I could have floated on its surface and read a book with ease. Before leaving Jerusalem, I bought four glass bottles, and got tin cases made for them. I filled two of them with Jordan water, and reserved the other two for that of the Dead Sea; but on reaching the latter place I found that in galloping a fleet Bedouin mare across the plain, like John Gilpin, I had broken all my bottles, except one containing water from the Jordan. At this I was much grieved, but could not help it. I have since got a person to bring me a bottle of water from the Dead Sea, so that I have now a bottle of each kind of water to take home as relics of these memorable places.

On leaving the Dead Sea, we had a dreary ride to the convent of Marsebah, which is situated "in the hill country" of Judea, on the left bank of the Kedron, which is now dry from source to sea, and is always so except when heavy rains put water in it, on the same principle that roads sometimes become rivers. We remained in the convent all night. The monks showed us the cave in which Marsebah is said to have lived 13 years with a lion, and many other things equally foolish. Next day we went to Bethlehem, and saw the spot where the angel appeared to the shepherds, the identical spot where the Redeemer was born, &c. On leaving Bethlehem we soon came to the beautiful valley of Artos. This is the most lovely valley I have seen in the whole country, and it is also the most carefully cultivated. We went on to Solomon's pools, and pitched our tents near these stupendous works of the wise king. Next day we returned to Jerusalem by Bethlehem. We were five

days on this tour. I have had two trips since. The last one was in company with Dr. Barclay and his two sons.

I suppose you are aware that Dr. Barclay has been sent as a missionary to Jerusalem, by the Disciples in the United States. I accompanied Dr. Barclay and his two sons to Gazzeta and back. We were about six days and a half on the tour. We saw some fine land, and we also saw plenty of water in which the eunuch could be baptized. Dr. Barclay has only six members now, exclusive of his own family, though he says he has immersed eighteen since he came, upwards of two years ago. He, however, allows any one to break bread with him that chooses. His eldest son is learning phonography under my instructions.

[NOTE.—The preceding letter will be read with considerable interest by the friends of the *Harbinger* and the Jerusalem mission. Brother Barclay and family, and the brethren with them, are engaged in a most important and difficult enterprise; but the exalted Redeemer is able to guide, uphold, and prosper them in all things; for, in spreading his truth in the world, He employs the instrumentality of his believing children, who are called upon to use the two-edged sword with skill and prudence. This honor hath all his true-hearted saints. Brother Barclay we believe to be one of this character, and his reward will be great. We received a letter on the 18th, direct from the Doctor, which may possibly appear in the *Harbinger*. Should any of our readers see, or hear of anything being published respecting him, in any of the newspapers or religious periodicals of this country, especially in connection with the Episcopalian Missionaries' communications, we shall feel obliged by their forwarding them to us for publication in our pages. This is a duty we all owe to our self-denying and laborious missionary, that he may have an opportunity, if need be, of defending himself and his religious principles and practices in the most public manner. What meaning Brother Love intends to convey, by the indefinite observation, that Brother Barclay allows any one to break bread with him that chooses, we cannot conceive. It is well known that Brother Barclay has refused to baptize some parties who have made application to him for baptism. Surely, then, it cannot be implied that any one, in an unrestricted sense, is

allowed to break bread with the church which our missionary has been the instrument of collecting in that part of the world. Some who have been baptized in Jerusalem are now in the United States, and others may have been turned aside by the great difficulties which the true disciple has to encounter in carrying out the principles of Primitive Christianity in that part of the world; but it is cheering to know that

others are making the good confession, and bowing to the authority of Jesus the Christ, who is the Son of the Living God. If we mistake not, Brother Love, before leaving England, had in part, if not entirely, embraced the views of Dr. Thomas respecting church fellowship, &c.; and this may account for his saying, that Dr. Barclay "*allows any one to have fellowship at the Lord's table.*"—J. W.]

## C O R R E S P O N D E N C E .

### AMERICAN BIBLE UNION.

New York, September 12th, 1853.

Elder John K. Tener, President: }  
Elder G. Y. Tickle, Secretary: }

Dearly beloved Brethren,—On behalf of the Board of the American Bible Union, I address you in reply to your communication of the 4th ult. in which was conveyed to us the resolution adopted by the delegates lately assembled at Wigan, "from the various churches in Great Britain and Ireland, who are endeavoring to promote the great principles of Primitive Christianity."

Our Board gratefully acknowledge, and most cordially reciprocate, the deep interest which you manifest in the preparation of "a faithful translation" of the sacred Scriptures into the English language. We thank you for the sympathy which you express in the momentous enterprise in which we are engaged; and we praise God for having put it into your hearts, to pray for a favorable result for our efforts.

At the same time the Board are grieved to learn from your communication, that the delegates were misinformed about the wants of the Bible Union, in respect to this important enterprise. Instead of having "funds already, more than sufficient for the undertaking," we feel the necessity of making an earnest appeal to you and the churches which you represent, for pecuniary aid to carry forward the undertaking. In order to accomplish the work in a suitable manner, we are obliged to employ numerous scholars, and to pay them for their services; also, to provide them with the requisite books, and to pay their travelling expenses when consulting libraries at a distance from their homes. So far from having a sufficiency of means, we are obliged, in this business, to walk by *faith*, and not by *sight*—to make our contracts without the means of meeting them, but with the confident assurance that God, who has never failed us, will provide the means in His own time; and we write you, as those who love His pure Word, and desire to read and circulate it in your own language, to assist us in this enterprise, as the Lord has granted you means and opportunity.

With assurances of Christian regard, your brother in the faith of the gospel,

WM. H. WYCHOFF,  
Corresponding Secretary.

[The subjects of the Bible Union and the Jerusalem Mission demand the serious consideration of all our brethren in this country. Something ought to be done by us to promote both these renovating enterprises. We have in hand the sum of £3, to be equally divided between the two objects. We would much rather send £300, than the amount mentioned. That a sum may be realized worthy the cause, we recommend, that on the first Lord's day in the New Year, 1854, every congregation in the United Kingdom, having laid by in store until that day, then make a liberal contribution for these noble objects. If a spirit of benevolence influences the churches as it did the delegates at the Wigan meeting, we shall have a good contribution, which, in our judgment, will be a sacrifice of a sweet smelling savor, most acceptable to God, who is the Giver of all good. Will the Elders, Presidents, or Deacons read the appeal from New York, with the recommendation we have made, to the respective churches on the first Lord's day in November, and make arrangements, not of constraint, but as a matter of our free gift to the Lord?—J. W.]

### LETTER FROM J. CHALLEN.

DEAR BROTHER WALLIS,—Your excellent monthly comes to this office regularly, and is well freighted with choicest reading matter. I wish it an extensive circulation, and truly it deserves it. But few of our brethren know the labor, and self-denial, and sacrifice, which editors and publishers of such works undergo for their benefit, and that of the reading public. I am sure if they did, they would sympathise more fully with them, by furnishing the "material aid" in larger abundance. But the consciousness that you are doing good, and

that wherever your work goes it will leave its mark, is enough to stimulate you to make any sacrifice which the case may demand. It is worthy of remark, that the *Christian Baptist*, the monthly periodical first published by A. Campbell, carried the seed of the kingdom all over these States, and in distant portions of Europe: and that the mighty hosts of advocates which sprung up from every bush and brake, received their first awakening from this little unpretending work. Its whole appearance was bad—paper, cover, press-work, size—unattractive. But it was full of light, and whatever maketh manifest is light. Darkness, in the order of creation and of nature, precedes the light—as chaos, order. Is it not strange, that from the heaviest and dullest of metals, and the blackest of liquids, and oftentimes in the gloomiest of apartments, should be sent forth, streaming all over the world, the purest of light. Surely the press, the press, is the mightiest of instruments: its mark, like that of the apostles, remains.

A distinguished professor, to whom I once in conversation communicated the knowledge of the "first principles of the doctrine of Christ," said to me: "This is the only rational account of Christianity I have ever had." He was a fine scholar, a most laborious medical philosopher, and a man who had been conversant with facts and great principles all the days of his life. "And now," said he, "your people have been much to blame in not laying before the public mind their plain, simple, but truthful views of Christianity; views which approve themselves to my reason and my judgment. In any shape and form," said he, "that you can get to the understandings of men—in conversation, in preaching, by tracts and essays—you should not fail to do it." Let our brethren think of this, and act accordingly.

Your's in the one hope,

J. CHALLEN.

Philadelphia, September 19, 1853.

#### LETTER FROM FRAZERBURGH.

WHEN I wrote last I told you, that on Sabbath, October 9, Mr. W. Godson, from Hull, was to commence the delivery of a series of lectures here, in connection with Christianity, which came to pass. On Sabbath, October 16, he concluded the same by introducing to the notice of his audience, "The Ground of Acceptance with God." This subject was handled after a fashion perfectly new here; it was at once luminous, faithful, convincing, and comprehensive, exciting to a considerable extent the passions of the auditory, some to love and inquiry, and others to hate "speaking evil of those things which they know not." The series extended to nine lectures, and although on each occasion the attendance was comparatively small, there were uniformly those present

who heard with pleasure, with appreciation, and with profit. His introductory discourse on "The Government of God," was a mind-enlarging production, well fitted to meet the present state of British society, and the reception of which would lead to great and important results. His "Unsatisfactory Condition of the Professing Church" was a masterly performance, beautiful, clear, and convincing; of every day use to all who value present purity or endless existence. "The Causes thereof, and Remedy for," were also given in a manner which showed he had not presumed on a subject until he had thoroughly studied and comprehended it. The "Christian Union" was an enlightened exhibition of a great and vital truth. Never before had I heard any thing which seemed at all fitted to meet the necessities of the case—to remove the causes of division, and secure the unity of a now distracted church.

Mr. G. is a workman that needeth not to be ashamed, "mighty in the Scriptures," "thoroughly furnished unto all good works." His teaching is thoroughly practical.

I may state, that Mr. G. is intending to be in Edinburgh in about a month. As you will see, I have only named some of the subjects on which he dilated; I have said nothing of what he advanced by way of explication and illustration thereof; this I shall do as opportunity offers, and as occasion may require. We are indebted for this visit of Mr. G. to the little church which meets to "break bread," &c. in the house of Mr. M. Cross-street, and its generosity has been rewarded by an increase of numerical strength—a circumstance unprecedented in the history of this peaceful community, in connection with the visit of any other lecturer. Mr. G. is a very plain man, and has none of those trappings of clerical consequence with which some teachers of religion come caparisoned to the place of display—the modern pulpit. But I have written enough, my sheet is full.

Your's affectionately,

B. B.

[The above letter was written by one of Brother Godson's hearers at Frazerburgh, but not a brother in the church. We publish it without the knowledge or consent of Brother Godson, who, we hope, will not feel offended at our taking this liberty, which, so far as we have been able to form an opinion, from the different reports forwarded to us, is only commendatory of a series of able and lucid lectures. The letter was sent by the writer to a private friend in Edinburgh, and a copy forwarded to us at the same time. We think it necessary to state, that we have abridged some passages of the letter, on account of a pressure of important matter.—J. W.]

## ITEMS OF NEWS.

## CAMDEN TOWN, LONDON.

Some have complained that the church here has not furnished a line for your "Items of News" during a considerable period. This is, however, not owing to any want of regard to your paper, but rather to one brother having waited for another to do so. We are, thanks to the Father of all mercies, still in the land of the living, and that in more than one sense. The church, with little, or without any exception, is united, and a gently growing disposition to activity is discernible. Brethren have circulated a considerable number of tracts and bills, and several courses of lectures have been delivered by myself. A number of persons witness every Lord's-day morning our church order, and a fair company gather each evening to hear the gospel and the things of the kingdom. About thirty persons from various denominations meet every Wednesday evening, as a Bible conference. Two made the good confession and were immersed last week, and some time before, two sisters were in like manner added. I think we have now a fairer opportunity to bring the truth before the people of this locality, and are, all things considered, in a better condition to avail ourselves of it, than we have before been. D. KING.

## CARLISLE.

I have the pleasure of informing you, that on the 28th of September, a man came about twenty miles to put on Christ by immersion, with the view of walking with him in newness of life. He had long been a hearer of different sects, and then paid us a visit last Summer; from that time he has been devoting attention to the truth of our principles, and submission to the Saviour is the result. Brother Shaw, of Huddersfield, was present on the occasion, and delivered an address on the importance of obedience to the faith. J. MILBOURN.

## IRELAND.

**VISIT OF BRETHREN HILL AND SINCLAIR.**  
—Having now closed our labors in Ireland, and returned home, we hasten to communicate some account of our labors and success.

It is known that at the Annual Meeting held in Wigan, at the request of Brother Tencer, Brethren Sinclair and Hill agreed to visit Ireland, as soon as possible, and labor for a few weeks. Accordingly, after the necessary arrangements on both sides, we left Liverpool on the 25th August for Belfast, per steamer, and from thence to Castlewella by car, where we arrived about 9 p.m. safe and well, and met with a most hearty reception from brethren

and friends; indeed, so fully imbued are they with Christian sympathy, that we at once found ourselves at home with them; and after refreshments, and thanks to our Father in heaven for mercies by sea and land, we enjoyed our first night's repose in Ireland. It had been arranged that our first efforts should be made at Tallynasough, distant about four miles from the place where the church meets on the first day of the week; to this place we were conveyed on the 26th, and held a meeting the same evening, but on account of the uncertainty of our arrival, only few attended. Next morning it was determined to visit the cottages in the locality; some of them lay contiguous to one another, but many of them at some distance. Accompanied by our Sister Bingham—who is one of the right stamp, intelligent and devoted, indefatigable in her efforts to spread the truth, and to bring her friends and neighbors under the government of Jesus—we called upon and conversed with a number of families, entering into free discussion with the people, and soon found, that we had to do with a class that knew the Scriptures, at least in the letter. Some received us very kindly, others appeared to be jealous. We were thus exercised till night; we never before spent a day like it, we might say, preaching a sermon in every house, and exhibiting Christianity in the light of inspiration. We took this plan in order to secure an attendance on our future meetings, and we are thus particular in referring to our first efforts, because of results for good or for evil that afterwards appeared. Lord's-day, 28th, the church met at its usual hour in the house of Brother Bingham, nine in number, and most of them living at Ausborough Works, four miles distant, and yet they meet regularly. We are constrained to bear testimony to the character of this society, so different to many that we have heard of. No crotchets—no jarring element, to injure their usefulness—but truly of one heart and one soul, all desirous of living so that God may be glorified in them and by them. Brother John Lynd, the president, well discharges the duties of the office, although he has no ambition to be above his brethren.

We had a most cheering meeting in the evening, when we gave an address on discipleship to Christ; and this in connection with our visits, and the tracts we distributed, excited inquiry, discussion, and opposition. We soon discovered that we had taken a wrong view of the state of the people, for they contended they were Christians by hereditary right for generations back; and to entertain a doubt about their faith or practice was a crime to be denounced by all the faithful—to talk to such about faith, repentance, and a voluntary

submissions to Christ, were things that could not be entertained. Notwithstanding, an effectual door was opened unto us. We continued in this district five weeks, holding meetings in various places. In many of them the attendance and attention of the people were most encouraging. At Castlewellan we occupied the chapel belonging to the Wesleyan Methodists: it was at our service whenever we needed it, for which we thus publicly tender our thanks. We did not labor in vain, for during our stay *eight* became obedient to the faith, and there is a fair prospect of others following. We closed our labors at Tallynasough on the 19th of September, and Ausborough Works on the 20th, taking our leave of them on the morning of the 23rd, the night previous being occupied in consultation, prayer, and exhortation. We parted in apostolic style. After a day travelling by car, we reached Dungannon, and were kindly entertained by Mr. Tener; afterwards we started for Moree, arriving at 10 p.m. and received a hearty welcome by Brother J. K. Tener and family, whose praise ought to be in all the churches. Arrangements having been made to fill up our time, we entered heartily into them. On Lord's day morning, the church met, a goodly number coming from a distance. Brother Tener is the president, and we think there is much talent amongst them, but that it is not used as it ought to be. We held two meetings every night during the week, taking Moree as a centre, and visiting the villages around from two to nine miles, Brother Tener affording us conveyance, and accompanying us. The meetings were generally of a peaceful character; in some of them, however, prejudice and ill feeling shewed themselves. At one the Presbyterian minister himself appeared, and after hearing us for one hour, came forth, and in a speech of one hour and forty minutes, denounced all that we had said, in a spirit characterized by anything but Christian courtesy. As soon as he had

done, he left the room, not waiting to hear our reply. His main object appeared to be to hold A. C. up to ridicule as an Arian, and all who reject the creed and catechism as heterodox. No doubt he is the man, and wisdom will die with him; but even among *his* people there is a spirit of inquiry, and some of them will advance beyond his rule. We had a most excellent meeting at Dungannon; the Wesleyan chapel was afforded us, for which we thus publicly thank the trustees and Mr. Armstrong, the minister, who gave us his presence, and proffered us the house again if we needed it. We closed our labors for the present by a meeting at Moree, on the 3rd of October; the attendance was large, and the attention of the people all that could be desired. We addressed the audience upon personal religion, and the importance of an immediate surrender of themselves to the Lord; a deep feeling pervaded the meeting, and although we cannot report any fruit of our labors in this district, yet we anticipate, ere long, to hear of the determination of many that they will be the Lord's. We are fully persuaded that the districts need but to be worked, with zeal and perseverance, that much fruit may be gathered in. We could have wished to have remained longer with our friends, and labored to gather the harvest of souls. It would be well if two or three evangelists could be sustained there constantly. We arrived safe at Liverpool by packet, after a stormy night, through the tender mercies of our God. All our expences were defrayed by the friends in Ireland, who would be glad of a visit from any brother who might be passing near the neighbourhood. We would present our thanks to all the friends who have contributed to our comfort and health while with them, and pray that they may be recompensed at the resurrection of the just.

GEORGE SINCLAIR.

FRANCIS HILL.

### BABYLON.

BY JAMES CHALLENGE.

(For the "British Millennial Harbinger.")

O ZION! lone and desolate thou art;  
Reproach has put its signet on thy name,  
Mammon has bid thy glory to depart,  
And pride has robb'd thee of thy ancient fame:  
Where is thy power, and where thy holy feasts?  
Banish'd by wily priests!

Daughter of heaven! fair as the silvery moon  
Once thou wert seen, in robes of massive light,  
On nations far thy heavenly lustre shone,  
With God's own glory, wondrous to the sight,  
But now thou sit'st in purple, on thy throne,  
Stolen from Babylon.

God help thee, widow'd one, to see the day,  
To shake thee from thy dust, and quickly rise;  
Warn'd by his voice, no longer now delay,

Reform thy ways, and 'ere to late, be wise;  
Let not a proud and supercilious race,  
Thy beauty all deface.

Strong is the Lord, thy God, who reigns above;  
Mighty the One who died and lives to save.  
Say, wilt thou taste the sweetness of his love,  
Or wilt thou, faithless, all his vengeance brave?  
Then hear thy doom — None, *none*, shall thee restore,

Fallen to rise no more!  
Rejoice, ye heavens, and all ye holy men,  
The hour of judgment threaten'd now is come,  
God will avenge his saints, assert his reign,  
And call his wandering children home;  
And like a stone, great city, thou shalt be  
Cast into the sea.

DECEMBER, 1853.

## WATCHMEN, WHAT OF THE NIGHT ?

WE have almost no confidence in the existing forms of Christianity ; but believe them, severally and in the aggregate, failures. Moreover, we esteem it impolitic, if not something far worse, to attempt an apology for the decrepit and leprous religions, which stalk about yet in the twilight of a departing age. We are quite secure in our faith of the holy gospel of God ; in the faith, that it will fulfil its mission to the nations, before the end comes. It is also a cherished conviction, that ere long, light shall revisit the church—light from the holy oracle ; and in its bright revealings it shall appear that the church is now merely dreaming. At least this is certain—either the church shall rid herself of much that has been considered vital, but which is now manifestly dead, or she will become merely the rallying point for narrow spirits, sectaries, and the laughing-stock of all sensible men. We shall labor to be understood, and are resolved to show our opinion, and leave the result to God.

We say, then, that any one of the existing *forms* of Christianity that may be named, is a failure, and many of them solemn mockeries, thrusting their disgusting pretensions into our faces, insulting us with the ding-donging of bells on "Sundays ;" and with much ado, are doing nearly nothing. These are grave averments—they shall be made good. Our purpose is to stir the sincere and earnest, and, if possible, hasten the day of renovation.

Let, then, any city, town, village, or district of country be taken, in Europe or America, and this question asked in regard to it — is it Christianized ? We must settle the test by which this question is to be determined. That there are churches and professors in abundance, may appear ; and if these ascertain that Christianity has triumphed, our charges above are not just. Our test shall be this—devotion to the will of God, as made known through Jesus of Nazareth and his Apostles, and preserved in the New Testament. Nor shall any one object to our mode of applying the test. We shall merely submit certain principles of action, characteristically *Christian*, to which all assent, and then, in the light of facts, determine whether these principles govern religious society. In the investigation, *Roman Catholicism* is not thought of. The writer does not regard it as a religion, but simply a superstition, not quite so amiable and desirable as some forms of heathenism—not so conducive to the glory of God or the welfare of men. Rome and Naples are the best, because the fullest, exponents of that superstition. The horrible corruption of all classes in those cities, have become proverbial. This the writer gives as the result of all his acquaintance with Roman Catholicism : Except a few females, he has not known more than four or five persons, out of several hundreds, whose *moral character* was not such as to exclude them from any Protestant church in the United States. He speaks merely of such as he has known personally. The moral degradation of the masses that crowd around the polluted altars of the Mother of Harlots, is as notorious as are the vices of drunkenness and profanity, of vulgarity and strife. This "abomination that maketh desolate" the temples of liberty, is kept in countenance among us by the adherence of a few, whose early prejudices are stronger than their reason or their love of country, and by the unblushing audacity of Irish Jesuits. But we did not intend to write of the Roman superstition, but to say, that in determining how far Christianity has triumphed, it cannot, for obvious reasons, be taken into the account. Its triumphs are extensive as any philanthropist can desire. Her cross, surmount-

ing her temples, once the symbol of salvation is now the symbol of bondage, political and spiritual—her ministers are the body-guard of despotism. The man who in this age professes to believe that Roman Catholicism can consist with political liberty, if a man of intelligence, is not to be believed though he swears it; if ignorant, to be pitied. Roman Catholicism is not in theory only, but in history also; her deeds are deeply written in blood—the blood of the saints of God. She is at this moment the most efficient ally of despotism on the globe. Her children have found a home among us in this New World, this Protestant republic; she is already manifesting her gratitude by machinating the destruction of the proudest achievement of our Protestantism—our system of public and universal instruction. Already have the “faithful of Cincinnati declared their determination to renew the free-school contest, and never to relinquish the strife, till success shall crown their efforts.”

Their organ, the *Telegraph*, of Cincinnati, designates the *Christian Age* as the “obscure organ of an ignorant sect.” This is certainly the coolest specimen of audacity that our readings of the season have furnished. This from a foreigner, an Irish Jesuit, who lays a wafer, which he calls the body, blood, and divinity of, (we cannot write the name in such a connection,) upon the protruded tongues of our railroad builders? This, in reference to a paper read by at least ten thousand native born and educated Americans.

We are glad these emissaries of despotism are so rapidly developing their intentions. They claim the right of American citizens, rights guaranteed by our constitution, and under chartered privileges they plot its destruction. This is becoming daily more apparent. The purpose of his Holiness will never be consummated. American institutions are not the offspring of Catholicism, but of Protestantism. Protestants will awake in time to save the altars of their liberties from overthrow. When the purposes of the *American-citizen* subjects of the Pope, shall become yet a little clearer, then her course will have been run. In one hour will her judgment come. American Protestantism is tolerant, and we rejoice, nay, glory in it. Its tolerance, however, extends only to religions, and to those only while they keep within their appointed sphere. When they shall become the ally of political demagogueism—when, forgetting their sacred pretensions, they shall attempt under the all-protecting and tolerant principles of our institutions to overthrow them, and to bring in their stead ghostly tyranny—then shall they suddenly disappear. Their overthrow shall be as when the Lord overthrew Sodom—as with fire and brimstone from God out of heaven.

Much suspicion of the purposes of Catholic Jesuits, in regard to American liberty, is already awake. Every well-informed patriot will be careful, at least not to allay these suspicions. They are reasonable and necessary. The recent duplicity of “John, of New York,” touching the Florentine martyrs, speaks volumes. “No faith need be kept with heretics.” Protestants will keep faith with Catholics, foreign and native, and with treasure and blood, if need be, defend them in the exercise of all their constitutional rights and privileges; but let them not provoke us by attempting to subvert our glorious free-school system, and by other insidious attempts to make our very freedom the means of its own destruction. If Catholicism is to live in America it must be naturalized. The Catholicism of Ireland, of Austria, still more especially of Italy, of Rome, cannot find a home in “The States.” The States must conquer foreign Catholicism, or be themselves conquered. Such is the issue which the subject presents to our own mind. The result of the contest cannot be doubtful.

P.

## BIBLE REVISION ASSOCIATION MEETING.

THIS Association having closed its first anniversary labors, it may be profitable and instructive to many who could not be present, to indulge in some general observations and reflections concerning it. The meeting was composed of Baptists and Baptist preachers from a number of States — men of learning, talents, piety, devotion, and prudence — who manifested a firmness, fearlessness, and temperament becoming the Christian professor, and an enterprise of such magnitude to the future welfare of the human family. The brethren of the Reformation were present in considerable numbers, and participated most fully and cordially in all that was done to advance the general object. The convention was composed of congenial spirits, and they seemed to vie with each other in decorous treatment and a fraternal spirit. There was a frankness, a candor, and a boldness, that would do honor to any age or nation, and that evinced an honesty and a resolution of purpose that would constrain the approbation and admiration of every impartial beholder. The president of the assembly commended himself to the public regard by his urbanity of manner, his unaffected courtesy to all, his disregard to the opposition of a biased and pledged press, and a dignity in harmony with the station he filled. A congenial Christian spirit pervaded the entire body; and it was a real luxury to enjoy the effusions of souls surcharged with the love of God and man. It might have been imagined by a partial beholder, that the objectors were described, on some occasions, with a severity that savored of malignity and revenge; but, if I am capable of forming a correct judgment, there was scarcely one present who did not deplore the conduct of opponents in the very best spirit, and who would not have rejoiced at a common meeting on this general ground, forgetting and burying in oblivion all the past.

I anticipate the most glorious results from this common effort, in which every man aims at the benefit of all his fellows, while he maintains his individual standpoint, without the surrender or sacrifice of a solitary principle that is held dear, or considered constitutional. By these meetings we become acquainted with each other — by pumice-stone rubbings, the rough points are worn off and smoothed down—merits are discovered which were wholly obscured by appearances growing out of false mediums of observation. The importance of a union in spirit and practice becomes more apparent—and a moral courage is engendered that is equal to any emergency, even at the peril of being discarded by the best friends, or the loss of life.

I was urged to make a few remarks by some of the prominent and active members of the convention. With reluctance I consented, although I had resolved to be a silent observer of the proceedings. I endeavored to give utterance to my gratification and gratitude at what I had witnessed of good feeling, and the utterance of truths and principles which stand at the foundation of all that is good and great. Our responsibilities in this enterprise generally, were alluded to briefly; astonishment was expressed that any one could have the effrontery to object to the movement, while all parties were sanctioning it by their own conduct; it was suggested that the *true secret* of opposition lay in the fact that the word baptize would be translated into English, and thus give the true meaning to an English scholar or reader; and, as like priest like people, was true in every age of the world, all were urged to a faithful discharge of duty; that we should return home and take the lead in every good work, and in everything that is indispensable for the advancement of the cause of Christianity, whether



the people will hear or forbear; that there was and is a freedom among the Baptists owing to the very principles they hold, and the freedom of the preachers in their investigations of subjects, which will ever lead to glorious results. In illustration, several cases were alluded to. The substance of one which had reference to our venerable and aged father McClay, of New York, I here repeat, as reported to me by a friend. He was a Pedo-baptist minister, he had made many discourses on rantism, and felt strong on the subject. On a certain occasion, he was called on to rantize or christen a child. Before he went, he goes to his library, and without any special motive, (for he had often spoken on such occasions,) he began to examine his authorities. He soon found that they were all against him, and stared him in the face like spectres. He had, all his life, acted honestly, and the question was, shall I abandon the ground upon which depends my temporal support? Honesty and love for the cause of the Master still prevailed. Said he to his wife, "I find I am in error in this matter." "Oh!" said she, "I knew that long ago." With a heavy heart he went to the scene of action. It was a private dwelling where the ladies had assembled in great style to witness the scene. The infant decked most beautifully, was bearing to the man of God. He waved his hand bidding the burden bearers to retire, while he discoursed to the assembly. He most lucidly and solemnly appealed to the book of books, and informed them that his mind had undergone a total revolution, that immersion alone was baptism. A Baptist lady present exclaimed, "Thank God for that." The auditors stared, and wondered whether the preacher was not deranged, while the veteran of the cross returned to his home, resolved to carry out his convictions, come life or death. One after another of his members visited him to remonstrate or ascertain the cause of this mighty change; and he was successful enough to convince every one that he was right, and so he was followed by all the members. If he was right first, what awful responsibility he incurred in leading so many into error! If right now, what a fearful responsibility he would have encountered in the great day, to have kept them in ignorance, &c. But enough.

J. T. J.

---



---

### PROGRESSION.—No. VI.

BY S. W. IRVIN.

THE history of witchcraft furnishes further, and perhaps more satisfactory evidence of human progression. In reference to wars waged for the extermination of infidels, or persecutions for the suppression of heresy, it may be said, that these were set on foot by ignorant priests and monks, who were blinded by superstition, and far behind the mass of the people in liberality and general intelligence. But when we find a man arraigned at the bar of the country for transforming himself into a cat or a hare, and sailing through the air on a broomstick—when we hear learned counsellors examining witnesses to prove that such a charge is true, and then pleading for the death of the accused—and when the judge from the bench admits the evidence and condemns the prisoner to death, we must admit that others were superstitious besides priests and monks. And such scenes have been witnessed, not only in one, but in multiplied thousands of instances. They were once common in all the courts of the Old World, and they have even disgraced the New.

The first outbreak of this delusion in New England was in the year 1692. In those days it was the popular belief, that certain persons had intercourse with Satan—that they were in league with him for purposes of evil—and that to the

end they were endowed with supernatural power. In our day it would seem passing strange for a respectable person to come into a court of justice and testify, that some old woman had transformed herself into a cat, rode through the air on a broomstick, entered the house through a key-hole, and tormented persons by pinching their flesh, or racking their bodies with pains. Yet such oaths have been made by respectable persons, and upon such evidence men, women, and children, have been burnt, strangled, or hung. Some, indeed, have even confessed themselves guilty, and suffered death, to all appearance believing that they had really committed the crime.

Persons who believed themselves bewitched, declared that some one (generally an old woman) came into the room and tormented them; and although several persons might be in the room at the same time, while the sufferer was wailing and shrieking from the infictions of the witch, yet the malignant visitor was invisible to all save the unhappy victim. Strange as this may seem, such things were not only believed by the ignorant, but they were preached from the pulpit. They were acted upon by the most learned counsellors at law, and that, too, in the most solemn cases of life and death. On such charges, in New England, nineteen persons were executed, and one hundred and fifty more impeached, before even judges of the court began to suspect that it was all a delusion.

When, however, we look across the ocean to Europe we cease to wonder at the credulity of our New England Fathers. There, for ages, it had been the popular belief. There this gloomy superstition had reigned with tenfold horror. And there multiplied thousands had been put to death for practicing witchcraft, before its prevalence here.

In 1484, Pope Innocent VIII. issued a bull, denouncing, without mercy, all who should be convicted of witchcraft; and a form of trial was regularly laid down in all Catholic countries, by which such persons were doomed to destruction by "fire and sword." Such proceedings, however, only increased the prevalence of the delusion; and in a short time, historians tell us, all Europe was little better than a "suburb of Pandemonium." Half the population were either witches or bewitched. In 1515, five hundred persons were executed at Geneva in three months, for practicing witchcraft. One thousand persons were burned, about the same time, at Como, in one year, and they averaged more than one hundred a year for some time afterward. Remeginus, an inquisitor at Loraine, boasted, that in fifteen years he had burned nine hundred witches.

In France, about the year 1520, this delusion prevailed to an almost incredible extent. Executions for sorcery and witchcraft were the most common spectacle, and men, women, and children were doomed to the most cruel torture and dreadful death, "for wickedly dealing with the devil." Historians tell us, that the number put to death in that country was almost infinite.

In Germany, in the town of Wurtzburg, above one hundred and fifty-seven persons were burnt in two years, and this is only a fair sample of the rest of Germany. Burning to death was so common an atonement for witchcraft, that those events were sung to popular airs, and horrible engravings adorned the walls of almost every house, representing demons dragging away those unfortunate victims to fiercer flames below. The number burned in these states alone, during the persecution for witchcraft, is estimated, by good authority, at one hundred thousand.

England bore her full share in these disgraceful proceedings, and the brightest names in her religious, political, and judicial history of that age, believed in witchcraft. Even the great, the learned, the good Sir Matthew Hale was, during his

whole life, a dupe of this delusion. During his chief justiceship, although multitudes were condemned to death, yet there is not a single case recorded of trial and acquittal for witchcraft. To show the extent to which these proceedings were carried, it will be only necessary to mention the fact that during the sitting of the Long Parliament above three thousand persons were condemned and executed; and Barrington, in his legal commentaries, estimates the whole number, from first to last, burnt or otherwise put to death in England for witchcraft, at thirty thousand. The last execution of this nature recorded on the British Statute-books took place in 1716, and reads thus: "Mrs. Hicks and her daughter, aged nine years, were condemned and hung for selling their souls to the devil, and raising a storm by pulling off their stockings and making a lather of soap."

In Scotland, the picture is still darker; for there, in almost every instance, the dreadful doom is recorded, "convict and burnt." There is no means of ascertaining the exact number who suffered from time to time; but multitudes were burnt in every part of the kingdom. This blighting cloud hung like a pall of darkness over all Europe, and it was only necessary for a man to appeal to this popular prejudice to bring about the ruin of his neighbour.

In some countries, we are told, it was common to take the accused to some stream of water, in order to ascertain their guilt, and require them to cross it on a rope. If they fell into the stream they were drowned. If they succeeded in crossing it they were regarded as witches, and put to death accordingly. Such was the justice, such the enlightened policy of the times.

The strangest feature in this matter is the fact, that the leading men in this delusion were the most conscientious and leading members of the church. The Bible was appealed to, and quoted, to show that witches should be visited with torture and death, and the minister from the pulpit stirred up the multitude to vigilance in suppressing witchcraft, and hunting down those who were charged with practicing it.

Men may act conscientiously in the wrong, as well as in the right; and here we have an illustration of what men can do, when blinded by ignorance and superstition. We have, also, in the history of these times, a clear indication of the part we are to act in the society in which we are placed. It is ours to instruct and enlighten—not to ridicule and persecute. The man who is so grossly wrong may not be wrong at heart. Let us hold up the truth before him, in precept and in practice; for, however much a conscientious man may be deluded, he loves the truth, and when he is properly enlightened, he will advocate and defend it.

When darkness brooded over the physical world, God said, "Let there be light," and the earth was illuminated by the glories of an unclouded sun. But in the illumination of the moral world, God has ordained a different order. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened—like a mustard seed, which, though so exceedingly small, yet groweth into a tree, so that the fowls of heaven may lodge in its branches—like a stone, which being cut out of the mountain without hands, rolls forward until it fills the whole earth. Reformers are apt to forget this progressive form of Christianity, and because they cannot see the church arise, like Minerva from the brain of Jupiter, at once to perfection, they become discouraged and falter in their duties. But God has said, "Let there be light" in the moral world, and dark and benighted as is Christendom even now, yet the day is breaking; and although we only live in the twilight of Christianity, we may discern from the breaking of the morning, that the day is to be as glorious as it is long delayed.

Labor on, then, fainting Christian brother, in the dissemination of God's light and truth, for his mighty arm is with you in all labors of love—and while you may not be able to see the immediate fruit of your efforts, yet the Lord hath said, "Cast thy bread upon the waters, and after many days thou shalt receive it again." War, persecution, witchcraft, malice, envy, hatred, and every species of ignorance and immorality are receding, however slowly, before the sunlight of truth; and they are destined to be entirely banished from the world, for the

earth is to be filled with the glory of the Lord. "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish, and of the isles, shall bring presents; the kings of Shéba and Seba shall offer gifts. Yea! all kings shall fall down before him: all nations shall serve him" (Psalm lxxii.)

## NOTES OF LECTURES

BY A. CAMPBELL.

### NO. XXXVII.—ANALYSIS OF ACTS IX. AND X.

WE saw in our last how soon Paul began to undergo the trials and sufferings he was informed would fall to him. We see him in a few days driven from the city in which he was converted, and on his hastening to Jerusalem, the brethren would not associate with him, thinking that he only wanted to become acquainted with them, for the purpose of more effectually compassing their destruction. But, when introduced by Barnabas, who related the incidents of his conversion, and how boldly he had declared the Lord in Damascus, they gave him the right hand of fellowship. Paul now met the Grecian philosophers, and so confounded them, that they raised a persecution against him, and he had to flee to Tarsus, his native city. Then we are told that hostilities ceased in the three great districts of Palestine — Judea, Samaria, and Galilee. The historian, for a specific purpose, now drops Paul, and takes up Peter. He relates two examples of the power displayed by Peter at Lydda and Joppa. Tabitha was a lady who had devoted her whole life and substance in and for the support of widows and orphans. These two cases are but specimens, to show us with what power Christianity was propagated, and with what rapidity it spread. The whole world was over-run, in a single lifetime, not by the sword, but by the power of those simple facts these men told, and the manifestations of divine power with which they accompanied them. Observe through what an ordeal Christianity passed. It had to contend against the jealousy of the Pharisees and Sadducees, the rancour of an intolerant priesthood, and all the sects of philosophy of that day.

In Acts X. we come to an important crisis. Up to this time the Gospel had gone only to the seed of Abraham: although it had gone to Ethiopia and Africa, it was only to Jews or Jewish proselytes. Seven years had been spent in this way, but now it burst through the Jewish fraternity, and passed to the Gentiles. The word Gentile, from *gens*, means a family or nation. In proclaiming the gospel to the Jews, the Apostles had a great many aids, for, in argument, they had a standard of authority to which they appealed for proof that both parties acknowledged. They both agreed as respected the premises, but differed in respect to the conclusion. But now that they were to go to the Gentiles, a different course was to be pursued. Christianity was seven years old, and the commission given the Apostles was to go into all the world and preach the gospel, not to every Jew, but to every creature; yet not one of them was prepared for the work now to be done. You can see the power of early education and the force of prejudice, when you see such men as the Apostles not able to fraternize with an uncircumcised Gentile, no matter how pious he might be.

Cornelius had what we call "a trance" — not at night, but at mid-day. You are sufficiently acquainted with the man; he was pious and benevolent, but yet not saved. He was told in this vision to send to Joppa for Peter, who would tell him what he *must* do to be saved. Peter now had to have a vision, to prepare him for the work before him. He doubted what this vision could mean, but just at the moment three men from Cornelius sought him. After hearing their simple, unadorned, and modest tale, he invited them in, and the next day, in company with some Jewish brethren, went to the house of Cornelius. By this time Cornelius had gathered together a congregation, consisting chiefly of his relatives, and went out to meet Peter.

In the 34th verse, Peter makes a discovery, viz. that God is no respecter of persons, but that he is of character. From this verse to the 44th, he preaches the gospel to them. At this point the Spirit interfered. There is a precise mo-

ment for every thing, to give it meaning and effect. At the proper moment, when he had told them how they might obtain remission of sins, the Spirit came down. Faith is the door by which the gospel enters: this door was now opened, and the Spirit of God descended, just as He did seven years before upon the Jews. This explains the phrase of the Messiah—you shall be baptized with the Spirit. Peter, seeing this, looks round upon the brethren who accompanied him, and said—"Can any man forbid water that these should not be baptized, seeing that they have received the Spirit as we did at the *beginning*?" The phrase, *at the beginning*, shows that the like had not happened since that time, and it never did occur after this. The parable of the Prodigal Son is intended to illustrate the introduction of the Gentiles into the Church. God, seeing them coming; goes out to meet them, and gives them his Spirit — like the father, seeing his son return, ran out, and fell on his neck and kissed him, before he had time to make his penitent speech. In this case God gives the Gentiles a welcome by his Spirit, before Peter told them to be baptized. Thus we have both Jews and Gentiles embraced by Christianity, and the two leaves of the gate are opened by Peter.

Let us pause to note the uniformity which characterizes the teachings of the Apostles. They exacted the same things from both Jew and Gentile—they were all baptized, &c. God has given uniformity to the laws of nature, mind, and grace, so that the Jew and Gentile are subjected to the same moral process.

---

THE IMPROVEMENT OF THE YOUNG.—The improvement of the young—the blooming pride and future hope of our country—the bone and sinew of the church's future—should be the primary design of those who minister to us in holy things. There is a season in life when the thoughts are indisposed to encounter the deep things of theology: a syllogism fails to be comprehended, and a subtle deduction is a weariness to the elastic spirit, yet the eye will rest pleasantly on the lighter lessons of divinity, and the mind will rove with a degree of satisfaction through the green, flowering fields of holy literature, or along the side of "still waters." There is enough of argument in the church, and the "sacramental host" is enveloped in the dust of a thousand champions in polemics; the boundary lines of denomination are explored and rectified with unerring science, and "Greek meets Greek" on the neutral ground. The church scarcely can desire a greater deluge of religious intelligence than that which rolls, at the present moment, to her extreme borders, yet the question arises with unusual emphasis: Does the voice of consolation sufficiently mingle with and temper the thunder of warfare and the majestic movements of the age? Does the sound of the summonings, the trumpetings, and the rousing up of this last great crusade, intermit to the music of the Christian charities and home virtues. We hope the brethren will keep in mind the foundation, the unity, the beauty, the grandeur and simplicity of that magnificent temple, the gospel church, whose length and breadth cover the whole earth, whose height reaches to heaven, and whose depths are laid in the love of Christ, which passes knowledge.—J. B. H.

WORK, WORK. — I have seen and heard of people who thought it beneath them to work—to employ themselves industriously in some useful labor. Why, work is the great motto of life, and he who accomplishes the most by his industry, is the most truly great man; aye, and is the most distinguished man among his fellows. The man who so far forgets his duty to himself, his fellow-creatures, and his God, as to allow his energies to stagnate in inactivity and uselessness, is a lumberer of the ground—a weariness and curse to himself, as well as to those around him. What but industry brings forth the improvement that never allows man to be contented with any attainment he may have made, or any work he may have effected, and, under Providence, surrounds him with the comforts and refinements — physical, moral, and intellectual — of civilized life? The orator, the poet, and the scholar are great working-men. Their vocation is infinitely more laborious than that of any handicraftsman. What but work has tilled our fields, raised our churches, and cultivated our minds and souls? "*Work—out your own salvation,*" says the inspired Apostle to the Gentiles.

## NOTES AND OBSERVATIONS ON CHRISTIAN PRINCIPLES.

## NO. I.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

THIS is a comprehensive and elemental passage, containing the whole of the elements of the plan of salvation, and all the principles about which men should dispute — if they dispute at all. A few observations on it may not be untimely.

Deity is here stated to love, or to manifest great affection for the world. By the world is evidently meant man, or mankind. We have, then, God loving mankind. Is this true, or necessary? What is man? He is the meaning, the interpretation of creation, if he is anything at all. Without him this world would be meaningless, without adequate cause or object; but with a tenant like man, it is a field for operations, fruitful and inexhaustible—that is, for man possessing the love of God, for without that man becomes as meaningless as the earth without him. He then would be, not the tenant of the earth, but a part of it, existing causeless and objectless. But love from his creation has marked out a position for man as head of this earth, and to qualify him many things have been bestowed—things which render him not only the head of this earth, but make him worthy of the peculiar interest and care of his Creator—things the possession of which has chequered his history, so that it is wonderful and fearful—things by which he has produced results that have led to the utterance and fulfilment of the statement above quoted, full of sorrow though it be. And although man has perverted them, turned them to evil purposes, and neglected them, so that they are often dimmed, still he has them, and therefore is the object of the love of God. The constitution of man is such, that he is peculiarly dependent on the love of God. He has been so formed, that love is essential to the development of his mind. Love in man is a cultivated principle. It is truly his life, but inhaled with the instructions received first from his fellow, and afterwards drawn from experience and reflection. Being an inhalation intimately connected as it is with his being, it has to be developed in him—love has to be shown him before he will love. Good

as his heart may be supposed to be, its goodness can only be manifested in improving the lessons of love he has received, and receiving them to practice. In man we see capacity varied, and apparently interminable. This is man's natural property. We predicate it of all infant men. He cannot, however, fill or develop it himself. If left to himself it remains sealed, and all that appears is a low animal instinctive manifestation, as different from the mental characteristic of a man, as an animal is to him in appearance.

Man appears here first in the course of nature, but his advancement depends on no natural causes. Were it otherwise we should hear man speak, and ideas would flow from him as music from the warbling birds. Love is, however, necessary to impel his otherwise dormant mind — to lead him on in the paths of truth, and to open the eyes of his understanding to the beauties, not only of the spiritual world, but of this also. Much individual instruction may, indeed, be given where love is not discernible; but the possibility of being educated exists only through love.

In man, then, we see the pupil of God dependent on his love for the development of his mind. Many times has he denied him, rejected his teachings, and set up himself as his own teacher; but he has fearfully suffered in consequence. This conduct causes the love of God to present new phases, for not only now has the future to be provided for, but the consequences of the past have to be overcome.

There is no position more false than that which has become now a favorite article of faith with many: to wit, that "the hope of man is in humanity." Humanity affords no hope in itself. Is not humanity man? And is not man the being diseased, from head to foot? Can the diseased cure himself? Can imperfection, acting on itself, produce perfection, or make any advances towards it? Or, are we to suppose that his constitution is perfect, but from various causes its development has been imperfect, and it only needs the removal of those causes to produce a perfect

development? But what can these causes be? If the hope of man is in humanity — his dependence on himself now—must it not always have been so? And if so, has not man's constitution been the cause of all the evils deplored! How, therefore, can it be argued, that man's constitution has been imperfectly developed, seeing that the causes must have been produced by that very constitution, man having, in fact, no counteracting power to operate upon him? And how can that be called perfect, which produces such effects? There can be no doubt but that man is the cause of evil, for those who attempt to prove that the Bible teaches that God is the cause, *do so to disprove his existence*. If, then, the existence of God is thus ignored, no alternative remains but to lay all evil to the charge of man; and if man only has been acting on man, may it not be affirmed, seeing evil preponderates so much, that evil is the natural tendency of the constitution of man, and that good is the result of a fierce and long-continued struggle? But how can it be affirmed that man engages in this struggle of his own accord? Is not experience against it? When we appeal to humanity, do we not appeal to a *cultivated* principle, by which alone we are enabled to see and appreciate our own mutual relationships? And do not those who would aid in producing and improving humanity, seek most to cultivate themselves and others? — thus showing humanity to be, not natural, but supernatural. But some may ask, Is not cultivation natural to man? Is it not the natural means by which his faculties are developed? It is the only means; but not natural, unless we make a use of "natural" that is different from the sense in which we use it in general, and which we are not justified in doing. In this sense it is figurative, for cultivation is not compulsive, like nature. It does not follow, that because a man is born, he will manifest humanity; but it does follow that he will breathe, sleep, &c. Therefore, we argue from this, if we had no other reason, that cultivation and all its consequences are not natural, but artificial and supernatural. Now has man the innate power of cultivating himself to rise above nature, and make himself the only artificial being in the world? We see the individual man cannot; he depends at first entirely on his elders for the motive power. Can

we predicate that of the whole, which is not possible for, or contained in the parts? If we cannot, what comes of the "hope in humanity," in any other sense than that he has still capacity for appreciating manifestations of the love of God? Ignore the existence of God, and there is no reason for hoping in humanity, for we only prove that God is a *phænomenon*, capable of being produced on man, like the extraordinary intelligence which has been shown by some animals when taught by man; but it will ever be a *phænomenon* rare and fleeting, and cannot be mistaken for the natural development of the mind of man.

The love of God, then, has first set the mind of man in motion. Instruction fitted for his position and mission was afforded. His tenure, however, was peculiar; he did not, could not, hold his position by virtue of mere existence. This would have reduced him to the level of the brute, and thwarted the design of God. He held it by virtue of cultivation, and the glory and hope of man is to recognize the source of his power, and seek to carry out the design of God concerning him. Man had not done this, when Jesus spoke these words—he has not done it yet; when he will, God only knows. Man is strong, yet the love of God has flowed towards him in one uninterrupted stream. When Jesus said, "God so loved the world," he did not say anything new on the part of God. The great crowning proof of God's love was about to be given, and hence the oft-repeated statement. Now the question comes, Did God really love the world or mankind, and was that love valuable to him? It is not easy to go back two thousand years or more, and prove historically the effect of God's love. Evil existed then. Paul tells a sorry tale for humanity in his Letter to the Romans, both for Jews and Gentiles. The Old Testament history is sorrowful in the extreme. From Adam down man seems to have furnished little to record but crime and sorrows; but the Old Scriptures are small to contain a history extending through such a period of time. It may be doubted whether the intention was a historical one which caused their completion. It would rather appear that man should feel himself to be the same now as then in essence and spirit, when reading them, so little is said

about any other people but one, and that very small compared with the mass of mankind. Still the love of God is traceable, dealing with man as he only can be dealt with in harmony with his constitution. It takes a long time to educate one man, even under the most favorable circumstances — how much longer a nation — and still how much longer the whole family of man, who cannot be dealt suddenly with, if he is to be preserved in his moral integrity. It is true, God might have stopped sin in the beginning, but He would then have destroyed his creation. We cannot conceive how He could have made a more noble being than man, one more perfect, and to whom all manner of excellencies were attainable. Having made him, a kind of necessity lay on Deity to treat him in accordance with the requirements of his constitution, and thus have we man battling, as it were, with his Maker, and in many instances appearing to gain the victory to his own destruction. When man triumphs in vice, he (as it were) overcomes God, and perishes; yet cut off all possibility of vice from man, and he is no longer capable of fulfilling his mission here. So we find the laws governing man confine all interference to moral suasion. The judgments which

fell on wicked nations, did not make them care any more, but merely resulted when all the moral inducements possible with them had failed. This must always be recognized as the prerogative of God. The only question would be, Has not the conduct of God changed apparently now towards man? Wickedness seems to abound as much as ever in our day; and how is it that judgment does not reach the wicked in the same way as before? The peculiar judgments of God seem to have been confined to those nations in immediate contact with the Jews. So we have two positions to choose from: either these nations were more wicked than those of greater antiquity, or it was necessary that they should be specially punished, in order to deter the Jews from becoming as bad. The cause for the existence of the Jews must also be understood. They did not exist for their own sakes, but for the benefit of mankind in general, and for a specific purpose which had been nearly completed when Jesus was speaking. This will account for many of the judgments of God. Yet the love of God for his creatures was the same, unwavering and unvarying in his development of that plan which is destined to raise man to the highest pinnacle of beauty and happiness. M. K.

### THE HAPPY MAN.

THE happy man is born in the city of regeneration, in the parish of repentance unto life, is educated in the school of obedience, and lives in perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of Christian contentment, and many times does jobs of self-denial. He wears the plain garment of humility, and has a better suit when he goes to court, called the robe of Christ's righteousness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies. Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctity and lively grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke upon his neck, a vain world under his feet, and a crown

of glory over his head. Happy is the life of such a man. He believes in the Saviour firmly, prays fervently, waits patiently, abounds in holy works, dies to sin daily, watches his heart, guides his senses, redeems his time, loves his Saviour, and longs for glory.

A true gentleman is God's servant, the world's master, and his own man—virtue his business, study his recreation, contentedness his rest, and happiness his reward. God is his Father, the saints his brethren, all who need his favor are his friends, and heaven his inheritance at last. Religion is his mistress, loyalty and justice his two companions of honor, devotion his chaplain, temperance his cook, hospitality his treasurer, providence his steward, and discretion his porter, to let out and in as is most fit. He is the true master of the family. If possessed of these qualities, take him all in all, he is the gentleman and the true Christian.



## "THE FREE CHRISTIAN CHURCH!"

[The somewhat popular pastor of the Congregational church in Kentish Town has seceded, and established a church named as above. The freedom of this church, however, consists mainly in the absence of the apostolic order. At the request of the brethren here, I prepared and printed the following Letter, which has been freely circulated in the locality—indeed at all the chapel doors. Deprived of its local intimations, it has also been printed in No. I. of our MESSENGER OF TRUTH; but as several persons have desired to see it in the HARBINGER, I send a copy for insertion, should you deem it desirable. A second Letter, I think, will follow, which, should you insert this, shall be forwarded for insertion in the HARBINGER, before printing in any other form.—D. KING.]

### A LETTER TO THE REV. W. FORSTER, AND THE COMMITTEE FOR ESTABLISHING A "FREE CHRISTIAN CHURCH" IN KENTISH TOWN.

GENTLEMEN,—The title selected for your church implies either its distinctness from the church of God, or the absence of right on the part of surrounding sects to claim association with that church. A *free Christian church* intimates the existence of a *Christian church* which is *not* free, and as any church *less* free than those planted by the Apostles is not Christian, every church *more* free is licentious. Churches *newly* formed, and also those having pretensions to antiquity, would do well to re-examine. Sect makers have ever claimed a right to institute an order for the church, upon the principle, that positive divine legislation, efficient for all times has not been supplied. The Apostles, however, were the inspired legislature of the church, and as such, completed every institution. In their official character they did "nothing against the truth"—they could say, "He that is of God heareth us"—"they received of the Lord that which they delivered unto his disciples" (1 Cor. xi. 23.) THE APPROVED PRACTICES OF THE FIRST CHURCHES stand as a rule to direct us, the neglect of which has produced existing division. For the production of this standard the Apostles taught the same things in every congregation. After giving direction to the church at Corinth, Paul adds, "*and so I ordain in all churches*" (1 Cor. vii.) Commending Timothy, he wrote, "Who shall bring you into remembrance of my ways which be in Christ, as I teach every where in *every* church."

As you select the work of church building, we might expect to find you wise master builders; but from the resolutions passed at your public meeting, there is room to fear, your plans must be amended, or, such not being the

case, rejected, as tending to add another branch to the great sectarian Babel. Under the Jewish dispensation all things were made according to the pattern shown on the holy mount. How much more important is it, that in the dispensation of supreme glory, the *pattern* or *model* church, planted by the Apostles in Judea, and imitated by every church subsequently erected under their guidance, should be taken as the infallible standard. In a word, that the *name*, *officers*, order of government and worship, and the initiatory rite were once for *all* and for ever delivered to the saints, and that the essential spirit of the apostacy resides not only in Popery and the "established church," but prevails wherever church builders attempt a deviation from the divine model; and that, therefore, the cry of "no creed" and "the Bible alone," is merely a false and uncertain sound, when the church is not regulated by the Bible—when its ordinances and order are results of human wisdom, and not in conformity to the divine pattern. Calling upon you to renounce *human leadership*, and to form or unite with churches under the *leadership* of Jesus and his Apostles, we hasten, in the imperfect manner our brief space compels, to present some of the characteristics of the *Christian* church, by which every claim to Apostolic Christianity must be tested.

#### THE CREED

of the church of God has but one article. Many are its sublime facts and truths, but its creed is complete in one proposition, which Peter received from the excellent glory and proclaimed when the Redeemer enquired, "Whom say ye that I am?" and upon which he de-

clared his church should be built, "Thou art *the* Christ, *the* Son of *the* living God." After his resurrection the Apostles gave the fullest importance to this truth. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved," was on all occasions announced, and *when* confessed, the door of the kingdom stood open without further question. This *symbol* of salvation, this *basis* of the church, this creed of heaven, has an importance which no other truth can claim. Its proclamation was not entrusted to prophet, martyr, apostle—not to the highest angel—but the Most High, *in propria persona* revealed it. As he "went up straightway out of the waters the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo! a voice out of heaven saying, This is my Son, the beloved in whom I delight" (Matt. iii.) This announced, the Almighty Father delivered nothing more. He afterwards spoke through his Son and the Apostles. It is the peculiar grandeur of the Christian creed that God *himself* gave it by the voice of divine majesty, and not as other truths were delivered, not only once, but again, on the Mount of Transfiguration. "A bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him" (Matt. xvii.)

#### INITIATION.

"With the mouth confession is made unto salvation"—belief and confession of the creed—truth being requisite, in order to church membership, infants and unbelievers are ineligible. As life is begotten before a birth into this world can take place, a *new* life, a *new* spirit, consequent upon a hearty reception of the glorious gospel, producing the declarations, "I believe that Jesus Christ is the Son of God"—"Lord, what wouldst thou have me to do"—is indispensable to reception into the church of God. Persons thus prepared for introduction, the church is authorized to receive. It has no choice as to the ceremonial of reception—it has not to settle whether it shall be by taking the Lord's supper, by announcement to the members, or by other modes. The supreme lawgiver has ordained,

that the name of Christ shall be given in a bath of water, from which the penitent believer (but no other,) rises into the kingdom, a citizen fully entitled to all its privileges. With a view to this initiation the Redeemer commissioned his disciples to "preach the gospel to every creature," adding, "he that believeth and is baptized shall be saved;" Peter said to thousands of believers, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts ii. 38.) Ananias commanded Saul to "arise and to be baptized and wash away his sins" (Acts xxii.) and Paul wrote, "so many of us as were baptized INTO Christ were baptized INTO his death" (Rom. vi.) "Buried with him IN baptism, WHEREIN also ye are risen with him" (Col. ii.) "Christ loved his church and gave himself for it, that he might sanctify and cleanse it *with the washing of water through the word*" (Eph. v.) Many other portions of divine truth might be cited, in order to prove baptism the action designed for translating the believing penitent out of the kingdom of Satan into that of God's dear Son, and no other door of entry has ever been opened, or any other subject deemed admissible.

#### THE DIALECT.

Each *nation* has its language. This is also true of every sect. The dialect of the apostolic church is scarcely less unlike those of existing denominations than English is unlike French or Italian. Human creeds are little more than attempts to define a corrupted terminology. Confessions of faith generally demand subscriptions to phrases not found in the sacred Scriptures, and hence interminable disputation and exclusion. Unity in opinion is not demanded of the church—unity of faith is obligatory. Faith is the belief of testimony. The Apostles received "the things of the Spirit of God, which things (say they) we speak, not in the words which man's wisdom teaches, but which the Holy Ghost giveth" (1 Cor. ii.) A pure speech is requisite—*Bible things* must be represented by *Bible words*. When human language was divided men were scattered—when the speech of the church became corrupt division triumphed. "I will turn to the people a *pure language*, that they may call upon the name of the Lord, and serve him with

one consent," was the promise of God, declaring purity of speech indispensable to unity. Sectarian dialects not only crowd into use unauthorized terms, but also appropriate Scripture words to other than their original ideas. As examples we may instance the following:—The holy Trinity—three persons of one substance, power, and eternity—eternal Son—humanity and divinity of Christ—divinely constituted man—the Holy Ghost eternally proceeding from the Father and the Son—God's eternal decrees—conditional and unconditional election—God out of Christ—free will—original sin—total depravity—general and particular atonement—satisfy divine justice—reconciled God—imputed righteousness—saving faith, and historic faith—perseverance of the saints—infant membership—clergy, laymen, and sacrament, concerning which it is the privilege of the church neither to affirm nor deny—neither to believe nor doubt, because God has not proposed them in his word. If deduced from it we have them in the apostolic words, and if not deduced from the Bible, we are fully at liberty to dismiss them as unknown and injurious. "It is a virtue, to forget this scholastic jargon, and even the name of the dogmas which have convulsed Christendom. It is a concession due to the crisis in which we live, for the sake of peace, to adopt the vocabulary of heaven, and to return the borrowed nomenclature of the schools to its rightful owners—to speculate no more upon the opinions of Austin, Tertullian, Origen—to speak of the Father, and the Son, and of the Holy Spirit—of the gospel, of faith, of repentance, of baptism, of election, of the death of Christ, of his mediation, of his blood, of the reconciliation, of the Lord's supper, &c. in all the phrases found in the record, without partiality."

#### OFFICERS AND TEACHING.

Popes, cardinals, archbishops, ministers, reverends, and all clerical orders, are of man's creation. Bishops, evangelists, and deacons, are of God's appointment, and the only authorized officers in his church. The apostles neither have, nor require successors—their work, as the legislature of the church, was for ever. Of bishops we observe—1st, They were also called elders (Titus i. 5-7). 2nd, That bishops

or elders held office only over the church by which they were appointed, and were ordained "in every church" (Acts xiv. 23). 3rd, A *plurality* of bishops were appointed over each church (Acts xv. 4; xx. 17; James v. 14). 4th, The following qualifications were requisite, the apostle saying, "A bishop *must be*" (1 Tim. iii.; Titus i.) blameless; the husband of one wife, having his children in subjection, sober, and of good behaviour, given to hospitality, a lover of good men, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not self-willed, not soon angry, not covetous, one that ruleth well in his own house, not a novice or young convert, having a good report in the world." Primitive bishops and modern ministers, or pastors, lack all resemblance to each other. A stripling from college, without children, unmarried, without experience in ruling a family, may be the latter, but is utterly unqualified in relation to the former. One man may be the leader or minister and exclusive teacher of a modern church, whereas the apostolic order requires an eldership, selected from the seniors of the flock, possessing the above qualifications to rule and guide. A young convert is rejected for most pointed reasons, and of one without experience as the ruler of a house, it is asked, "How can he take care of the church of God?" Though apt to teach, teaching is but a small part of the bishop's work; as "overseers of the flock," they are called to vigilance in visiting the homes of members in times of sickness, trial, or lukewarmness—work that no modern minister, with his several sermons to arrange and deliver weekly, can perform. To the objection, that a church is unable to support several bishops, it is observed, that the New Testament does not supply a single instance of a bishop receiving wages. Paul, to the elders or bishops of the Ephesian church, said, "Ye yourselves know that (during three years) these hands have ministered to my necessities, and to them that were with me; I have showed you all things, how that so LABORING YE OUGHT to support the weak" (Acts xx.) Away, then, with the one pulpit man as the servant, or rather the lord, of the congregation, at a salary according to his sermon making power; such being as

*unauthorised*, and belonging to the same order, as Popes and cardinals, and one of the main causes of the powerlessness of existing churches. While in the several bishops requisite to the oversight of each church is required aptness to teach, teaching and exhortation are not *exclusively* committed to them; indeed, the apostle alludes to some who did not labor in word and doctrine. That church is not free, is not Christian, which permits its *bishops only* to teach; and much less free is the church which looks to one man for instruction. Every brother, *able to speak to the edification of the church*, has a right to use his talent—thus the eldership is relieved, the exhorters and teachers, as at Corinth, and in every primitive church, taking part in its edification, to whom it was intimated, "Ye may ALL prophecy one by one, that ALL may learn, that ALL may be edified" (1 Cor. xiv.) Which distribution of labor is plainly taught by Paul, "So we, the many, are one body under Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence" (Rom. xii. 5-8.) Here ministry (the serving of tables) exhortation, teaching, ruling, &c. are assigned to different persons in the church, as the body is not one member but many. Should the newly erected *free church* be *free enough* to become scriptural in these particulars, it will escape the burden of debt hanging over most sectarian churches, and possess ample means to assist needing members, who are generally lamentably neglected to furnish payment for pulpit oratory. Attending to these requirements, and the expences of a "*plain building*," a surplus will remain, which, by apostolic authority, may be appropriated to sustain an evangelist, or preacher of the gospel, not to preach to the church, but missionary like, to seek from house to house, from field to field, the unconverted—to gather them in school-rooms, or meeting-houses—to command them to believe in the Lord Jesus Christ, to repent and be baptized for the remission of sin; and of such

evangelists, but not of bishops, the Apostle declares, they who preach the gospel may live of the gospel. The work is one of self-denial, the supply often small; in no case, if the poor be regarded, more than necessary. Here is work for all who love God better than Congregationalism, who will serve the masses. We urge the "Free Christian Church" to beware of half measures—of making new sects—of will worship—of the inscription, "the Bible alone," when it is not allowed to regulate the church. DEACONS were ordained in each church, to take charge of the treasury, to receive contributions, and expend the same as authorized by the church, the poor claiming their chief attention. Their qualifications being the same as for bishops, aptness for teaching only omitted. (See the Epistles to Timothy and Titus.)

#### THE FELLOWSHIP.

Money being as indispensable in the church as in the world, the Christian lawgivers leave it not unnoticed. The apostolic converts attended steadfastly to "the Apostles' doctrine, the *fellowship*, the breaking of bread, and the prayers" (Acts ii.) The disciples came together every first day to break bread, and then attended to mutual teaching and the fellowship—at times without an apostle, evangelist, or bishop, without brethren, learned or eloquent; yet they were steadfast, the few or many gathering around the table of the Lord to partake of his constituted body and blood, never dreaming the presence of a clerical administrator essential to its proper observance, and knowing as little of clericy in any form as of transubstantiation and the Pope. They were noted for love and the support given to each other in time of need, and therefore money was as necessary to them as to us. How did they obtain it? Did they erect a splendid building, or renting an inferior one, parcel it out at so much per sitting, giving the best places to those who pay the most, and the inferior to the men of poverty? Did they, even in their meeting-houses, divide the one body of the Lord into castes, and say to the man of wealth, "sit here in a good place," and to the man in mean raiment, "remain here, these seats of poverty are for thee?" (James ii.) Did they thus, and wonder that the masses stood aloof? Not they!

Christ was not so learned. Neither had they quarterly or monthly collections, begging sermons, fancy fairs, appeals to the unconverted, or any of the contemptible modern methods of raising money, and yet they had enough and to spare. Wonderful people! What did they? They attended *every* first day to "the fellowship." This word "*fellowship*," as well as *koinonia* in the Greek, signifying *partnership*, collection, joint participation in, and distribution of, revenue. In a word, as part of the Christian worship, the church—not the unconverted, not seat-holders—but *the church*, contributed every first day of the week. Concerning *this* collection, Paul wrote to the Corinthians, "As I have given orders to the church of Galatia, so do ye. Upon the first day of the week let *each* of you lay somewhat by itself, according as he may have prospered, putting it into the treasury;" the efficiency being stated thus, "The administration of this service not only supplieth the want of the saints, but is abundant, also, by many thanksgivings unto God." Of Macedonia, the same apostle says, "For to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the *fellowship* of the ministering to the saints" (2 Cor. viii.) Other portions show, that when the church supplied maintenance for proclaimers of the gospel, the fellowship furnished means, and was, and is, the only authorized mode of obtaining money for the expenditure of the church. "To do good and *communicate* (*koinonia*, attend to the fellowship) forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16.)

Let it be observed, that love for truth and those engaged in forming the new church, prompted the production of this epistle. Unkindness of expression, we have not to apologise for — love to all, and esteem for some of the parties concerned, were our motive power. If it be asked, "Why the letter is made public, when a private communication would have brought the subject before the persons addressed?"—the answer is ready.

It relates to an act of *public* interest, and it is our duty to give, not *merely* to the committee, but to the neighborhood that may be influenced by their acts, the advantage of our many years' searching and experience. Reports are circulated to the effect that we have united with the committee in forming the "Free Christian Church" which these pages will certainly refute. May our labor of love produce a deep conviction, that you are not at liberty to build churches after your own fancy, taking *some* parts and leaving *others* of the Christian system — that you may neither add to, nor take from, its glorious creed—that you may receive only believers who confess it, infant membership and infant sprinkling being of the Apostacy — that you require to learn and use a pure speech—that bishops of the New Testament order are to take the place of modern ministers—that the freedom of the Christian church gives the right of teaching and exhortation, in the church, to every qualified brother—that preaching is for the world, and not for the church—that the pew-letting system is in direct opposition to the essential spirit of Christianity — that money for all legitimate purposes should be obtained from the church by the weekly contributions of its members—in a word, that the primitive system is divine, and intended for all ages—that God owns no other, and the masses of the people will reject all shams, their necessities and nature requiring the God-given, the ever-glorious Christianity of Jerusalem.

"PROVE ALL things, hold fast that which is good" (1 Thes. v. 21.)

"Why call ye me Lord, Lord, and do not the things I say" (Luke vi. 46.)

"In vain do they worship me, teaching for doctrines the commandments of men" (Matt. xv. 9.)

"Ask for the old paths, where is the good way, and ye shall find rest for your souls" (Jer. vi. 16.)

By order of the Christian church, assembling in HART'S ROOM, King Street, Camden Town, and desiring to remain, in the hope of everlasting life,

YOUR WELLWISHERS.

The grand characteristic of the Bible is its adaptedness to human nature.

Better to wear out in a year, than to rust out in a century.

## THE VICTORY OF THE WESLEYAN CONFERENCE.

*(From the Times, Nov. 12, 1853.)*

THE judgment of Vice-Chancellor Wood in the Birstal chapel case, will probably form an epoch in the history of the Wesleyan body. Most of our readers are aware, that for years past a struggle has been in progress between individual congregations and the magnates of the Conference — persons who may well be compared to the bishops of the national church, if regard be had to the power they exert, the funds which they administer, and the nature of that spiritual sway to which they lay claim. Ministers have been expelled the Connexion for opposition to those who declare themselves the representatives of the founder of the sect, in accordance with “the Constitution of Methodism,” and the laws which were established for its perpetual government. A chief subject of contention has been the appointment of preachers, the Conference claiming the general right of filling the pulpits of the chapels under their charge; and the trustees, or at least a portion of them, resisting in many cases this assumption, and producing the deeds under which they were appointed, as proofs of their power to appoint and dismiss preachers at their pleasure. The decision of the Vice-Chancellor is important, inasmuch as it declares the supremacy of the Conference to be of the essence of Methodism; and that an indenture purporting to confer on the trustees of a chapel the power of appointing preachers and ministers is null and void, as inconsistent with a first principle of Methodism, which declares the nomination of such persons to be in the hands of the central governing body. Thus the Conference has won a great victory. Whether its opponents will acquiesce in defeat remains to be seen.

The facts of the case are as follow: — In the middle of the last century, when crowds were following the footsteps and hanging on the words of John Wesley, an artizan named John Nelson was on one occasion among his audience. He was deeply affected by the words of the preacher, left his residence in London, and returned to his native town of Birstal, where he established a Wesleyan society. This society was quickly affiliated to the general Methodist body, and, on the establishment of “circuits,”

Birstal was made the head-quarters of one of them, which was called the Birstal Circuit. Nelson lived on intimate terms with Wesley, was treated with confidence by him, and called in 1747 to assist in “Conference;” hence it was urged, that the purpose of his society, and of his subsequently erected chapel, was the preaching of the Gospel on the system of which Wesley was the founder. About 1750, ground was bought and a chapel built, and deeds, purporting to declare trusts, were executed in 1751, in 1782, and afterwards. By the deed of 1751, the trustees were “to permit the said John Wesley, and such other persons as he should nominate and appoint,” to be preachers and ministers in the chapel; and after his death, upon similar trusts successively, to Charles Wesley and William Grimshaw — and after their death the trustees were to appoint preachers, “monthly, or oftener.” Wesley had before this time established the Conference, which was an assemblage of ministers called together periodically to assist him with their advice; and with their assistance he was accustomed to appoint the ministers at Birstal chapel. These were not preachers attached exclusively to the chapel, but persons who took their turns in supplying the various places of worship of the district, according to the system of circuit-preaching, which is a principal feature in the system. During the great dictator’s health and vigour, no opposition was thought of; but his penetration soon perceived that on his death there would be danger of the society which his genius had reared falling into anarchy, and he accordingly took means for carrying on the spiritual government of his followers when he himself should be no more. He executed a deed establishing the Conference as the supreme legislator of the sect, to act in his stead, and stating the manner of its appointment, and its principal powers, the most important of which was the nomination of preachers to the various circuits. In the decline of his life, about the year 1782, one of those disputes took place which he foresaw and so much dreaded: it was connected with the chapel and property in question, and Wesley, to avoid litigation, was “worried down” into executing a

deed providing for the appointment of preachers at Birstal chapel by the trustees for the time being, and by such of the members as had been "class-leaders" for three years; and to these powers were given to remove or suspend ministers at their pleasure. The present case arose on an information filed by the partizans of the Conference; and the object was to obtain a declaration, that the chapel and property were subject to the trusts of the deed of 1751, by which the appointment of preachers would be in the hands of the Conference. It also prayed that a scheme of trusts might be declared to carry out the purposes of the foundation, in accordance with the "Constitution of Methodism," and for the removal of certain trustees, who, it was alleged, were no longer members of the Methodist body. The dissentient trustees rested on the deed of 1782, which they alleged gave them the power of appointing the ministers, without regard to the wishes of the Conference.

The case was argued at great length in July, and judgment was given on Tuesday last. The Vice-Chancellor decided against the defendants on the great question of appointing ministers. Since, at the date of the indenture of 1751, the society at Birstal, for whose use the chapel was built, had been united to the great Methodist body, consisting of societies, several of which formed a "circuit," and since, according to the constitution of the Methodists, the regular ministrations are performed solely by travelling preachers, it appeared to the Court that, according to the true meaning of the indenture, the "minister" of the chapel must be one of the preachers of the circuit, and not a mere local preacher; and, furthermore, since the circuit preachers, and notoriously those of the Birstal circuit, were, before 1751 and during the life of John Wesley, appointed by him, with the advice of Conference; and that, since his death, by the constitution of the society, the appointment of the circuit preachers has rested with the Conference, therefore, such appointment ought to be made by Conference only; and that the trusts with reference to the appointment of a preacher in the chapel by the major part of the trustees, could not be carried into effect consistently with the appointment of such a preacher as was intended by the

indenture; and that, consequently, the trustees must hold the property on trust, to permit and suffer such persons to be ministers as should be appointed by Conference. The indenture of 1782, so far as it purports to vary that of 1751, with reference to the appointment of ministers, was declared null and void.

Thus the power of Conference over individual congregations is fully established. In all cases like the present, where preachers and ministers are spoken of, it will be held to refer to the circuit preachers appointed by the central authority; and thus a body of trustees, in opposition to Conference, will be unable to place in their pulpit a man of their own views, and thus to form a congregation severed from the body of the society. The Conference will have the power to say, as its founder said, "If you are Methodists, obey me; if not, stay away." It remains to be seen whether these high pretensions, even though fortified by a Court of Equity, will be recognized by the large community over whom they are arrogated. Wesley has been compared to Loyola; but if, like him, he has created a society of wonderful organization, of world-wide extension, he has not been able to insure the implicit obedience which is a characteristic of the rival system. Even during his life dissensions arose which he could scarcely quiet, and hardly was he in his grave, when the smouldering discontent burst into a flame. Then, as now, the question was as to the rights of the laity; then, as now, the power obtained by a few leaders of the Conference over the community and the younger preachers, had alarmed and disgusted multitudes; and a large secession followed the decease of the master spirit. What will be the result in the present case time will show; but, to judge by the past, there is a tendency in this religious body to suffer continually from internal disruptions. Both here and in America there are many sects calling themselves Methodists, while the members who hold with the Conference are said to lessen year by year. It may be that the system has done its work, and is destined to decay; but, even if so, it must always be remembered as having worked incalculable good in rousing and regenerating a demoralized people and an apathetic church.

## MODERN INFIDELITY.

TO WORKING MEN.

[The following article is extracted from the *Norfolk News*. We believe it to be from the pen of Mr. Tillet, a solicitor, of Norwich, the projector of *Quo Warranto*, and one of the most distinguished advocates of reform, in political and religious matters, of the present day.]

THIS is an age of ecclesiastical commotion. The religious systems and superstitions of more than half the world are being overturned at the same moment. The religion of Confucius is discarded by millions at a time, and the idols and priests of the vast empire of China are destroyed together; the faith of Mohammed, twelve centuries old, is feebly upheld by a power which itself can hardly stand alone; and the Papacy is so weak, even in its very centre and citadel, that its chief owes his nominal sovereignty, and indeed his life, to the presence of twelve thousand armed Frenchmen. In such an age, it would be an especial wonder, if you, intelligent and thinking working men, could keep your thoughts from religious topics.

Passing events, and the shadows of greater events to come, compel us to think. We ask, what means this sudden and co-temporaneous overthrow of antiquated delusions? The accumulations of centuries are being swept away in an instant. Are these vast nations, is this majority of mankind, to be without a faith, when the old superstitions have been thrown off?

But at this time we observe also another strange sign. Working men are rapidly rising in importance, and we trust in intelligence and virtue too. Many things have combined to give increased value to labor, and to place before you the prospect of a new and higher destiny.

By these stirring occurrences, Providence calls on you to think!

On the ruins of old heresies, new heresies are preparing to, establish themselves; on the subject of one of these I presume to say a few words to you.

"Secularism" presents itself for your acceptance, in the name of virtue and the temporal interests of the people. It teaches that without Christianity you may become good and happy; and it thus endeavors to undermine and sink into ridicule the faith which alone can save you.

It is your duty, however you may

differ from others, to treat all with kindness. God has given you reason, that you may use it in the discovery of his truth. On the one hand, refuse to be bigoted; on the other, be careful not to be credulous. "Prove all things; hold fast that which is good."

What is the practical object of these Secularists? Clearly understand this first of all. Do they attack Christianity itself? or the institutions, ceremonies, orders of men, and abuses, which have sprung up in connection with it?

The Church of England and its clergy, Dissenting churches and their ministers, or individual professing Christians, may not be what they ought to be. Admit, they are not—admit even that there is not a true and faithful Christian man in the world at this moment—what then? Men may be faithless, but still Christianity may be true.

What is Christianity? It is the life of Christ in the heart of humanity. Not a creed merely, nor a priest, nor a church—but a life. Christ on earth is the model of what man should be—the ideal of man, by the help of God, triumphing over evil.

Now this is the question for those who revile Christianity to answer—*What evil would there be in the world if all were like Christ?*—if all men, all families, and communities, lived according to the pattern he gave us in his life—if in all transactions men were actuated by honest, pure, and benevolent motives, as he was when sojourning amongst men—what evil, I ask, would there be on the earth? That is the question which silences the infidel.

If all men were like Christ, this earth would be a paradise. There would be no selfishness, no lying, no drunkenness, no malice, no oppression, no war. *The sooner, then, all try to be like him the better.*

Can any argument be more intelligible, or more unanswerable than this? It may, however, be put in another form. A man afflicted with a malady, hears of a prescription which is said to be a certain cure for his disorder. He tries it, and it cures. The fact that he



was ill and is well, proves that the prescription is a right one, and that its author understood the case. It is no objection to *that* prescription, that somebody tries something else, and it fails, or gets bad ingredients from the chemist, or that the medicine is not according to the prescription.

Christianity benefits those who take it. It does not affect those who take only a sham or spurious form of it, which impostors have made up for their own profit.

When you have perceived that genuine Christianity involves the idea of perfection, ask yourselves who invented it? Man, imperfect man, could not, for perfection cannot be the offspring of imperfection. A bad artist cannot design a perfect model. The perfect artist alone can do that.

But is there no ground, then, for complaint? Yes, not that so *many* profess to be Christians, but that so *few* are like Christ.

Secularists want you to condemn the reality, because the counterfeit is worthless—to throw away sterling money, because base metal is in circulation. Is this reasonable?

Do you reject the principle of liberty, because the universal suffragists of France have sold their cause, and set up a despot on the ruins of a republic?

Do you despise the free principles of the commonwealth of America, because, in spite of them, three million slaves are kept within the States?

Do you throw over the principles of Reform or of the People's Charter, if you hold to it, because a few renegades may have bartered their votes for bribes?

Then why should you reject Christianity because some of its followers are faithless? Rather set them an example of what a Christian should be.

Some would persuade you that Christianity is the ally of tyranny. Nowhere has it been so perverted to vile uses as in the Southern States of Europe. It may be as well to let you know what the patriots of Italy and Hungary think of it. Hear Mazzini, from the very centre of Papal superstition and intolerance; he can distinguish between the genuine and the counterfeit. In his pamphlet—"The Pope in the Nineteenth Century"—he thus exhorts his followers:—

"Whatever may be in store for the future—

whatever new revelation of our destinies awaits us—it behoves us, meanwhile, not to forget that Christianity was the first to put forward the word equality, parent of liberty!—that it was the first to deduce the rights of man from the inviolability of his nature—that it was the first to open a path to the relationship of the individual with humanity, containing in its doctrine of human brotherhood the germ of a new principle, of a law of association. Every inequality which destroys our liberty, fetters our capability of progress, enthrones idleness, or degrades or tyrannises over labor, is not of God—it is of evil; and God only tolerates evil upon earth in order that by combating it we may find favor in his eyes."

Would you have another witness from the noble band of patriots? Hear what the illustrious Kossuth, in one of his published addresses, says of this Christianity which you are told is an hindrance to your progress:—

"I, an exile from my fatherland, which is under the heel of the oppressor, do not despair. I have faith in God—faith in the Saviour of men—and to the law of Christ alone do I look for the security of national well being. I, therefore, do not despair of my country's future, though it be overwhelmed with misfortune. I certainly have an unwavering faith in the destinies of humanity. There is one law, obedience to which would prove a rock upon which the freedom and happiness of nations may rest secure to the end of their days. *And this law is the law proclaimed by our Saviour—that rock is the unperverted religion of Jesus Christ.* But while the consolation of this sublime truth falls meekly on my soul, like as the moonlight falls upon the smooth sea, I claim it in the name of the Almighty Lord, to hear from my lips a mournful truth—yes; the law of our Saviour, the religion of Christ, can alone secure a happy future to nations; but, alas! there is no Christian nation upon earth—not a single one amongst them all. I have spoken the word; it is harsh, but true. *Thou art fallen, O my country, because Christianity has yet to come!*"

In the name, then, of Secularism itself, and of liberty—individual and national—I ask you not to harbor a thought or utter a word against Christianity, for it alone can deliver the nations from oppression, and individual men from every form of social evil.

I have ventured to address you thus freely, because you know that I have no interest in the question beyond that which you also have—that I am no sectarian—that I care not for the minor points which, to their disgrace, sever the professors of a common faith—that,

like you, I demand the right to think freely—that I am not chargeable with excessive regard for the priesthood, or the ministry, or any order or institutions of men—and that I cannot be suspected of any indifference to your temporal interests, or to the cause of human progression.

Working-men, there are many forms

of slavery even in this land of liberty—slavery to vice—slavery to prejudice—slavery to pride.

If it were given to me to be able to fix one truth, and only one, in your hearts for ever, that truth would be that Christianity is the very life of liberty, and that it alone can make you free—in every sense, free.

## BAPTISMAL HYMN.

THEE, oh Creator, we invoke  
By one vail-rending name!  
Adopt us now Thine Own; purge now  
Our consciences from blame.  
Too long unreconciled we've been,  
Intent on this world's care;  
But now we come to die with Christ—  
We come, His grave to share.  
And with the Saviour's cross of shame  
To be identified:  
That when His marriage shall take place,  
We may be with the Bride.  
So in the likeness of His death,  
We, too, would first be sown;  
For at His second-coming, He  
Shall resurrect His own.  
And we, as did our buried Lord,  
From death's deep sleep shall rise;  
Wakened by Him who is "the Life,"  
To meet Him in the skies.  
Now, from the earthy Adam, we  
By death divorced are;  
And put the second Adam on,  
The new world's "morning star."  
Jesus *under the law* was made,  
But He was crucified;  
And though obedient e'en to death,  
Yet, to the law He died.  
And so through death He did destroy  
That holy law and good—  
Which yet to Adam adverse was,  
And all that in him stood—  
Thro' death Christ triumphed o'er the law  
That had the power to slay,  
And kill with death, all such as did  
Its precepts disobey.  
Over the law, and over death,  
He triumphed gloriously;  
Death's sting He took away, and from  
The grave its victory.  
So to this Adam-life and law,  
We, too, are come to die;  
Henceforth we're dead, our life is hid  
With Christ that lives on high.  
The law shall not condemn us now,  
When we to it are dead;

Its power is lost, when we put on  
Jesus, our second Head.  
And though the fleshly soul be spared,  
Its lusts to mortify,  
Henceforth we live by faith, and seek  
A soul that cannot die.  
And though, in this first-Adam world  
We linger yet awhile;  
Our hearts are in that future day—  
Time cannot them beguile.  
Now gladsome, we the fleeting hours  
In duteous love will spend;  
Our spirits oft, in solemn thought,  
The Saviour shall attend.  
Thankful, in the sweet consciousness  
Of condemnation past;  
In hope to have the approving smile  
Of Jesus to the last.  
To His life-giving spirit-words,  
Our listening ears we bend;  
With thoughtful love we'll keep His law  
Faithfully to the end.  
Our true affection, we by prompt  
Obedience will attest;  
We will be always doing good  
With a most loving zest.  
We'll sow the seed of truth and love  
In every human heart—  
We'll raise the burdens of the poor,  
And gladly bear our part.  
We will not flag, nor weary grow  
In this sweet work of Heaven;  
But use each opportunity  
Of good that shall be given.  
Like husbandmen, we'll spend the time  
In sowing spirit-seed;  
For we shall reap the bright reward  
Of every loving deed.  
And every thought, and word, and act  
Shall be in Jesus' name;  
For He is "life"—outside of Him  
Existence is in vain.  
Receive us, Father, into Christ—  
Be it henceforth our fate,  
His great commandment to act out,  
And for His advent wait. T. J. Y.

## HANNAH; OR, THE POWER OF PRAYER.

(From the Baptist Penny Magazine.)

"For this child I prayed; and the Lord hath given me my petition which I asked of Him" (1 Samuel, i. 27.)

PRAYER is of divine appointment. God needs it not, but he loves it, and encourages it in a variety of ways. Faith is the soul of prayer, and prayer is one of the natural utterances of faith. Where there is no faith there is truly no prayer, whatever forms may be used; and where there is no prayer there is no faith, whatever profession may be made. To attempt to pray without faith, is irksome; and where there is faith, except it be in lively exercise, prayer is a *dry duty*. But when faith is vigorous and lively, then prayer is a *precious privilege*. The only object of prayer is God—God as revealed in his Word—God as satisfied for our sins—God as reconciling his poor rebellious creatures unto himself. No creature should be worshipped, however pure his nature, elevated his station, or glorious his gifts. To worship the virgin is idolatry. To us there is but one God—but one object of worship. Prayer from a sinner must pass through a Mediator. Absolute Godhead can have no dealings with a sinner in a way of mercy but through a Mediator. As there is but one God, so there is but one Mediator between God and man—the man Christ Jesus. Jesus stands before the throne as the great High Priest. He is between God and us. He is the Daysman that can lay his hand upon us both. He has satisfied God's justice for us, and now he receives our prayers and praises, perfumes them with his own merits, and so presents them to the Father. My soul, keep thine eye steadily fixed on Jesus, whenever thou approachest God. He is *the way to the Father, the medium of communion with, and communication from, the Father*. The Bible is full of promises made to prayer. Indeed, every promise supposes prayer. When God has made his richest, freest, and most absolute promises to his people, he says, "I will yet for this be inquired of by the house of Israel to do it for them." God promises to hear prayer, and to answer prayer. He invites us to pray. He exhorts us to pray. He promises that we shall not pray in vain. Yet we are backward to

pray. The fact is, Satan hates it, fears it, and is determined if possible to prevent it. Therefore he annoys us in it, keeps us from it, and tempts us to the neglect of it. There is great power in prayer. It is when praying that we are said to have "power with God." God is represented as touched by our appeals, as affected by our tears, and as influenced by our cries. So powerful is prayer, that Luther said of it, "God is powerful to grant, but impotent to deny." Indeed, he never refuses to answer our prayers, except in so doing he would dishonor his own glorious name and character, or injure us, or granting would be detrimental to others. In such cases we could not wish for an answer, nor can we expect one. But even when we do not obtain what we pray for, the very exercise is a blessing; and our God frequently gives us something richer and better, so that we cannot pray in vain.

But let us now look at Hannah. Her circumstances were very trying and painful. Her husband had another wife besides herself. She was barren. Peninnah was her adversary, who provoked her sore to make her fret. Jealousy was the root of this, and we know that "jealousy is cruel as the grave." She wept. She fasted. Habitual fretting made her spirit sorrowful. Her husband tried to comfort her, but tried in vain; for in Shiloh, where the tabernacle then was, "she was in bitterness of soul, and prayed unto the Lord, and wept sore." She had no positive promise. This is what prayer generally needs. When we have a direct promise it seems to warrant our importunity, to fire our fervour, and to embolden us in pleading with God. Sometimes we can find a particular promise, which holds forth to our faith the very blessing which we need; but often we are obliged to have recourse to a general promise, and then submission must put in, "If it be thy will," or, "If it is for thy glory." For spiritual blessings we can never pray too frequently, too fervently, or too confidently; but for temporals, we must always ask in submission to divine wisdom. We cannot

have too much grace, but we may have too much gold. Spiritual communications will keep us near to God, but abundance of this world's good may lead us from him. Hannah's heart was set on a child. As was common with Jewish women, she felt a strong desire to become a mother. Could she obtain a child from the Lord, she was willing to lend him to the Lord. Might she but call a son hers for a time, the Lord should call him his for ever. She looked upon a son as a crowning blessing. Here her desires centred. She had now no hope but in God. Nature denied, but the God of nature might grant. She saw that God was supreme, that his will was law; that his ear was open, and hope sprang up in her heart—she would make a special application to him—she would try what faith and prayer would do. As God was in his tabernacle, as he was throned on the mercy-seat, and as he had said, "There will I meet with thee," she went to Shiloh, she went into the house of the Lord. Her heart was full. Her soul was sorrowful. Her spirit was heavily burdened. She felt a power within impelling her. She *must* pray. She would ask of God. She would appeal to his pity. She would prove his willingness to answer prayer. She prayed, but she spake not. Her lips moved, but her voice was not heard. The Spirit of grace was helping her infirmities, and her heart conceived a groan which she could not utter. But the ear of God caught it. The heart of God received it. The tender sympathy of God was excited by it. He said, "It shall be done." Happy Hannah, thou hast succeeded! Thy prayer is heard. Thy faith shall be honored. Thy importunity shall be crowned. Thou shalt have a son. Samuel shall be a living witness to the power of prayer—a lasting proof that the Lord listens to the cry of a poor woman. Faith perceives the blessing in the distance. Hope fully expects its arrival. Love looks up and blesses the gracious Giver. The burden is gone from her heart. The cloud has passed away from her brow. The sorrow is chased away from her spirit. Elkanah shall now have a cheerful wife, and God a grateful worshipper. Hannah has conquered, Peninnah is silenced, Elkanah is delighted, Satan is baffled, God is glorified, and the church of God is in-

structed and profited, and all by the power of prayer. Oh may I ever look upon my God as a prayer hearing, prayer loving God! May I ever read God's Word to ascertain what he has promised, and what I may expect from his hands! Oh may I ever carry every burden, every sorrow, and every heart-felt desire, to his throne? Oh, thou that answerest prayer, grant me the spirit of prayer, and let me prove the power of prayer, for body and soul, for myself and others, for time and eternity!

Beloved, *real prayer has always a power to relieve a burdened mind.* What should we do sometimes if it were not for a throne of grace? When the mind is burdened with worldly cares, domestic anxieties, church troubles, and ten thousand fears arising from a variety of quarters, nothing but prayer will afford us relief. We can tell no one but God what we think, what we feel, what we fear; but in telling him sometimes, while our faces are covered with blushes, and our souls shaken with cogitations, we feel a secret and sacred influence exerted. There is no positive or immediate deliverance, but we are softened, soothed, and stimulated to start afresh, and quietly carry our cross after Jesus. *Prayer has power to elevate the downcast.* Guilty fears, painful misgivings, and dreary forebodings, often cast us down. With David we have to exclaim, "My soul is cast down within me." The lips are closed to our fellow travellers—we can tell no one what we feel, fear, or think—Satan takes advantage of this, and harasses us still more, until we are weary, dejected, and depressed. Then we go to the Lord. We cast ourselves at his feet. A deep sigh, a groan, a silent tear, an upward glance, are all that we can give. We kneel before the Lord. We pace our room. We envy others who, we think, have liberty at the mercy-seat. We sigh out, "Oh that I could find access to breathe my sorrows there!" While thus exercised, it may be a cry ascends, the tear drops, the Lord looks down, and now we can confess our sins, plead the atoning blood, exercise faith in the Saviour's loving word, and we begin to rise. The next thing is, we feel the rock under our feet, we inhale the pure air of the better land, and then the sun breaks out upon us, and we can sing, "I wait-

ed patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The soul begins now to feel its wings and plume its feathers, the strengthened eye looks upward, and an inward fluttering is felt. See, it is rising. It ascends higher still. The bosom of Jesus is reached. The holiest is entered. The sorrows of life are forgotten. The joys of salvation are realized. The promise is fulfilled—"They that wait upon the Lord shall renew their strength—they shall mount up with wings as eagles—they shall run and not be weary, and they shall walk and not faint." It is no longer downcast or dejected, but may be addressed as the church was once, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." *There is power in prayer to embolden the timid.* What made Luther so courageous?—It was prayer. What made Knox so bold?—It was prayer. What cheered the martyrs in prison, supported them before their cruel judges, and made them joyful in the flames?—It was prayer. Many a good man has gone into the Lord's presence as timid as a bird, but has come out as bold as a lion. "It makes the feeble spirit brave, and nerves him for the constant fight." It fortifies the discouraged, and makes the weak say, "I am strong." *It has power to bring down the richest, choicest, greatest blessings from God.* As the prayer of Elijah opened heaven, and thoroughly watered the land of Israel, after a draught of three years and six months; so the prayers of the least, the feeblest, of the Lord's people will bring down a full pardon of all sin into the soul, sweet peace into the conscience, and joy unspeakable and full of glory into the heart. There is not a blessing provided in the everlasting covenant, or promised in the blessed Bible, or needed by the hungry soul, but prayer has the power to bring it down. "All things whatsoever ye ask in prayer, believing, ye shall receive." "Whatsoever ye ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened

unto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Reader, do you pray? I ask not, do you repeat prayers, or read a form? for I cannot understand how a form can satisfy a living soul. I believe that the Lord teaches all his children to speak to him, and that he loves to hear them speak to him in their own language. It may be simple, it may be broken, it may be very ungrammatical, but it is the child's own. The Father says, "Let me hear thy voice." The child replies, "My voice shalt thou hear betimes in the morning; early will I cry unto thee, and will look up." No form would have suited Hannah; and if taught of God, there are times when no form will suit you. Do you pray? Is your prayer the utterance of your heart's feelings, desires, and fears? Do you, when upon your knees, tell the Lord just what you feel, fear, desire, wish, and hope for? Do you speak to him in your own language, as to a loving Father, who knoweth your frame, and remembereth that you are dust? Is there power in your prayers? I do not mean, *Do you feel power?* though that is very desirable, and often very sweet. But did you ever obtain a blessing from God in answer to prayer—a spiritual blessing, the very blessing that you prayed for? Have you taken to him your doubts, and exchanged them for confidence—your fears, and exchanged them for courage—your guilt, and exchanged it for pardon—your rags, and exchanged them for robes—the hell of misery sometimes felt in the heart, and exchanged it for the heaven of joy which descends from God's right hand? Do you pray for temporal things, because your Father is the God of providence; and for spiritual blessings, because he is the God of grace? Do you sometimes feel driven to prayer by outward trouble and inward anguish; and do you sometimes feel drawn to prayer by the sweet, winning, constraining grace of the Holy Spirit in your soul? The Lord's people learn that real prayer flows from divine life in the soul, that it is produced by the Holy Spirit, that it ascends through Jesus, that it eases the mind, relieves the conscience, cheers the heart, elevates the soul, smoothes the rugged way, repels the attacks of Satan, and at times raises it above the

love of life and the fear of death. Do you know anything of this experience? If you live without prayer, you are dead in sin. If you are satisfied with a form, you are in no better state. If you carry a form with you when you go to address your Father in private, you act very unlike a child. God loves the prayer of the heart—the prayer that expresses confidence in him—the prayer that asks and expects great and numerous blessings from him. He looks not

at the language, but at the feelings; and if there is faith, fervency, and importunity, he approves, accepts, and answers. Oh, for the power of the Spirit of God within us, that the power of prayer may be exerted by us, and the rich, needed, and much-desired blessing of God may be brought down by us on our souls, our families, the church, and the world around us!

J. SMITH.

*Chelt-nham.*

## DESIGN AND DEVELOPMENT.

IN the creation of the world, man was first in design, but last in execution. Before he was sent forth as an occupant of the earth, with all its beauty, it was first to be prepared for his reception. While the design of making man in the moral image of his God was yet latent in the mind of Jehovah, by the volition of the great I AM, the earth was rising out of the "midst of the waters," assuming an appearance of order, beauty, and grandeur—the firmament or expanse was spreading itself far beyond the regions of chaos and confusion, and the sun for a moment stood fixed, and then moved forward majestically in "his appointed course," accompanied by lunar and the stellar lights "in her train," while, in anticipation of the ushering in of man, as the lord of the earth and the sea,

"The morning stars sang together,  
And the sons of God shouted for joy."

"The mountains were weighed in scales, and the hills in a balance"—the atmosphere was made susceptible of rarefaction and compression, before the lungs of Adam were fashioned—light was adapted to the dilatation and contraction of the eye, before, as yet, that wonderful instrument of man was permitted to gaze upon the visible world—sounds were borne upon the undulating air, and echoed from the distant hill-tops, before the tympanum was located in a body so "fearfully and wonderfully made"—odors were wafted upon many a breeze, from many a verdant grove, before as yet the olfactory nerve was constituted a medium by which to transmit to the sensorium the most delightful sensations—savors the most exquisite emitted their fragrance, before the palate was ever made a part of the

organization of man—the heavens were bespangled, the earth adorned and beautified, and the sea replenished—then Adam, the first-born of God on earth, in the full meridian of his glory, stretched forth his hands and exclaimed, "The earth is the Lord's, and the fullness thereof."

Without development, the world would remain a void, the reason of man would become stultified, and the very heavens would grow old. Man was created for the development of his nature, and to delight himself for ever in the "manifold wisdom of God." The mind feeds upon the development, both of the physical and the spiritual kingdoms. All lasting pleasure, life's end and aim, is derived from this. There is a principle that penetrates every formation, both of the animate and inanimate. We see not the principle, but we see its effects—hence we admire the principle itself. Since, therefore, no principle can be seen or recognized, the natural, as well as the logical conclusion is, that every development is the result of the operating and supreme goodness of God. "Wisdom directs, power executes, and goodness is the sovereign power behind the throne."

There is a proper time and place for the development of every design, both of God and man. The principle must exist anterior to the thought developed, and it may lie hid for centuries before a full development is made. The moral government of God has been developing for centuries, but the end is only known to Him to whom all things are known. The vital principle of a seed lies in a dormant state until the promptings of nature call it forth. A project conceived by the mind of man, may lie concealed for years before it is revealed to

others. Development, therefore, is but the unfolding of what previously existed in a different state.

The seed which is deposited in the ground, was designed for a certain locality and soil, and being under the direct influence of rain, heat, and moisture, produces results the most beautiful. From the lowest grade of animated creation, to the loftiest intelligence that burns in the heavens, development is seen in every conceivable variety. Ascending from the smallest pebble that lies on the lake shore, or the dew-drop that twinkles in the morning sun, to the largest sphere that revolves in infinite space, naught is seen but harmony, order, and increasing beauty. In the mere insignificant seed, there is nothing special to attract or to please; but what power and wisdom are manifested, when that seed attests the grand designs of God in the huge oak of the forest, or of the orchard furnishing the most delicious fruits for the palate! First, from the seed springs forth the living germ—then, protruding from its earthy receptacle, assumes the form of a scion: soon we see the stalk sending forth delicate branches and twigs, made firm by the influences of the atmosphere, and the vivifying rays of the sun; next we see the buds unfolding, full of life and beauty, spreading a living dress of green like a mantle upon its naked limbs, succeeded by a beautiful display of variegated blossoms; and finally, we see the luxuriant fruit depending from the boughs of the tree in rich profusion, inviting all to pluck and eat.

There is development in letters. Man-kind, in the first stages of society, were taught by the representations of animals, birds, and fishes, which were to them the same as a language. These were the developments of their ideas. Next, they ascend a higher degree, and teach by the aid of hieroglyphics, answering the same purpose as the former. Then, progressing still farther, the art of chirography is invented, by which the world began to be enlightened. And, finally, the art of printing

came to the aid of the full-fledged wings of the imagination and "the faculty divine."

There is development in science. To the ancients there were but four elements recognized, viz. earth, air, fire, and water; now, there are nearly sixty, by which the most transcendent wonders have been, and are still being developed. It is seen also in morals. The Christian, having the principle of faith implanted in him, produces a beautiful string of jewels to ornament his person. Look upon these gems! To his faith is added virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love, the crowning jewel of them all.

What lessons of delight and profit can be imparted to children, and to all whose minds are susceptible of impressions from the contemplation of nature, by pointing out to them design in nature! For example: Why is it that the elephant, whose neck is so extremely short, has so long a proboscis?—Why is it that the camel-leopard, which feeds upon the lofty branches of trees, has such a long neck?—Why the crane, which feeds upon fish, and is incapable of swimming, has legs so long?—How is it that fish live in a denser fluid than other animals?—Why birds, whose bones are hollow, and filled with air, fly beyond the mountain air?—How is it that the fly, which has the power of expelling the air from its web feet, can glide swiftly over the smoothest ceiling?—How is it that the wood-pecker thrusts its barbed tongue into decayed trees, and extracts its food?—What induces the owl to retreat during the day?—How is it that a female caterpillar at night is a glow-worm?—Why it so happens that quadrupeds which have no teeth, ruminate?—And why it is, too, that Summer, seed-time, and harvest, come at their appointed seasons? These, and a thousand other things, might afford food for instruction to the rising generation, and infidelity would not then be so rife in our land.

J. F. R.

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains, but the moment business is done, he is off to his own company.—*Newton*.

Anticipation and fore-thought are checked within the heart of the Christian by the divine constitution, lest they should destroy a due respect unto the providence of God, which feeds the ravens and clothes the lilies of the field.

TEMPERANCE AND THE STATE OF MAINE LAW.

REGARDING, as we do, *intemperance* as the mammoth evil of our day, our generation, and our country—as the deadly upas, under whose blighting shade languish, and wither, and die, all the best and dearest interests of the human race, I cannot but give my vote against it, and place on record the reasons and the motives which constrain me so to do. The whole history of intemperance has never yet been written. The largest library on earth could not, on all its shelves, contain the volumes that might be written, could its influences and its effects upon body, soul, and spirit, in time and eternity, be fully set forth. The sword, the famine, and the pestilence, have slain their untold millions; but more puissant in desolation, misery, and woe—temporal, spiritual, and eternal—the haggard and fearful monster, modestly called intemperance—more appropriately self-murder.

In illustration of this, I select a few paragraphs from the *Temperance Advocate*, *Extra*, issued by the State Central Committee of Michigan, March 17th, 1853 :—

“Citizens of Michigan, look at this business of drink-selling, and judge it by the fruits it has every where yielded among you. This is no foreign or hidden matter. In the light of day, in every village and district, before every man’s eyes, for years past and to-day, it works openly among you. You need not go abroad for proof. You need no testimony from others. In every town in this State the bitter fruits of this traffic, the shame, beggary, and crime it has produced, the sufferings of wretched families, the havoc of virtue, health, and life, of property, public order and peace, are enough to secure the prompt and empathic condemnation of every virtuous citizen. We appeal to you, then, on the ground of what you know and see around you. What is this traffic, what are its fruits, what does it deserve at your hands, judged by its working in your own town for the last ten years ?

“Much that it has done you cannot see. Its deepest wounds are in the heart, and the world must not know them. They are hidden, while they may be, in the sad hearts of parents,

wives, and children. There is an unuttered history of woe beneath many a roof, which love and shame conceal while they can.

“But look at what is past concealment and lies open to view. Count up the families within the circle of your own knowledge, shamed, beggared, tormented by drink ! How many such are hiding their misery in obscure and comfortless hovels ? Away in the corners of our towns, in the suburbs of every city and village, around every den of this traffic, these blasted homes rise up to witness against it, and cry aloud for righteous law to suppress it !

“Count up the lost men around you—men who should have been the honor of society and the noblest wealth of the State—now fallen to be a social burden and shame ! Lost men, self-abandoned, loathed, and feared, in utter wreck of character and hope, they move us by all they once were, and but for drink might still have been, to render judgment at last against their destroyer. •

“Think of the dead. This traffic hastens to hide its victims in the grave. Once utterly ruined, it can better bear to slay them before us and put them from the sight of men, than that they should live to provoke just thoughts against their destroyer. You know why and how they died—and we call you to sit in inquest upon them, and give your verdict. Who slew all these ?

“Count, then, the cost of this work of destruction. No figures can express the worth of *men*, nor of the virtue and character lost to us when they fall. But estimate the coarser damages which flow from this traffic. The blighted prosperity—the decayed tenements—the mortgaged farms around you—the pauperism that drink produces, and that you pay for—the waste of time, health, and sober economy—these you can estimate. They make up the haviest burden on the thrift of our State. We are all the poorer for this waste.

“And who gains by all this devastation of peace, character, and property ? The dealer only. By kindling the fires of fatal appetite around him, he secures the certainty that a vast amount of property will be loosened and thrown to the winds, and out of this wreck



much will come to his hand. A thousand fold more will be lost to individuals and to the State—only a fraction of this stupendous waste inures to his benefit; but for that little he sets it all afloat! Every dollar of his dishonorable gains is at the cost of a thousand to the sober and industrious citizens of the State.

"But more and worse than all these coarser damages, we charge upon this traffic, and we call you to witness from what it has wrought before your eyes, that it is the parent of every species of immorality, vice, and crime. It is the provocative and nurse of every evil and shameful thing. How rare are any great exhibitions of depravity separate from the stimulus of drink! Every form of mischief and crime finds in this traffic a ready ally. And aside from the great crimes which it instigates, its demoralizing influence is beyond computation. These outrages of drunken wickedness that now and then shock us, are only the outbreaks of a loose and dissolute spirit which it has widely bred in society. It has loosened the bonds of public and private virtue. In every community it has debauched character, and created an aptitude for criminal and disgraceful conduct. It breeds quarrels and litigation, riot and confusion. These bitter fruits are around you—the work of this traffic in drink!

"In all this we fully recognize the guilt of the inebriate. Sorely tempted as he has been, debased and besotted as he has now become, he is still a grievous offender as well as a victim. Let considerate justice fall on the drunkard. But we declare him an innocent and honorable man, compared with the retailer of drinks! The inebriate we pity while we condemn; but this man who speculates on his weakness and morbid appetite, who has it for his trade to feed the frailties and vices of the fallen, against him we invoke the candid, but indignant protest of society, and the righteous stringency of law! Let public justice mark him as one who wars on every interest precious to man. He trades in tears, and crime, and blood. All the iniquities, the disorders, the disgraces, and sufferings, losses, tears, crimes, shames—he keeps them all there in that shop of his, bottled and ready, and retails them to all comers for the sake of gain!

"Such is this trade in drinks. We can only hint at its terrible ravages, and refer you for the rest to your own observations of its workings. It is a business that wages open and deadly war on every human interest. In every neighborhood it has made mourning. Its mischiefs and abominations cry aloud to us to put swiftly away, for ever, a traffic so manifestly cursed of God, and so grievously cursing mankind."

This is but the text for sermons numerous as the millions sacrificed to this, the vilest, basest, and most malignant demon, whose name is Legion, that now blights, and has long blighted, the best and dearest interests and hopes of mankind.

We ought, we must, as men, as philanthropists, and as Christians, meet this monster—this insatiate murderer of our species—and break the arm, the puissant arm, that spreads poverty, moral desolation, and ruin, through all ranks and conditions of men.

The "Maine Law," as appears to us, is the most effective, perhaps the only effective remedy, of this prolific and manifold evil. Certainly it greatly transcends all other means and attempts to crush and annihilate the monster. On this point we must give another extract from the *Advocate* :—

"The time has come for law to enter this field and complete the work which moral means have brought so far. For more than a quarter of a century, now, the temperance reform has been in progress. A moral movement, unparalleled for its vigor and perseverance, has been carried forward with unparalleled success. These years of patient and universal argumentation have resulted in a triumph as complete as moral means alone can achieve in such a field. Public sentiment has been enlightened and rectified, and the popular opinions and customs in respect to intoxicating drinks, have been reformed, just about as far as moral means alone can do it. We have carried this work of reform onward to the point where it is met and held in check by an obstacle which moral means have no power to remove. That obstacle is the legalized traffic. It plants itself in the path of this beneficent reform, impenetrable to argument, reckless of facts, with no ear to hear or heart to feel. It mocks

at reason and persuasion. Strong in the cupidity of a few and in the appetite of many, it can go on its work of death just as long as law will allow it. Every where the traffic meets and counterworks our endeavors, and rolls back our work. It holds this reform baffled and at bay. We never can complete this reformation while we have in the field against us an enemy sanctioned by law, beneath the sphere of discussion and persuasion, at full liberty to ply its work of seduction and ruin.

"For some years past our cause has stood in just this position. Every where among us, at all eligible points, in city and in country, the legally authorized agents of intemperance stand forth in the light of public functionaries and ply their work. They spread forth every where, in full array, the allurements to intemperate indulgence. All over our State, on every highway and on every byway, such agencies of enticement and corruption are at work by myriads, recruiting the ranks of the fallen. They are as busy to ruin as we are to save. And law has stooped to be their helper against us. While this continues, we shall for ever have woe to pity, pauperism to maintain, crimes to punish, and victims to save.

"Plainly, then, if this reform is not to stop where it is, if deliverance is ever to come from the mischiefs and woes of intemperance, law must cease to befriend this curse of society, and turn to be the protector of the weak, and the patron of public virtue and thrift."

It is the most rational, and plausible, and efficient effort yet made, in our whole horizon, beyond the direct influence of the Christian ministry. Of it, the *Advocate* above named, says:—

"*It is right in principle.*—If the liquor traffic be an injury to society, and only an injury, law, so far as it fulfils its righteous mission, can hold no terms with it but those of utter antagonism. In the name of outraged society, it must grapple with this, its bitterest foe. The most glaring inconsistency of the age is our legal sanction of the liquor traffic, in the way of licence, years and years after it has been admitted to be at war with every true interest of society, without defence, without apology. If it were a blessing, law should encourage it. If it were a mixed

matter of good and evil, needful but dangerous, then, indeed, this regulative policy would be proper. But who now will plead that in behalf of this traffic? Let law, then, rectify its position, and stand, as it should, for the defence of society. The State of Maine law does this. It counts the traffic in these drinks an unmitigated nuisance and curse, and wages upon it a war that knows no compromise. Give us at last a law that is true to fact, and has in it the strength and dignity of a principle.

"*This law means something.*—It means what it says, the suppression of the sale of intoxicating drink as a beverage. It does not, as so many of our statutes in this matter have done, look and talk one way, and work another. It does not give us the weapon point toward us, the sharp blade in our hand, as our laws have done; but the edge is for the foe. It is what it purports to be, an honest prohibition of the traffic. It takes earnestly and sincerely in hand the defence of society, and not in any form or for a moment does it give place to the foe by compromise or forbearance. The law is in earnest.

"*It carries in it the elements of success.*—With a bold, clear hand, it draws the just line, and arrays on each side just what belongs there. No man can mistake his place in regard to that law. Here are its friends, there its foes, and a broad space lies between them. This is what we need, and what no other law has ever done. All who, in this great work of reform, know what they want—all who mean not merely to skirmish but to conquer, have in this statute a rallying point, and the whole multitude of the true-hearted and the earnest gather around it. It drives out the false and insincere to an open position. In this great moral conflict of the age every man has his place, where by his character he belongs; and this sifts him out and puts him into his place. No such moral contest can remain long undecided, when once the question gets clear definition, and is made to abide the issue on its real merits.

"Nothing can defeat the successful application of this law, if the friends of this cause will understand the clamor that is raised against it, and stand firm for a little time under the blank fire of the enemy.

"No better demonstration could be given of the capital excellence of this

law, as one that strikes the very centre of the mark, than the flutter and outcry in the whole camp of the foe. At last our shots reach the citadel. All the patrons and allies of drink—all who brew, peddle, or love it—unite to denounce the State of Maine Law, and thus give us every assurance that it is just what we want.

"Further: this law has been tried, and comes with the recommendation of success in other fields. The state which had the honor of originating and giving it first trial, was by no means the state best prepared to sustain it. Moral sentiment was not there the ripest in respect to this reform. Several of the New England states had carried the temperance reformation further than Maine had done. It was not, probably, as well prepared to pass and enforce a stringently prohibitory law as Michigan is. And yet no triumph could be more decisive than this law has achieved there. Under every disadvantage, it has withstood every form of opposition; and now its beneficent operation has well nigh shamed its foes into silence.

"In Massachussetts and Rhode Island the conflict still continues. But mark the style of assault. The grand features and substance of the law are no longer in question, but have been proved over and over to be in perfect harmony with all manner of constitutions, human and divine. But in some of its incidents, in the detail of minor provisions, the cry of unconstitutionality can still make itself heard. This may embarrass for a time, but not defeat the law. It is working itself clear of these vexations. Infinitely beyond every other law, this one thrusts aside the host of technical obstructions, and while observing every propriety of justice and legal form, it sweeps the field with the power of an uncompromised principle and a resolute purpose. Provision is made for the well-guarded sale of spirits in every town, for mechanical, chemical, and medicinal purposes, by a person appointed for that purpose, and acting as a responsible public agent. Due allowance is thus made for all the real uses of alcoholic articles, and at the same time the public safety is guarded with commendable care. It is a just and considerate, as well as a stringent law.

"We commend the several provisions

of this statute, prohibiting and punishing the sale of intoxicating drinks as a beverage, to the careful inspection of every citizen. The offence is clearly defined—the processes of prosecution and proof are rational and direct—the penalties are righteous in manner and measure. Especially, every one interested in our past efforts to suppress the sale of these liquors, knows well with what difficulty an act of sale could be proved. The most notorious grog-house might be stocked with any quantity of liquors, every one might know that it was sold there, and still justice could be baffled by a thousand evasions. This law strikes through all these subterfuges at one stroke, and makes the keeping of the liquors, in circumstances indicating sale of intent to sell, itself an offence—just as the having in possession the implements of counterfeiting, is made an offence. Reasonable fines are imposed for the first and second offences, with heavy bonds that they will henceforth obey the law; and for the third breach of it, the ignominy of imprisonment is added, and the persistent dealer is branded as one who, for his repeated hostility against the peace and safety of society, must be deprived of his abused liberty—as one whom the public can better afford to board and lodge for three months as a felon in the common jail, than risk the damage of three several sales of strong drink! This is an approach to justice. It has long been clear that civil society could more cheaply maintain the whole army of liquor dealers outright, by ample salary, than by allowing them to take their living with their own hands out of the public pocket. Jail fare is more economical and more suitable. We have long had our prisons and jails crowded with the victims of the traffic; it is but righteous that the more guilty instigators to mischief and crime should have better acquaintance with the prisons they compel us to maintain."

On the right of the State to prohibit the sale of ardent spirits, the following remarks are plain and conclusive:—

"This business has so long enjoyed legal protection, that it seems now to claim special consideration and immunity as pre-eminently a *lawful business*. And it has a certain special claim to that title. A *lawful* business it is,

while law consists to prop it up; but it has no other claim. Its only defence, its only title to the forbearance of men, is that it is sanctioned by law. Strip it of this factitious respectability which it derives from perverted law, and it stands forth a naked nuisance, deserving, beyond any other that now afflicts society, to be indignantly chased from the abodes of men. Yes—a very *lawful* business this has been, with not another plea in its favor; and the question which now comes to every citizen of this State is, Shall this trade of unutterable mischief be any longer lawful?

“Has society a right to interdict a business which serves no useful interest, and which can thrive only by inflicting the deepest injury on the morals and thrift of the community? Surely it is the first prerogative of civil government to prohibit just such selfish and pernicious pursuits—to defend the possessions, the rights, the peace, industry and virtue of a community, from the invasions of the lawless and mischievous. *Protection* is the end and object of government; and its power to protect lies in its power and right to prohibit whatever conflicts with social order and the just rights of men.

“This is the question, then: Does the traffic in alcoholic liquors inflict any serious injury on the rights, interests, affections, or virtue of the community? Answer, every citizen of America. Look around you. Is this traffic, as we allege, an unredeemed damage and curse among us? We charge before you, in the name of every virtue, in the name of all things pure, and beautiful, and blessed, that it is the pitiless invader of them all! Society has no other enemy so injurious as this—none from which all just rights and interests so loudly cry for protection. It devours its victims on every hand, and sows the land with thriftlessness and immorality, violence and crime; and yet, with brazen front, it resents every attempt to check it, and claims perpetual right to prey on all we hold dear. Theft we may prohibit, and arson, and many such things, but not this trade in broken hearts, and ruined hopes, and fallen character! Take from government the right to prohibit this traffic, and you leave it a powerless and worthless thing.

“Have others no rights, as well as

those who deal in drinks? Is civil government framed and sustained for the sole behoof of liquor dealers and their patrons? Tax-payers have rights, and are worthy of some regard. Aside from the incalculable, indiscreet waste and damage which it produces, this traffic creates four-fifths of all our pauperism, and taxes every rateable dollar of our property for its support. It occasions three-fourths of our crimes and criminal prosecutions, and of our police and prison provisions; and hands over the heavy bill to be borne by the sober and thrifty portion of the community. It creates crime for us to lament, and punish, and pay for; and beggars for us to pity and feed. It fosters every vice, stimulates every bad passion, and seals sons to perdition. All who have hearts to bleed over human shame and anguish—all who have loved ones to be perilled by the seductions of vice—every friend of virtue and order—every man contributing to the support of society—all these have rights which this traffic tramples down.

“And who are they who clamor for the allowance of the liquor traffic? Come, let us look at their claims, and according to the merits let it be done them.

“They are men who relish for gain the systematic business of maintaining intemperance—the business of kindling and feeding in their fellow-men the most fatal and degrading of appetites. The thrift of their vocation depends on their ruining others. Except men drink and squander their means—except families mourn, and ruin prevail—the dealer fails. That he may prosper, others must suffer. What rights can such a business plead?

“They are men to whom it is of no concern what others think of them. For many a year now this business of rum selling has been sinking lower and lower, and the character of those who can afford to engage in it, has been sinking. Look for yourselves, and judge. Are these the men to encourage reliance on moral suasion? Can any thing less stringent than the State of Maine law suasion reach them? They are even selling for gain what they know to be worthless and pernicious, good for none, dangerous to all, deadly to many. Are these the men to talk of rights?

“Fellow-citizens! pardon us for

arguing when there is so little need. But a great crisis has come. Long years of argument and persuasion have been paving the way for the decisive action now proposed. You are ready for the question. You will ratify the State of Maine law, and by that act redeem and bless our fair State.

"Citizens! the liquor traffic has appealed to you. It stands at your bar, blood-red with crime, reeking with every pollution, cruel, cold-hearted, pitiless! It stands before you now, a suppliant for your favor! See what it has done! See what it will do! Strong as ever for evil, its hands full of tears, and shame, and penury, and crime, it asks leave of you to scatter all these in your name for years to come among you and your children! Pronounce, then! Will you spare this traffic, or destroy it? Answer, men, fathers, citizens! Oh! that wives and mothers might answer it. Let us give their answer. And in the name of God and man, let that answer be, the State of Maine Law."

To these rational, moral, and reli-

gious views, we presume not to add much, if anything, at present.

To such of our readers who reside in the States, in which efforts in this good cause are being made, we would add, that the cause of 'piety' and 'humanity,' which we plead, demands from them the most vigorous and persevering efforts in aid of this grand reform while in progress; and to be the foremost in introducing it into those States in which no move, at present, in that direction has yet been made. "Let us also learn," says an Apostle, "to be foremost in all good works." And if it be not a good work, to save our contemporaries and posterity from the mammoth evil and ruin of intemperance—with all its awful and interminable consequences, temporal, spiritual, and eternal—I ask, in reason's name, what is a good work? If to "visit the fatherless and the widows in their afflictions," be first in the class of good works, certainly to prevent women from becoming untimely widows, and children from being prematurely orphans, is better still. A. C.

## THE JERUSALEM MISSION.

MOUNT OLIVET, July 5th, 1853.

DEAR BROTHER BURNET,—Although so short a time has elapsed since my last, yet not knowing how long before postal communication with Berat will be cut off, I am hurriedly writing you a few lines by the present post, which, it is thought, will be permitted to go as usual.

Your favor of May 13th was received a few days ago, and I have the satisfaction of assuring you, that the course I have pursued in reference to the industrial asylum has been in entire accordance with the wishes you express; but I fear that procrastination will operate seriously to the prejudice of the mission. Whether the deficit will be recovered in full, depends altogether upon the observance of good faith by the British Consulate. I must confess, however, that the manner in which her Britannic Majesty's Consul has treated the much-injured Americans lately, in partnership with Mr. Meshullam, does not allow me to indulge the same confidence in the proper administration of its affairs that I once entertained. But

with the exception of unavoidable expenses, we are amply indemnified for the unrefunded money; and even should the money not be recovered, the land pledged for its payment is considered a fair equivalent for it. The communication of which you speak has not yet come to hand. The *Harbinger*, *Intelligencer*, and *Age*, are all greatly behind in their visits to Jerusalem; and we are, of course, greatly behind the *age*, for we are almost entirely dependent on them for all that we know of what is going on in the world. Never before did we know how to appreciate these winged messengers of current events.

Great excitement prevails here, in relation to the threatened war with Russia; and sore complaints of oppressive treatment from the Mussulmans, are made by the native Christians. Several of them have lately been severely beaten—openly, uncondemned, and even unaccused—and this, too, despite the injunctions said to have recently been forwarded to the pasha by the sultan, to protect all Christians

not professing subjection to Russia. The Pasha, however, when applied to in behalf of a dragoman of one of the English missionaries who had been shamefully beaten, declared his disposition to protect him, but lamented his inability to do so. The petty wars between different tribes of Arabs, (and between different towns of the same tribe)—of which I think I have several times made mention—still continue to rage all around us, except where held in temporary abeyance during Ramadan. Eleven were killed outright, and twenty wounded a few days ago, between this and Ain Karim, a village three or four miles west of this city, the reputed birth-place of John the Baptist; and as soon as the fasting and feasting, the praying and frolicking of Ramadan are over, they will fight with renewed energy. This being the last week of this sacred month, we are in speedy expectation of very troublesome times. The Siloamites and Beit-Sahurians, between whom there has long existed a mortal feud, will then resume hostilities in earnest as they declare—not more than eight or ten having been actually killed in their late skirmishes.

A very curious love affair, on the Paris-and-Helen order, occurred a few days ago in our immediate vicinity, between a sheikh of Jebel Ter (church of ascension) and a lady of Isaweiya, which, for several days held the villagers in battle array; but happily for us at least, inasmuch as we are living between the two places, it has been *satisfactorily* arranged, after the capture of a few flocks of sheep and goats by the aggrieved party—buck-shirking being found more available than the Trojan-horse policy. Six Arabs were killed the other day at Dier Dievan, as I was told by an intelligent Turk, in an affray about a single sheep!

The pasha has exerted his best efforts to quell these disturbances, but all in vain. These turbulent Fellahin are becoming very insolent toward the government, and not only exacting and oppressive toward Mescorbs—as they call the Greek Christians and all Russian subjects—but toward Christians of all classes, and indeed Franks of every hue and dye. Some of them turned their cattle into Meshullam's fine gardens at Artos; and upon complaint being entered before the pasha and consul, they openly defied both authori-

ties, and actually defeated a company of horsemen sent to chastise them—Meshullam and family having barely escaped into Jerusalem. They openly declare that they long for war, in order to have an opportunity of plundering the Franks. It is now considered rather hazardous to venture beyond sight of the walls; and notwithstanding the professed friendship and well-known regard of these creatures for Hakeems, (physicians) we would not think of remaining in our present quarters a single hour, did not the delicate state of our health seem imperatively to forbid our return to the city.

The Sultan, in anticipation of an attack upon Jerusalem by the Fellahin and Bedouin, is said to have ordered up a large detachment of soldiers from Egypt, whose arrival, I trust, will considerably tranquillize the neighborhood. The game of extortion has commenced in earnest, and the Greek convent is said, already to have suffered heavily at the hands of these vandal Arabs. The native Christians are already engaged in secreting their valuables, and are prepared, at a moment's warning, to take refuge in the well-stored and fortified convents. The price of many articles has materially advanced in prospect of war; and what renders it peculiarly trying to the poor of the city is, that water, owing to the very light rains of the past season, is very scarce and dear. More than a thousand bottles (or goat-skins) are daily carried into the city from the well of Enrongel alone.

Unless timely prevented by suitable *appliances*, a very ugly ecclesiastical summer-set is forthwith to be turned backward from the ranks of Protestantism, into the synagogue of the Jews, by two other persons who have not only received the regular initiatory instruction of several years' duration, but have enjoyed for eight or ten years all the immunities and privileges of a wealthy and liberal church.

We have had some interesting conversations with a very intelligent Rabbi—of whose conversion I entertained strong hopes for a few days; but he is so fully imbued with the cabalistic spirit of Rabbinism, that though he appears to be honest and in earnest, I cannot but regard his case as hopeless—the veil still “remaining untaken away in the reading of the Old Testa-

ment." O that "the fulness of the Gentiles were come in, that this blindness in part that has happened unto Israel might be removed!"

I believe I informed you in my last, that two other persons had been rescued from the error of their way, and translated into the kingdom of God's dear Son; and I have now the pleasure of informing you, that another anxiously concerned sinner has gladly received the word and been baptized. Two others are also somewhat concerned, one of whom, I think, will soon yield an intelligent and cordial obedience to the Lord; but the other, a Mussulman, has as yet too many "ifs and ands" about immediate consequences, and is rather unwilling to subject his property and neck to the inevitable risk incurred by openly professing Christianity.

Pray for us, my dear brother — for we never stood more in need of divine aid and direction than at the present crisis.

Most affectionately, your brother and companion in the kingdom and patience of Jesus Christ, J. T. BARCLAY.

MOUNT OLIVET, August 10, 1853.

DEAR BROTHER BURNET,—Through the kind providence of the Lord, I am again permitted to address you, under circumstances of great mercy.

All Syria continues in a very disturbed state, as well on account of the petty wars raging between the different tribes of Arabs, as in anticipation of war with Russia. But the Frank portion of the population are in less apprehension about such a war than when I wrote to you a few weeks ago. However, we know not what a day may bring forth, even in the land where manners and customs change not; and as for myself, I look for anything rather than a long-continued state of peace and security.

The American nation seems to be regarded by the generality of Turks and Arabs, as rather an insignificant, disorganizing kind of people, inhabiting a patch of land way down toward sunset somewhere; but owing to several recent occurrences in the neighboring parts of the Mediterranean, the "stars and stripes" are becoming more favorably known of late. Captain Ingraham, whom I had the pleasure of meeting at Jaffa a few months ago, has several

times rendered valuable service to the cause of civil and religious liberty in this sadly-benighted and oppressed part of the world. Our excellent Consul-General at Berat (J. Horsford Smith, Esq.) has also done good service to the cause of suffering humanity in many instances, by a firm and decided maintenance of right, in defiance of tyrannical assumptions of power by oppressors. The consuls of the various European powers residing in Palestine are exceeding lawless, and rule their subjects with a rod of iron, as I have frequently had occasion to witness of late. The Austrian, Prussian, French, and Sardinian consuls — all of whom claim to be special guardians of Romanism and the "holy shrines" — have peculiarly signalized themselves by such usurpation of power. The British consul, having attempted most unwarrantably to shield his dragoman from a faithful compliance with the pasha's decree, and his own written obligation, to refund the money for which he stands defaulter on account of Wady Farah, Mr. Smith has felt constrained to report his shameful conduct to his superiors at Constantinople, and will doubtless soon receive an order to coerce its collection.

You will be grieved to learn, that there have been several retro-conversions, of late, from Christianity to Judaism. A fiery zealot who has made trial of almost every religion of America, from Quakerism to Mormonism, has lately returned here as a missionary from the Jews of the United States, and has already won over at least two members from a certain long-established Protestant mission; and has a goodly prospect of making a few more proselytes of the same sort. But most of the different forms of Christianity now represented in Jerusalem, are so strongly spiced with Judaism, it is no great marvel that the lost sheep of the house of Israel should stray off to the synagogue, in quest of the unalloyed article which they *know* was at one time of divine prescription. To say nothing of those who profess to have received direct revelations from heaven in favor of the Jews, of whom there are several hereabouts, there are those here of very high Christian pretensions, who are so enamored of every thing Jewish, that they virtually become Jews themselves, in order to induce the Jews to embrace

Christianity, if such I may call the profession of most of these communities—Protestant though some of them be, *professedly*.

The attempt of the C. M. S. to establish a school at Bethlehem, upon the ruins of that of ours which he so clandestinely undermined, has proved a most signal failure—chicanery and buckshirking to the contrary notwithstanding.

The Artas matters having been all referred for settlement to the patrons of the enterprise in the United States, a decision has been entirely in favor of the American party, and adverse to Meshullam and the British Consul; but the latter personage utterly refuses to enforce the compliance of his protégé with the terms of the decision, though bound by written obligation under the joint sanction and authority of the seals of the United States and Great Britain to abide by it! The small remnant of the American party have gone to Jaffa to resume the experiment in one of the rich gardens of its delightful suburbs. Miss W. who has been so long coöperating with them, has also removed there, and has suffered somewhat recently from ill health.

The difficulty of earning a livelihood in Jerusalem—great at all times, but now considerably enhanced in consequence of the light rains of last season, and the existence of surrounding wars—is severely felt by many, and particularly by such as do not profess an accredited orthodox religion. In consequence of this, and the persecution jointly waged by ecclesiastics and consuls, several other members of our church have been compelled to move away to some more tolerant and thrifty place. Two of the Roman Catholics whom I baptized, were arraigned before their consul as soon as the priests became aware of their baptism, and pemptorily ordered to leave the city, and return to their native land under heavy penalty—their original passports being either withheld or mutilated, (and their renewal refused) in order to compel them to do so! To understand how such things can be done, even by European powers on Asiatic soil, you must know that a consul in down-trodden Palestine is virtually “King in Joshurron!” In two or three of these cases I wrote a respectful but vigorous

remonstrance, requesting to be informed of the occasion of such an unwarrantable procedure. But being referred to the priests, argument and resistance were found alike unavailing, and they were compelled to leave! One of them proving a little refractory on reaching Berat, was actually carried on board a steamer for deportation to Austria; but the prompt and energetic interposition of our faithful consul, backed by the presence of a twenty-gun ship, secured his liberation.

Opposition to the truth of heaven is both high and low, but I greatly prefer those high-handed and above-board measures, to the species of *low* means that were resorted to, in relation to two very interesting converts, whom I had the happiness to introduce into the kingdom since the date of my last communication. They travelled all the way from the interior of Europe to the Holy City, for the purpose of ascertaining whether there is in reality such a thing as pure religion to be found on earth; the one a Jew, the other a Gentile. They both received tempting offers from certain soul-trapping institutions here, (which, for the present, I forbear mentioning,) were admonished of our heresy in teaching that immersion only is Christian baptism, that a person can become a Christian in a few days, even hours, without undergoing the usual routine of three years' catechismal indoctrination, &c. and strongly advised to have nothing to do with us. But having come so far for the sole purpose of investigating such an important subject, they determined, at all hazards, to hear and judge for themselves. Need I inform you what the result was? Sincerer converts I think I have never seen, and great indeed is their peace and joy in believing and obeying. In order that you might become the better acquainted with some of our trials and wants, I would like to apprise you more fully of the ways and means resorted to for the purpose of alluring these earnest inquirers away from the truth; but it is excessively disagreeable to speak of such things, even in the most general way, and I am glad to plead want of room in apology for saying nothing more about the matter.

All desire to unite with me in expressions of sincerest greetings to sister Electa, as well as “the Elder,” whom



we all can but love in the truth, though not enjoying the pleasure of a personal acquaintance. O, that all the dear brethren would commend the interests of

the mission to the God of missions and of grace. Most sincerely,  
Your's in the Lord,  
J. T. BARCLAY.

## ANNUAL REPORT OF THE AMERICAN BIBLE UNION.

[We have just received the *Christian Age* for October 27th, 1853, which contains a summary of the proceedings of the Bible Union Association during the past year. The revision of the Bible, so as to give a correct translation in every known language, is an undertaking as noble as it is gigantic. Our discussions, in future, ought to be restricted to "How readest thou?" and then a reduction to practice of what is commanded. The meeting appears to have been of a most enthusiastic and gratifying character. There were from 1200 to 1500 members present. Sixteen States were represented by three hundred delegates. The meeting was by far the largest held among the Baptists. We extract a summary of the operations of the Association reported to the meeting.]

**GENERAL PROSPERITY.**—The Union has enjoyed another year of unabated prosperity. Divine Providence has signally blessed all its plans and operations.

**COMPROMISE.**—The report circulated by some of its opponents, that the Bible Union had restricted itself to the revision of the English Scriptures, is entirely unfounded. No change whatever has been made by the Union or the Board. The subject has not even been before the Board. No variation, either in the object or general policy of the American Bible Union, is necessary or advisable. None can be made without an alteration of the second article of the constitution, and the twentieth article provides against any alteration in the second without a unanimous vote and one year's previous notice. The Union, therefore, wishes, once for all, to place a quietus upon all ideas of compromise, as no compromise of its principles or policy is likely ever to take place.

**INTERFERENCE.**—The Union really interferes with no existing organization. No other claims to have entered the field of revision, and the Union does not circulate the commonly received versions in any language in this country or Europe. It makes small appropriations of versions in heathen languages, but does not make the wants of the heathen one of its principal pleas for raising funds.

**THE SPANISH SCRIPTURES.**—Another careful revision has taken place, and the gospels of Matthew and Mark have been printed separately. One thousand copies of the former have been received at the Bible Rooms, and are

now ready for distribution, and five hundred of the latter are expected to be ready in a few days.

**THE FRENCH SCRIPTURES.**—According to contract, the incipient revision of the Gospels and the Acts of the Apostles was to have been completed before this date, and the manuscripts are probably now in the hands of our agent in Paris.

**THE ENGLISH SCRIPTURES.**—The scholar, mentioned in the First Annual Report, as at the time in negotiation with the Union, has now been permanently engaged. His distinguished classical and theological attainments, and his celebrity as a philologist, qualify him to undertake any part of the general work; but his peculiar department of study, and his reputation as an author, especially associate him with the original language of the Old Testament, to which his attention is particularly directed.

Other distinguished scholars have been added to the corps of revisers of the New Testament, so that now they number names of distinction in seven different evangelical denominations. Several, whose contracts bound them to complete their parts before the present time, have applied for a year's extension, as the work is found to be more laborious than was at first anticipated. Others, whose contracts did not so positively limit them, have been under the necessity of taking more time than they had at first anticipated. All seem to be more and more impressed with a consciousness of the vastness of the undertaking, and the necessity of the utmost fidelity and thoroughness.

One revision of Galatians has been

received; one of Ephesians; and the manuscripts of 1st and 2nd Timothy, Titus, Hebrews, &c. have been partially examined by the Committee on Versions. The Epistles printed last year, for the examination of scholars, have been re-revised, and, with the addition of Revelation, are now passing through the press to be again submitted for criticisms and suggestions. Four thousand copies are being printed, in order that friends who wish to purchase may have the opportunity.

The engagement upon the Old Testament before the New is completed, increases the need of funds.

**THE SIAMESE SCRIPTURES.**—Deeply interesting letters from the Siamese mission, and from its oldest living missionary, (now in this country and about to return,) appear under this department, accompanying a grant of another thousand dollars for the Sacred Scriptures in Siamese. It was the comparison between the Siamese New Testament and the Common English Version, that disclosed to the present king of Siam the discrepancy between the two, and led him to declare, that if the English is correct, the missionaries had not given the truth to his countrymen.

**THE ITALIAN SCRIPTURES.**—The Report presents a history of the circumstances through which the revision of the Italian Testament, made by Dr. Achilli for the American and Foreign Bible Society, has come into the possession of the American Bible Union. The Board has determined to print a small edition for the use of its revisers and the examination and criticism of scholars, and has made an appropriation for that object. The testimony to the scholarship of Dr. Achilli, and his skill in the use of the Italian tongue, is of the most satisfactory character.

**THE GERMAN SCRIPTURES.**—Two superior scholars are engaged by the Union in the revision of parts of the German New Testament, one of whom has a reputation as a Biblical philologist not unknown in any country where Christian literature is cultivated.

**THE LIBRARY.**—The library has been enlarged by many valuable accessions. It is a choice collection of works of merit, contributed for the work of Scripture translation and revision.

**RECEIPTS AND SUBSCRIPTIONS.**—A comparison of the four years of the

Union's history exhibits the increase of its receipts and subscriptions:—

	Dol.	Ct.
Cash receipts the first year ...	5,595	50
“ “ second year ...	10,433	98
“ “ third year ...	16,527	73
“ “ fourth year ...	23,392	67
Unpaid Instalments on Life Memberships and Directorships, subscribed first year ...	7,706	42
Ditto subscribed second year ...	29,520	85
Ditto “ third year ...	61,746	00
Ditto “ fourth year ...	100,536	00

**TREASURER'S REPORT.**—The American Bible Union in account with W. Colgate, Treasurer, as follows:—

<i>Dr.</i>		Dol.	Ct.
To cash paid for Special Expences of the revision of the Spanish Scriptures ...		304	00
Ditto French Scriptures ...		1	12
Ditto English Scriptures ...		13,283	68
Ditto German Scriptures ...		600	00
Ditto and printing of Italian Scriptures ...		900	00
To cash paid for Siamese Scriptures		1000	00
“ Printing Annual Report...		568	51
“ Agents' Salaries ...		3033	29
“ Agents' Expences ...		624	02
“ Salaries ...		2066	61
“ Rent of Rooms ...		500	00
“ General Expences, (postage, counterfeit bills, exchange, &c. included) ...		194	10
To cash paid, by request of donors, to American Baptist Home Mission Society ...		34	00
Balance ...		4497	00
<b>Total</b> ...		<b>27,594</b>	<b>55</b>
<i>Cr.</i>			
By Balance from last year ...		4201	88
By Interest ...		200	00
By cash from Life Members, Directors, Churches, Auxiliaries, Associations, &c. ...		23,192	67
<b>Total</b> ...		<b>27,594</b>	<b>55</b>
By Balance brought down and now in the Treasury ...		4487	56
Unpaid Subscriptions on Life Memberships and Directorships		100,536	00
<b>Total</b> ...		<b>105,023</b>	<b>56</b>

**NEW AUXILIARIES.**—Vigorous and flourishing auxiliaries are springing up all over the country, such as the Philadelphia Bible Union, the New York

Bible Union, the Cincinnati Bible Union, &c. Several of them already contribute very liberally to the funds. The Oliver-street Bible Union has given a thousand dollars the present year.

**COÖPERATIVE SOCIETIES.**—The Bible Translation Society and the American Christian Bible Society, have aided more liberally this year, and more is expected from them in future.

**CONCLUSION.**—The American Bible Union occupies a conspicuous position. The walls of the city have been searched with curious eyes, the towers have been counted, the bulwarks marked. Incessant vigilance and circumspection

are needed on the part of those who have its interests in charge. They must be humble and prayerful, and not lean to their own understanding, but make the God of the Bible their trust, look to him for wisdom, and do nothing which will not please him.

Under the guiding and approving smile of the Author of truth, the Union must continue to prosper, and the results of its labors will be a version of the Sacred Scriptures in our own language, and similar versions in others, the value and usefulness of which cannot be estimated by human powers of calculation.

### REMINISCENCE OF ILLINOIS.

PERSONS who have never left their native country, can have but a faint idea of life in the Western States of America. The concentrated labor of the millions has produced in the British Islands so many conveniences in the shape of railroads, canals, and means of transportation for the population, and for the products of the whole earth, that every nook and corner appears to be replete with what can minister to the luxury and comfort of the inhabitants. All, however, who have journeyed across the ocean, and lived for some time in the States, must almost involuntarily make comparisons between an entirely new country and that which they have left. The absence of large populous towns, and the numerous noblemen and gentlemen's seats and parks, are among the things that constantly remind the traveller that he is in a strange land; but above all, the want of village spires and towers, and the more pretending structures devoted to the worship of God in the larger towns and cities, produces a feeling of comparative desolateness that is at first very depressive to the spirits: but a short residence among the people proves that pretending structures and luxurious places for religious services, are not necessary adjuncts to the worship of the living God; but that he can be feared and loved in the manner that is truly as scriptural, and quite as well pleasing in his sight, namely, in the lives and conversation of those who are endeavoring to follow in the footsteps of the meek and lowly Jesus.

Not that the appearances of places of worship are altogether absent in the towns; but a person can travel miles, and the contrast already mentioned constantly recurs. Here every village and wooded-height has its ivy-clad towers and parsonage near: instead of this, it is a rare thing to see any resemblance to an English church or churchyard, in the villages and towns of Illinois—for it is to that State that the reader is asked to transport himself in imagination for a short time.

In the village of B—, about 11 miles East of the Mississippi, and 130 above St. Louis, is a congregation or church, having no other name than that of its head, and numbering among its members many that may truly be called the salt of the earth. Like the humble wild flower that flourishes in the nooks and corners of fences, they would be passed by as common-place moral people; but those who have had the privilege of an intimate acquaintance know that their lives are spent in the fear of the Lord, and in training up their families in the way that is well pleasing in his sight. The church numbers about 150 members, who are scattered round the town at distances varying from three to seven and even ten miles. Of course it is impossible for the congregation to assemble every Lord's-day, to unite under one roof to partake of the elements that call to remembrance the broken body and shed blood of the Lord—and to praise the God of the universe for the many mercies that are bestowed on his unworthy creatures.

Whenever, then, in a neighborhood, a few families live contiguous, they generally meet at each other's houses, and occasionally are visited by the older members, and sometimes by the officers of the church. In a settlement about six miles North of the above named town, the writer was privileged to meet on the 16th January of this year with a few of God's faithful people, disciples of his dear Son. He had special cause to keep this day in remembrance, for only one year from that date he had been called by the saving gospel of Christ from a vain and unsatisfying world, into the marvellous light that cheers and irradiates this otherwise desolate state. The road that led from the town of B— was between fences and across a timbered country—the land was rich and fertile, and abundantly rewarded the industry of the cultivator; but about five miles from the town it suddenly struck off to the left, along a little-frequented path, that appeared to be merely a road formed for the purpose of carting out timber or firewood, and to be almost in the state that nature had made it, slightly improved by the hand of man—indeed his works were only marked by the desolate appearance of a cleared space, where stumps and broken branches showed that one or more giants of the forest had been removed. As we penetrated more into the recesses of the forest, the track became wilder, and the numerous little creeks were crossed without bridges; but, by choosing the most favorable and the apparently firmer spots, that a congregation could be collected together, appeared problematical. A fence and a clearing showed that there was at least one habitation in this otherwise apparently desolate place; and to this house we directed our steps, for here it was that we were to meet with our brothers and sisters in the Lord.

The house had originally, as is often the case, consisted of but one room about eighteen feet square; the walls being formed with logs, were chinked or daubed with clay in the intervals, and some rough weather boarding in the inside, made a tolerably neat finish. On the East and West sides the roof had subsequently been continued, and thus formed two additional apartments, one one of which was used for a kitchen, and the other for sleeping apartments,

being partitioned off in the same primitive manner. In the room in which we met were two beds—but these were convenient for children who accompanied their parents to the meeting. Now suppose the remaining space occupied by rough forms made of narrow slabs, which formed a seat that would have been rather uncomfortable for those who had been used to a fashionable lounge, but were cheerfully occupied by these more primitive and unsophisticated denizens of the neighborhood—and from the very depths of the forest and round the fence corners appeared the people who were to form the congregation, some in waggon, some on horseback, and some on foot. The before-mentioned apparently desolate scene became instinct with life, for many Methodists and many of the world were induced to come together, to hear the glad tidings of salvation, and to worship the Creator of all things. In a short time the room and the rooms adjacent were crammed and packed—the matrons, with their more helpless charges, being placed in front on chairs. In one corner was a small table, where were stationed the brethren who were to lead the meeting. The principal attraction was a veteran preacher, who had for nearly half a century been proclaiming the gospel to a lost and ruined world. He had been converted originally during the protracted meetings in Kentucky, at the beginning of the present century, when the venerable Stone and others had shaken off the sectarian yoke, and gone back to the true mode of worshipping—that being supposed to be the most acceptable that was sanctioned by the ambassadors of Christ. He had been nearly blind for twenty years, and had lost his voice from constant exposure in going from station to station in the frontier State of Ohio; and now he was equally zealous, although a mere wreck to what he was in his younger days. In a room, by great effort, he could make himself heard, and it was truly interesting to see how intensely excited were his hearers. He spoke on the perfect law of liberty, that would make all men free—he contrasted with this perfection, the imperfections of human laws, and the inequalities that man had instituted between himself and his fellow-man; but he showed how all could become equal by embracing the truth as

it is in Jesus—that there was neither Jew nor Greek, male nor female, bond nor free; for all could become one in Christ. He appealed to his own experience, and the comfort he enjoyed in worshipping God, without any intervention; and that although he was but a shattered and broken down vessel, yet he had that peace within that passed the understanding of the unbeliever. There was one, and perhaps more, to whom his preaching was peculiarly consoling, and who hung on his words, obtaining that comfort which will ever smooth the rugged path of life. The partaking of the Christian ordinance generally concluded the day's proceedings—although, when the night was light, the brethren often stayed until morning. In such scenes as these, many are brought to confess the name of Jesus, and to forsake the broad road that leads to destruction, and to enter in by the only door on that warfare of a Christian's life, which will end in a sure and never ending abode with the souls of just men made perfect through the blood of the Lamb. The breaking up of the meeting was very gratifying, the best feelings and affections of the heart were roused and brought into action, and the parting greetings of neighbors and friends exhibited a warmth that is seldom experienced in more pol-

ished society. Thus, we trust, many will be called from the East and from the West, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. What a happy meeting will that be, when those who are purified by trials here, come out like gold seven times tried in the furnace, and meet in the rest prepared for the faithful. Then will the songs that are sung here be renewed—and then parting will be no more, but day and night will our happy spirits unite in praising the Lamb, and that great and merciful Being who sits on the throne, and who has given us, in such scenes as these, the spirit of promise, which is an earnest of our inheritance hereafter.

Such is the experience of Christian life in the western wilds of America, and in such scenes there are many truly comforting and cheering reminiscences. To those who have penetrated below the surface, and know that religion is a reality, and not a name, this humble sketch will afford pleasure, for they can contrast the difficulty of serving the Lord in a primitive and a civilized country; and no doubt they will sympathize sincerely with the blind preacher, in his endeavors in the evening of life to serve him who died and rose again, for the most humble individual who lives on the whole earth.

## OUR REVERIES.

How soon the months pass away. Summer is gone with its flowers and fruits. Beautiful season, the *belle* of the year, ripe and rich. Her eye is the eye of the dove, her cheek the bloom of the peach—next the sun. Her forehead the lily—white. And her lips twin cherries in the leafy month of June, and her “teeth like a flock of sheep newly shorn, which come up from the washing.” We may say of Summer, what Solomon said of his “spouse”—“Thou art all beautiful, my love.”

Can there be anything more grateful to the sick than the breath of the flowers through the open casement on a Summer's morn, unless it be the visitations of woman to the convalescent with these fresh, fragrant, and beautiful souvenirs of affection and sympathy in their hands. Their presence not only diffuses fragrance through the chamber, but radiate with their smiles of beauty

and of gladness the poor solitary—sending a quickening influence along the pulses of the heart, cheering with hope and joy the desponding, and carrying away the thoughts to that region where the “grass never withers and the flowers never fade.”

But November is upon us, with its changeful days, now dark with clouds, and filled with mist. How the winds whistle around the corners of the house, and sweep through the forests.

### NOVEMBER.

No sun—no moon!  
 No morn—no noon—  
 No dawn—no dusk—no proper time of day—  
 No sky—no earthly view—  
 No distance looking blue—  
 No road—no street—no “t’other side the way”—  
 No end to any row—  
 No indications where the crescents go—  
 No top to any steeple—  
 No recognitions of familiar people—

No courtesies for showing 'em—  
 No knowing 'em !  
 No travelling at all—no locomotion—  
 No inking of the way—no notion—  
 "No go," by land or ocean—  
 No mail—no post—  
 No news from any foreign coast !  
 No park—no ring—no afternoon gentility—  
 No company—no nobility !  
 No warmth, no cheerfulness, no healthful ease,  
 No comfortable feel in any member ;  
 No shade, no shine, no butterflies, no bees,  
 No fruits, no flowers, no leaves, no birds,  
 No—vember !

But, gentle reader, so live, that however dreary it may be in the streets or in the open air, it will be all calm and bright within. There is a "sunny side" to every hill. The flowers of affection may have perished upon your hearts, and the dry leaves rifled of all their fragrance. There is hope yet, still cling to it—never despond.

Yes, though like sere leaves upon the ground  
 Our earthly hopes are strown,  
 And cherished flowers lie dead around,  
 And singing birds are flown—  
 The verdure is not faded quite,  
 Nor mute all tones that thrill ;  
 For seeing, hearing *thee* to-night,  
*In my heart 'tis Summer still.*

This is the season for reading and study. Let me introduce you to "Southey in his Library." Imitate him and be wise.

"A slip of paper lay on his desk, and was used as a marker; and with a slight pencilled S.—he would note the passage, put a reference on the paper, with some brief note on the subject, which he would transfer to his note-book; and in the course of a few hours he had classified and arranged everything in the work which it was likely he would ever want. It was thus, with a remarkable memory (not so much for the facts and passages themselves, but for their existence, and the authors that contained them), and with this kind of index, both to it and them, that he had at hand a command of materials for whatever subject he was employed upon, which has been truly said to be 'unequaled.'

"Many of the choicest passages he would transcribe himself at odds and ends of time, or employ one of his family to transcribe for him; and these are the extracts which form his 'Common-place Book,' recently published;

but those of less importance he had thus within his reach, in case he wished to avail himself of them. The quickness with which this was done was very remarkable. I have often known him to receive a parcel of books one afternoon, and the next have found his mark throughout perhaps two or three different volumes: yet, if a work took his attention particularly, he was not rapid in its perusal; and on some authors, such as the old divines, he 'fed,' as he expressed it, slowly and carefully, dwelling on the page, and taking its contents deeply and deliberately, like an epicure with his wine, 'searching the subtle flavor.'

"His library at his death consisted of about fourteen thousand volumes."

**INQUIRY**—Of my very young readers—the dear little misses who attend school, and begin to think seriously of going into company, but who look so pale and wan. An old lady wishes to know what you use to make yourselves look so delicate? "Why," says one, "I eat slate pencils and chalk, and then, for a change, drink vinegar and chew green tea. When these fail, I lace tighter, and wear the thinnest shoes I can buy."

**GOOD COUNSEL**.—If girls would have roses on their cheeks, let them do as roses do—go to sleep with the lilies, and get up with the morning-glories.

**MODESTY**.—What is so becoming in a young lady, as modesty? Can anything be more appropriate than the following, by Coleridge?

"If we but shake a dewdrop from a rose,  
 In vain we would replace it; and as vainly  
 Restore the tear of wounded modesty  
 To a maiden's eye familiarized to license."

**TEARS**.—Many a one would give a fortune, if they could shed such tears as they once shed in the days of their innocence and truth. But who can tell the deep wrongs which the envious and the avaricious, the proud and the presumptuous, often inflict upon the poor and the dependent. I saw a cleanly-dressed white girl pass along the streets the other day, with her face flushed with weeping, and her eyes red with tears which she in vain strove to hide. "Alas!" said I to myself, "another poor servant girl, perhaps, rudely discharged to suit the whim of some unfeeling mis-

dress." Many a sigh and groan penetrate the ear of the Judge, from these helpless and hapless creatures. The most fashionable subject of conversation, now-a-days, in the cities, is that of "bad servants." My own opinion is, that there are as many bad mistresses as bad servants, and a reform in the one would bring about a reform in the other. Lady readers, quit talking about the bad servants, it is most shocking to our nerves.—There is a deep and beautiful meaning in the saying of the wife of Jagellon, Duke of Lithuania. Some peasants coming to her in tears, complained that the servants of the king, her husband, had carried off their cattle. She went to her husband and obtained instant redress. "Their cattle have been restored to them," said the queen, "*but who shall give them back their tears?*" Think of this, dear reader, "Who shall give them back their tears?"

**SCHOOLS OF DESIGN.**—Everything intended to enlarge the sphere of labor for woman, is to be hailed with pleasure, and ought to be encouraged. To confine her to the needle, or to the drudgery of the house, is intolerable; and, indeed, the prices of labor are so little above actual starvation, that the sooner she can be redeemed from these profitless employments the better.

Oh men with sisters dear!

Oh men with mothers and wives!

It is not linen you're wearing out,

But human creatures' lives!

Stitch! stitch! stitch!

Through poverty, hunger, and dirt,

Sewing at once, with a double thread,

*A shroud as well as a skirt!*"

We are truly glad to see young girls standing at the counter selling goods; it suits them admirably, and we hope to see them eventually running the young men off from this feminine employment, as it ought to belong to the women. Many of the largest and most fashionable stores in the city have in their employ females, and they would not discharge them on any account for the opposite sex. Recently, females have been employed in our printing houses as compositors, and it seems to be a department of labor admirably fitted for them; they have, in the larger establishments, been long, since employed at the press, and their places could not be supplied by other hands. And now these "Schools of Design" are about to fulfil an important mission, not only in developing the genius and talent of the female mind in the region of taste and art, but of opening new and important avenues of labor and improvement to the female hand.—Give but the same encouragements to her, as have been given to the rougher sex, and in all departments of taste she will display a finer ideality, a greater susceptibility to the beautiful and the elegant, if not to the sublime, in nature and in art, than has hitherto been known or reached. She will yet rival the proudest names in fame's proud roll, by her devotion to the pencil and the chisel. We would be glad to hear of these "Schools of Design" being established in all the cities of the country, and so richly endowed as to afford facilities to all without pay, who possess the requisite taste for such employments.

## CORRESPONDENCE.

### ALLEGED OPEN COMMUNION.

*To the Editor of the Millennial Harbinger.*

IN a note by you in this month's *Harbinger* on the letter of Brother Love, who is on a tour in Palestine, you say, "What meaning Brother Love intends to convey, by the indefinite observation that Dr. Barclay allows any one to break bread with him that chooses, we cannot conceive;" and then, at the end of your note, you commence to solve the difficulty, by saying—"If we mistake not, Brother Love, before leaving England, has in part, if not entirely, embraced the views of Dr. Thomas, respecting church fellowship, &c.; and this may account

for his saying, that Dr. Barclay allows any one to have fellowship at the Lord's table." You cannot but be aware, for it is a well known fact, that the church in Bethany allows any one to break bread with them, whether baptized or not. These are facts that are well-attested by a brother who went from Newton-Stewart to be shepherd to Brother Campbell; he says, that he cannot have any fellowship with them on this very account. Seeing that Bethany and Jerusalem approximate each other, it is more likely that the indefinite observation of Brother Love may be solved in this way. I am sure that many true-hearted Christians would rejoice to see and hear that Primitive

Christianity had again a firm footing in that ever memorable land; and as we all plead, begin at Jerusalem, let it be in the apostolic way. Hoping you will give these few lines a place,

A. HUTCHINSON.

Old Mills, November, 1853.

#### REMARKS BY THE EDITOR.

We insert the preceding letter, at the request of our brother, and in reply, again point his attention to the remarks of Brother Love, page 524, where he states, "Dr. Barclay allows *any one*, all who choose, to break bread with him at the Lord's table" — a statement which appears to us very ambiguous, and liable to be misconstrued to the prejudice of this devoted and self-denying missionary. Dr. Barclay, like ourselves, is surrounded by professors and non-professors of religion, some of whom recently applied to him for immersion into Jesus; but, for reasons best known to himself, and for which he alone is responsible, were refused compliance with their request. The question then is, would the Doctor invite, or allow such parties, to come and partake at the Lord's table with him and the brethren? Of course, as we conclude, he would not; unless, indeed, he entertain the opinion held by some others of whom we have heard, namely, that the Lord's supper, or, more properly speaking, the breaking of the loaf in commemoration of the Lord's death, is as much an appointed means for the conviction and conversion of sinners as the preaching of the gospel! Dr. Barclay is evidently a man of benevolent and charitable feeling towards others, but his discernment of gospel truths, facts, commandments, and ordinances, would lead him, as we think, to no such conclusion as this!

With reference to the church in Bethany, U.S. as being the same in its practices as that at Jerusalem, as is alleged—and that *any one* is allowed to break bread with the members of that church, whether baptized or not — too much is taken for granted. We know no more regarding the practice of the church at Bethany in this respect, than we do of the church at Jerusalem! We believe that in both cases there is restriction exercised as to the communicants at the Lord's table. Should Dr. Barclay, (to whom we now send the *Harbinger*) or any of the officers of the church in Bethany, deem it important to enlighten our minds on this subject, we shall be happy to give their communications in our pages.

We have put the question to ourselves thus

—Do the officers of the church in Bethany invite the college students, if they choose to do so, to sit down with them at the Lord's table, irrespective of confession of faith in Christ, or immersion into his name? We think not. We know that they invite all immersed believers, of every name and party, who are known to walk worthy of their profession, to meet with them; and we believe, further, if an Independent or Methodist happened to be present at the time of breaking the loaf, and desired to partake with them, the privilege would not be denied him, inasmuch as the brethren contend that the responsibility rests with the individual who makes the application, and not with the church that acquiesces in it. This practice, unscriptural as it may appear to some, is very different from "allowing all, or any one who chooses, to commune at the Lord's table, irrespective of character or confession of faith."

We are sorry that the brother who is at Bethany should thus trouble himself — conscientiously, no doubt—with a matter of opinion, to his own discomfort and disobedience. If any party be disobedient to the Lord's command in one particular, the disobedience of a second party cannot render him blameless. The church in Bethany is composed, we conclude, of immersed believers; and they will not be troubled with many of the unbaptized at the Lord's table, whilst they preach to them all the truth as it is in Jesus. Forbearance and love are essential to the correction of errors, even amongst those who profess to exemplify the principles of Primitive Christianity.

We may ask, in conclusion — What lesson did Jesus intend to teach us, from the fact of his washing the feet of Judas, and allowing him to partake of the paschal lamb—if not of the commemorative loaf and cup — when he knew that he was a thief and a traitor?

J. W.

#### EXTRACT OF LETTER FROM SAUGHALL.

*To the Editor of the Millennium Harbinger.*

WE attended to your suggestion relative to the Bible Revision and the Jerusalem Mission Funds, and read the letter contained in the *Harbinger* to the brethren at Saughall. To give to men a faithful version of the Word of God, and to gather together a people for the Lord in Jerusalem, that memorable city, are noble objects, worthy of the prayers and efforts of the brethren. Is it not good that all who confess Christ's name, should have some such



tangible objects as these in hand, to remind them of their work in the world? The work of bringing back the souls of wandering sinners to the Chief Shepherd, by means of the faithful Word, read or spoken.

A meeting was lately held in this village, with reference to the design of sending a million New Testaments to China. I do not at present know the proceedings, but that is an effort which I would by no means discourage. To put into their hands the sword of the Spirit, may enable them to achieve a greater victory than ever mortal weapon won. To send one million copies of the Living Oracles of the New Covenant, will be a memorable inroad made upon the stronghold of superstition in that great country. May the introduction of God's good Word, be the dawning of a day, both for light and liberty, to many a heart among the millions of China.

I hope you continue to make progress in Nottingham, and that Christ is loved and honored supremely by all who profess his name. I consider that our progress is rather retarded here by the occasional closing of our chapel. This cannot, however, just at present be remedied, and must, therefore, be endured.

Brother Campbell's new work on Baptism is a masterly performance, valuable for its conciseness, and as being the production of a venerable father in Israel, after many years' enquiry, observation, and experience.

P. STEPHEN.

Saughall, 19th November, 1853.

#### EXTRACT OF LETTER FROM B. FRANKLIN.

*To the Editor of the Millennial Harbinger.*

WE have not received a number of the *British Millennial Harbinger* in a year. How is this? We have sent you the *Christian Age* regularly. We are anxious to receive the *Harbinger*. Please send it by all means.

I have just received a letter from the Secretary of the Bible Union, giving the most encouraging accounts of the meeting just closed. There were present delegates from thirteen States. There were from 1100 to 1500 people in attendance. It was the largest Bible meeting ever held by the Baptists, and the most enthusiastic.

The work of translation is progressing finely. Learned translators from seven evangelical denominations are engaged in the work. Large portions of the New Testament are now completed, and will be printed soon.

This is the *great work* of these times. It will induce more Bible investigation, and disseminate more Bible knowledge than all the other controversies put together. It will be a controversy not about doctrines, but about the meaning of the Bible.

Respectfully your's,

BENJ. FRANKLIN.

[Our not sending the *Harbinger* to the office of the *Christian Age* this year, has been quite an omission, which we only detected on the receipt of the above letter. We have now forwarded the whole of the numbers for 1853, which we hope will be received in due course. The *Christian Age* has generally come to hand, though not all the numbers. Newspapers and periodicals sometimes fail in reaching their proper destination; but, as we have entered the *Christian Age* on the list for 1854, it will be regularly sent off with the Stamped Edition, and, we hope, will be delivered punctually.]

#### LETTER FROM MISSOURI.

Liberty, Clay county, Nov. 1, 1853.

Dear Brother Wallis,—Away off in the West here, I think of you and of your excellent Christian family. Writing to my brother George, I have determined to forget the past, and seek to renew a correspondence which was always pleasing to me, both with you and your family. I have heard nothing from you for a long time, and have not seen a *Harbinger* for many months. Indeed, from a remark I saw in the *Christian Age*, I feared lest for some cause it had ceased to go forth, the herald of truth and of Primitive Christianity in good old England, Ireland, and Scotland. Old as is the cause of truth, and antiquated as are all its ordinances and outward landmarks, it is nevertheless new to this generation—new to those even who wear the Christian name, because of their departure from the simplicity of Christ. In consequence of this, the old antiquated cause is pleaded with fine effect in all new countries, and continues to be depressed and kept down in all the old ones of both continents. In the States of Kentucky, Ohio, Indiana, Illinois, Louisiana, and Missouri, our cause is in the ascendant; in most of them we outnumber any other denomination.

We are making rapid strides in the great cause of education. We have colleges and universities starting up all over the vast valley of the Mississippi. Kentucky has endowed a chair in Bethany College, Missouri has endowed another, and Brother Campbell is now in Illinois, laboring to endow a third. When this is done, Bethany is safe from all the perils of the future. Indiana is rearing up the North Western University, and endowing it with 100,000 or 150,000 dollars. In Kentucky we have Bacon College, and in Missouri one is about to be established with a similar endowment. Even now the students of Bethany College begin to spot the country over with eminent teachers, preachers, doctors, and lawyers. Our doctrine, when pleaded by sons of science, reared in these colleges and universities, will soon over-

run the land. The sects begin now to let it alone. Every fair collision is damage and death to creeds, and confessions of faith, and the doctrines and commandments of men. Write me

at Lexington, Ky. as usual, as I expect to be there, if all be well, ere you get this.

In hope of heaven, I am yours,  
J. HENSHALL.

---

## ITEMS OF NEWS.

---

LEIGH.

The Psalmist says, "Out of the mouths of babes and sucklings, thou hast perfected praise." Since David's day to this present time, there have always been youths who in early life have consecrated themselves to God. Josiah, while he was yet young, began to call upon the name of the God of his fathers. One peculiar trait in the character of Timothy was, that from a child he had known the Holy Scriptures, which had made him wise unto salvation, through faith in Christ. Every true lover of Christ will rejoice to hear that children "remember their Creator in the days of their youth." A few weeks since, at the close of our meeting on the Lord's-day, two of my children, one twelve and the other fourteen, expressed a desire to be baptized. As they did this voluntarily and publicly before the whole church, I deemed it proper to question them as to their state. Their knowledge of the truth, the person and character of Christ, why they desired to be baptized, and the purpose for which baptism was intended, were gathered from the purport of their answers, which were to this effect, that they desired to be baptized to lead a new life—that Jesus Christ is for the remission of sins, and that they could not tell how they could be Christians, without putting on the Lord Jesus Christ by baptism. These answers were given with such appropriate passages of Scripture, and the circumstances altogether were so affecting, that the members of the church were all in tears. On Lord's-day, Nov. 6th, 1853, we accompanied them to Wigan, and at their own request Brother Coop immersed them into the name of the Father, Son, and Holy Spirit. May they be bright ornaments to civil and religious society! May they lead holy and useful lives, and at last die in the Lord!

Our prospects in this town are increasing a little. The number of hearers is considerably greater, and we are about to establish a Sunday school, hoping yet to see better days.

Our brethren at Lotton Common, a village about two miles from this place, have succeeded in raising a Sunday school, and have from 40 to 50 scholars, a good few of whom are grown up. There appears to be a prospect of success, but I am sorry to say, that for the present we have had to give it up, not having a house to meet in, nor can a room of any description be taken in the neighbourhood, at any price. We have made an effort to raise a house, and ap-

pealed to our brethren to help us in this good work; some have responded to the appeal, and we thank them, but I am sorry to say, that the response has not been such as to enable us to succeed in what we desired in our hearts to do. £30 would have enabled us to accomplish our object, and what is that to be raised by the disciples of Christ throughout England, Scotland, and Ireland. However, we are not without hope that the Lord will put it into the hearts of some who are able to help us, for we believe there are plenty, and we hope yet that they will come to the help of the Lord against the mighty.

WILLIAM TURNER.

NOTTINGHAM.

We are happy in being able to state, that a good degree of peace and harmony prevails in the church here, and that the members are regular and punctual in keeping the commandments of Jesus. Seven have been immersed into Jesus for the remission of sins, through faith in his blood, and two restored to the fellowship of the church, since the annual meeting held in Wigan last July.

There has been an addition recently to the church in Bulwell, but the particulars have not been furnished us.

MOREE.

It is with pleasure we inform you, that since the meeting held at Wigan, five have been added to our number by immersion, and more are ready to join us.

THE BAPTISTS.

The *Baptist Manual* for 1853 contains its usual annual amount of official information regarding the Baptists of England, Wales, and Ireland. The results of the returns for the year exhibit thirty-five associations, embracing 1134 churches. Of these 1089 report their condition, 851 having had a clear increase of 1840 members, and 188 having suffered a clear decrease of 321 members. This diminution, it is stated, is to be found chiefly, but not wholly among the Welch churches, and is to be regarded as a reaction from the large accessions of former years. The net increase of the whole is 1519, an average of about one and a half to each church. Twelve new chapels have been built and dedicated, and five have been enlarged. The "table of settlements" shows a good deal of change in the pastoral office; 62

new pastors have entered upon their relations and labors within one year, and 10 ministers have died. A tabular view is furnished of the increase of British Baptist Associations since 1834, when their aggregate of membership was 40,763, and which now amounts to the number of 106,441. According to this rate of increase, the denomination will have more than doubled in twenty years.

### OBITUARY.

MARY NAYLOR.

It is with feelings of sympathizing sorrow, we have to record the death of our much beloved and aged sister, Mary Naylor, who departed this life on the morning of the 20th of November, 1853, aged 65 years. She was

convinced of the truth as it is in Jesus, by Brother Wm. Godson, during a visit he paid to Ossett Common in 1849, being immersed into Jesus for the remission of sins on the 9th of April, in the same year; and from that time to the present, her walk and conversation have been such as becometh the gospel of Christ, and her end was peace. She leaves three daughters who have been immersed into the same faith, and who are walking in the path which has led their parent to that land where "everlasting spring abides, and never-fading flowers." They have learnt to "sorrow not as those who have no hope," but as those who confidently wait for a blissful and endless reunion at the resurrection of the just. "Blessed are the dead who die in the Lord."

H. EXLEY.

### THE REAL IN THE IDEAL.

BY JAMES CHALLEN.

We see not here the real forms  
Of beauty and of truth;  
But such imaginings that rise  
Before the eyes of youth.  
Yet think not that their radiance  
Is but a wizard-dream,  
And that these visions of the soul  
Are not what they do seem.  
These shadows of our earthly state  
Come to us from afar,  
Like those which fall upon our path  
From some bright lustrous star.

They tell us of a brighter sphere  
Beyond our mortal lot—  
A world of loveliness and light,  
Where this shall be forgot.  
The joy, the hope, the truth, the love,  
And visions drawn from thence,  
Are not creations of the mind,  
Or vagaries of sense—  
But vistas opening to the eye,  
Gleams of prophetic light,  
The images of heavenly things  
That flash upon the sight.

### CONCLUSION OF VOLUME VI.

THE labors attendant on another volume of this Work are again concluded. Its contents, as they may bear upon and promote the intelligence and moral and spiritual elevation of the reader, will doubtlessly be regarded in various aspects by its friends and supporters. One fact in connection with its utility must be patent to every reader—its monthly pages present Essays, Addresses, and Items of Ecclesiastical Information in relation to reform movements, foreign and domestic, which could not obtain a place in any other periodical published in this country. These Essays, which are of a most important and interesting character, tend to correct and enlarge the mind of every candid inquirer after a knowledge of truth and righteousness, especially the young and inexperienced in the Christian religion. To such persons, this periodical will be found to be invaluable.

We beg to express our obligations to all

who have contributed to its pages; and again make a personal appeal to the brethren, at this important crisis, to use their utmost influence to extend the circulation of the *Harbinger*. It is a well-known fact, that the more extensive the circulation of a periodical, the wider will be its sphere of usefulness; whilst the labor and anxiety are about the same to an Editor, whether the sale be four or five thousand, or it be limited to hundreds. We are receiving letters every month commendatory of the work, and a greater circulation ought to be obtained for it, than it has hitherto enjoyed. If all the brethren who have leisure, and who love the Lord and his cause supremely, would obtain one or two additional subscribers, our circulation might be doubled. We leave the matter in their hands, and trust, by the help of the Lord, that they will hear from us every month of the year 1854.

J. W.

## TABLE OF CONTENTS.

	Page.		Page.
ADDRESS on the New Year, Notes of an...	83	— New Zealand	... 232, 283
Address to an Assembly of Friends	... 138	— Saughall	... 571
Address to New Converts	... 509	— Walter Scott	... 236
American Bible Union, the	... 46, 142, 181, 314, 525, 531, 564	DEMONS, Doctrines concerning	... 269
Apostles' Testimony, the	... 193	Design and Development	... 553
Apostasy, the, and the Man of Sin	... 501	Discourse on Evangelical Associations	... 360
Appeal for the Missionary Cause	... 265	EDITORIAL Independence	... 214
Appeal to Youth	... 95	Editorial Notes and Remarks on American Bible Union, 525; Apostasy and Man of Sin, 507; Baptism, Naaman, 37; Benjamin Scott, 192; Christianity <i>versus</i> Infidelity, 168; Coming of Christ, 121; Coming of the Lord, 78; Discourse by D. S. Burnett, 360; Geo. Dron, 238; Hon. Baptist Noel, 380; Jewish Synagogues, 275; Keys of the Kingdom, 43; Lectures on Popery, 132; Leisure Hours, 325; Letter from A. Campbell, 234; A Scotch Baptist, 878; A Sister, 426; Australia, 90, 332, 379; Jerusalem, 524; New Zealand, 238; Wigan, 93; Letters to Europe, 223; Mutual Teaching, 89; Organization of Churches, 329; London, 95; Mormon Imposture, 330; Officers of Christian Church, 105; Baptism, 335; Sacrifice of the Wicked, 41; Scripture Difficulties, 302; W. Godson, 426; What saith the Scriptures, 40.	
BACCALAUREATE Address	... 440	Elect, Small Number of the	... 400
Baptism and Circumcision	... 91	Excursion of 1600 Miles, an	... 395
Baptism, Pamphlet on	... 335	Exhortations	... 38, 187, 407
Bethany	... 368	Exposition of Rev. xx. & Romans vii.	... 79, 423
Be True to Yourself	... 150	FAITH and Works	... 446
Books, the Value of	... 181	Faith at Work, the Power of	... 35
"Bright Side," the, Examined	... 513	Fall and Redemption of Man, the	... 433
"CHILD Lost"	... 479	Family Circle	... 47, 94, 180, 239, 287, 382, 430, 477
Chinese Revolution	... 511	Father is Coming	... 431
Chinese Tradition of the Deluge	... 288	Figurative Use of Baptism, the	... 104
Christian Baptism according to Peter	... 24	First Disciples of Jesus, the	... 54
Christian Brotherhood & Church Union	... 57	Free Christian Church, the	... 540
Christian Faith (R. R.)	... 5, 49	Future Life	... 439
Christian Influence	... 119	GOSPEL of Christ Identified, the	... 97, 241
Christianity <i>versus</i> Infidelity	... 168	Greatness of God, the	... 266
Christian Principles, Notes on	... 537	Gulf of Eternity, the	... 423
Christians, Heirs of God	... 273	HAPPY Man, the	... 539
Christians, the Light of the World	... 512	Hints to Church Members	... 228
Church Organization	... 248, 294, 337, 385, 481	History of England, A.D. 1718	... 225
— A few Remarks on	... 424	IMMORTALITY of Man, the	... 72
Coercion and Motive	... 414	Incidents in a Tour, Notes of	... 130, 207, 251
Coming of Christ, the	... 121	Indolence	... 382
Coming of the Lord, Thoughts on the	... 14	Infidelity Refined and Sublimated	... 23
Coming of the Lord, the	... 76, 216	Is the Bible True?	... 74
Common Sense	... 164, 285	JERUSALEM Mission	... 46, 70, 142, 200, 203, 260, 309, 312, 871, 883, 408, 465, 560
Conclusion of Volume VI.	... 574	Jewish Synagogues	... 274
Conscientious temper	... 190	Jews of the Present Day, the	... 383
Conversations at Carlton House	... 19		
Correspondence concerning—			
— Alleged Open Communion	... 570		
— Annual Meeting, the	... 333, 420		
— Baptism, Naaman, concerning	... 37		
— Evil Results of Creeds, the	... 476		
— Faith and Baptism	... 36		
— Local Organization of Churches	... 328		
— Mormon Imposture again	... 330		
— Sacrifice of the Wicked, the	... 40		
— Spirits of the Present Age, the	... 42		
— What saith the Scriptures?	... 39		
Correspondence from—			
— A. Campbell	... 234		
— America	... 43		
— A Scotch Baptist	... 375		
— A Sister	... 425		
— Auchtermuchty	... 426		
— Australia	... 90, 142, 191, 331, 378, 477		
— B. Franklin	... 572		
— Fraserburgh	... 526		
— H. Warren	... 333		
— J. Challen	... 525		
— Missouri (J. Henshall)	... 572		

	Page.		Page.
KNOWLEDGE, Speech, Relationship, &c...	60	Poetry : Christian's Standard, the	288
LECTURES, Notes of (A. C.)	18, 58, 118,	Death of an Infant	96
166, 195, 343, 292, 344, 390, 450,	489	Evening	247
Lectures on Popery	132, 184,	Fearless and Faithful	48
Leisure Hours	325	Garnered Thoughts	432
Lesson of Death Beds, the	287	Golden Gates, the	384
Letter from Jerusalem	520	Happy Old Age	143
Letters to a Methodist Minister	267	Hope in Trouble	96
Letters to Europe	226	Infidelity	288
Letter to a Brother, Extract of a	378	Memory and Hope	279
Liberty of Mutual Teaching	86	Nativity, the	48, 196, 307
Life of Faith, the	11	Pilgrim's Musings, the	336
Literary Notices	383, 470	Prayer for Guidance	144
Lord's Day, the	479	Prayer for the New Year, a	86
MAN of Sin, the	219	Prayer of the Afflicted	336
Marriage, a Chapter on	477	Real in the Ideal, the	574
Meditation	446	Seasons of Prayer	149
Miracles	98, 244	Sinner's Friend, the	384
Modern Infidelity	547	Sky, the	129
Morality of London	94	Summer	432
New Convert's Reasons, a	447	Tabernacle, the	497
News, Items of—Buckingham, 46, 381 ;		The Lord is my Shepherd	144
Camden Town, 527 ; Carlisle, 527 ;		Trust thy Soul to God	496
Castlewellan, 92 ; Cupar, 92 ; Hartle-		Where to Secure Fame	144
pool, 92 ; Ireland, 427, 527 ; Leigh,		Prayer and Self-examination	145
192, 334, 578 ; Lincoln, 98 ; Liverpool,		Preaching	197
427 ; Mollington, 46 ; Moree, 573 ;		Preface	3
Newcastle-upon-Tyne, 381 ; Notting-		Progression	289, 404, 462, 500
ham, 237, 286, 335, 381, 573 ; Piltown,		QUERIES and Replies	43, 191, 427
142, 334 ; Portmadoc, 237 ; Saughall,		REFORMATIONS, the Trial of	66
237 ; Shrewsbury, 46, 142 ; Sunderland,		Reformation, the Current	199
45 ; Tarpory, 46 ; Welchpool, 45 ;		Regeneration, a Presbyterian on	453
Wigan, 46, 93, 238, 285, 335 ; Wrex-		Reminiscence of Illinois	566
ham	286, 335	Report of the Annual Meeting	415
Foreign Items	286, 427	Revised Translation of the Scriptures	369
New Theology, the	23	Revolution in China, the	469
New Reformation, the	34	Right of Private Judgment, the	280
New Version, the	46	Robert Owen and Spirit Rappings	271
Notes of an Exhortation	187, 407	Rules for the Journey of Life	288
OBITUARIES—Banwell, Jane, 143 ; Crih-		SACRED Colloquy	27, 62, 112, 230, 302, 352, 393
field, A. 93 ; Dron, George, 238 ; Ever-		Scolding	431
son, James, 429 ; Hay, Betty, 286 ;		Scripture Difficulties	299, 357
James, William, 143 ; Lawson, Lillias,		Sentiment of Dr. Wayland, a	272
143 ; Little, Thomas, 286 ; Meldrum,		Short Excursion, a	429
Jane, 286 ; Murray, Janet, 46 ; Naylor,		Simon Peter	13
Mary, 574 ; Pearson, Hannah, 143 ;		Speech of Lord Ellesmere at Boston	467
Scott, Benjamin, 192 ; Scott, Mary	480	Spirit Rappings	271, 345, 383
Officers of the Christian Church	105, 150	TEMPERANCE and the State of Maine Law	553
Order	508	Theodore Parker	283
Our August Number	383	The Baptists	573
Our Present Number	432	Tracts for Ireland	491
Our Reveries	568	Tracts, Notice of	236
PALEY on Baptism	374	Trinitarian System, the	401
Parables, Essay on	101, 156	Trust in the Invisible, the Infinite	55
Peace	519	Two Ways to Educate a Son	430
Periodical Religion	67	VENERATION	480
Personal Assurance of the Truth of Scripture	75	WATCHMAN, What of the Night	529
Poetry : Autumn	452, 480	Wesleyan Conference, Victory of the	545
Babylon	528	Woman	109, 155
Baptismal Hymn	549	YOUNG Christians, Letters to	342, 392, 464
Birth-day Reflections	240		
Christian Life	240		













Google

